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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS,

Hor.



"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.

1821.

VOLUME XVI.

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THE REV. JOS. BRETLAND.

Monthly Repository.

No. CLXXXI.]

JANUARY, 1821.

[Vol. XVI.]

Mr. Cogan's Summary of the Evidences of Christianity.

SIR,
IN the year 1796, I printed a *small* pamphlet on the Evidences of Christianity. It was thought of favourably at the time by persons of whose judgment I had a good opinion. I have since been asked, whether it would not be desirable that I should reprint it. To this I should for several reasons object. The *substance* of it, however, will be found in the following observations, which, if they appear to you to be useful, you will not, perhaps, think out of place in your Repository.

The Christian religion has existed for about 1800 years; and previous to this period it did *not* exist. It derives its origin from a person called Jesus Christ, who lived in Judea, and was crucified by Pontius Pilate, the Roman governor. A short time after the death of its founder, it was preached in the Roman empire by a few of his followers, and gained increasing credit and establishment, till at length it attained a decided pre-eminence above the Pagan religion and worship which had prevailed there for many ages, and which it finally overthrew. This conversion of the Pagans to Christianity must be considered as one of the most signal revolutions which ever took place upon earth, and is an event of which every philosophical mind must wish to know the real and proper causes. The only history which appears to account for this singular phenomenon is that of the New Testament; and this history consists of a clear and distinct narrative of facts, which, if admitted, will readily explain this extraordinary revolution. Hence arises a claim which this history lays to our attention, and likewise a strong presumption in its favour; as it must be allowed to stand in a very different predicament from a narrative of facts which will account for no existing phenomenon, and of which no monument, except the historical testimony,

is extant. This presumption is corroborated by the consideration, that, as far as appears from the evidence of history, it was the credit that was actually given to the facts in question which caused the gradually-increasing diffusion and establishment of Christianity.*

Dr. Priestley, in his *Letters to a Philosophical Unbeliever*, (a work truly inestimable,) has the following paragraph: "With respect to *hypotheses*, to explain appearances of any kind, the philosophical Christian considers himself as bound to admit that which (according to the received rules of philosophizing or reasoning) is the most probable; so that the question between him and other philosophers is, whether his hypothesis or theirs will best explain the *known facts*, such as are the present belief of Judaism and Christianity, and also the belief of them in the earliest ages to which they can be traced." With deference to an authority which I so highly respect, I should rather say, that until the New Testament history has been shewn to be unworthy of credit, every hypothesis to explain the origin and progress of Christianity is *unnecessary*, and consequently undeserving of attention.

Let it then be considered by what

* Let us suppose that we knew nothing of the early history of Christianity, but merely understood that it commenced at the time at which its origin is dated, that it gradually subverted the idolatry of the Heathen world, and that wherever it came it carried with it a pure system of morality, and inspired a *confident assurance of a life to come*. Let the Christian Scriptures be put into our hands with proper evidence of their authenticity. Should we not think that we had found the true cause of an extraordinary phenomenon? Or should we think that the volume ought to be rejected because it professed to give the narrative of a divine interposition?

methods, and by what alone, the credit of this history can be subverted. First, by proving the testimony in favour of the facts to be defective and equivocal. Secondly, by shewing the facts themselves to be incredible. Thirdly, by demonstrating, that, if the facts had taken place, different consequences must have followed. Fourthly, by proving that the existence and progress of Christianity are to be attributed to causes altogether independent of the truth of the facts recorded in the history under consideration.

In order to prove the testimony to be false or deficient, it must be shewn that there is not the same reason to believe the genuineness of the books of the New Testament as of other books of equal antiquity, or that the facts which are recorded in them are of such a nature as to exclude certainty of information, or that the historians had no proper opportunity of ascertaining their reality, or that, from certain rules of decision admitted in other cases, there is reason to conclude that the veracity of these historians may justly be called in question. But if it appear that the gospel-history will abide the test of this inquiry, it must be concluded that no objection can be urged against the testimony, *in itself considered*. And let it be remarked, that this testimony, which is now supposed to have borne a fair and strict examination, is strongly corroborated by the original presumption in favour of the facts which has already been stated. And that there should be this concurrence of presumption and testimony in favour of a mere imposture, must be considered as very extraordinary and improbable. Thus allowing, what has never been disproved, that the testimony, in itself considered, is not objectionable, the general evidence in favour of Christianity may be stated as follows: The New-Testament history possesses all the requisite marks of credibility. It contains the narrative of facts, the belief of which prevailed and extended itself in defiance of prejudice and opposition, and finally produced the most signal and important consequences; consequences which are experienced at the present hour.

But in opposition to this historical and presumptive evidence, it may be

alleged, that the facts recorded in the history under consideration are in themselves so incredible, as to be inadmissible upon testimony which in itself considered appears to be clear and unequivocal. It will be urged, that miracles are in their nature so very extraordinary, as to carry in themselves a refutation of any evidence by which they may appear to be attended. In reply to this objection, it is to be remarked, that a revelation is in itself a deviation from the order of nature, or, in other words, a miracle, and that it must be confirmed by other miracles in order to establish its truth. The question, then, respecting the credibility of the facts recorded in the gospel-history, resolves itself into the previous question, Is it credible that God should communicate his will to mankind in an extraordinary and supernatural manner? Now, let it be considered on what grounds (I mean on the principles of Theism) it is possible to affirm the *incredibility* of such an interposition; and these must be the three that follow: that such an interposition is contrary to experience; to the Divine perfections as discoverable by the light of nature; or, to the conduct of the Divine government which acts not by special interposition, but by general laws. To say that a divine revelation is contrary to experience, unless *general* experience be intended, is evidently to heg the question; and to maintain that it contradicts the attributes of the Deity, is to affirm much more than it would be possible to prove. And though God has appointed general laws for the government of his creatures, it by no means admits of demonstration that he will never interfere in an extraordinary manner to effect purposes which could not be so well accomplished by the operation of general appointments. Thus, instead of its being affirmed that miracles, or a divine revelation, are *incredible*, it ought rather to be said, that, judging from general experience and what we know of the Divine conduct, they are attended with that kind of improbability which it requires clear and unequivocal testimony to counterbalance. To pronounce them *incredible* is simply to affirm, what can never be proved, that the Author of nature had from the first determined never to effect a

deviation from the general course of nature. With respect, then, to the *improbability* of miracles, it may be observed, that it is an improbability of which we are incompetent judges, and which may, therefore, be surmounted by a certain force of testimony. And we find, in fact, that the highest degree of supposed improbability, arising merely from a want of experience, is perpetually overcome by such evidence as is supposed to possess the proper recommendations to enforce belief. And it is further to be observed, that an improbability arising from the want of analogy, may be more or less credible according to the magnitude of the phenomena which are to be explained by the admission of it. A miracle which, if believed, accounts for no existing phenomenon, and a miracle, or set of miracles, which will explain a great and important effect for which a sufficient cause is wanting, must be allowed to be very differently circumstanced in point of credibility; and it might be added, that a less degree of positive testimony will suffice to confirm the latter than what would be necessary to establish the former. Let me now ask, whether what appears to be an authentic record of miracles may not be admitted as containing the cause of a most extraordinary phenomenon, of which history offers no other explanation? As a further presumption in favour of miracles, it may be observed, that there are only two religions existing upon earth which profess to be established on miracles that were public and notorious; namely, the Jewish and the Christian; and there appertain to both these religions circumstances which are best explained upon the supposition that they are really divine. The Jews, it is acknowledged, were inferior to other nations in every species of polite literature and in general science. And yet, though surrounded by idolaters, they maintained, as a community, the Unity of God, and entertained more exalted views of the Divine perfections than even the wisest philosophers of the most polished nations. The Christian religion is confessedly the most pure and philosophical that ever appeared upon earth; containing principles most highly beneficial to the general interests of mankind, and presenting a standard

of morality to which no objection can be made. And it may safely be observed, that these extraordinary facts are best accounted for by admitting the miracles of the Old and New Testament, and that they are striking confirmations of their truth. But before I quit the subject of miracles, I ought to notice the objection of Mr. Hume, that *no* testimony can justify the belief of a miracle, since the falsehood of human testimony can never be more miraculous than the truth of the fact which it professes to establish. But the fallacy of this objection will be apparent if we consider that the falsehood of testimony in certain circumstances would be *impossible, without a violation of the order of nature*. But such a violation of this order, a violation which could be referred to no cause, and could answer no beneficial end, would be far more inexplicable, and therefore far more incredible than a set of miracles which are expressly attributed to God as their author, and from which a great and important effect has followed.

E. COGAN.

[To be concluded in the next Number.]

Leices,

December 5, 1820.

SIR,

THE biography of the great, the wise and good, has been uniformly received by every class of readers with lively interest and avidity; and, if the value of any additional testimony to the worth of departed excellence may be estimated by the veneration which that excellence has justly excited, the following private one in favour of the piety and resignation of the great and good Dr. Franklin will, I presume, be not unacceptable to the perusers of your valuable Miscellany.

J. JOHNSTON.

" *To Mr. Ving, Blackfriars' Road.*

" *Philadelphia, May 5, 1790.*

" MY DEAR SIR,

" Though I am almost exhausted with writing letters, I will not let this opportunity pass without one for my friends at Blackfriars.

" As bad news flies swift, if it is important, I suppose my letter will not be the first information you will have of Dr. Franklin's death. Yes, we have lost that valued, that venerable, kind friend, whose knowledge enlightened our minds,

and whose philanthropy warmed our hearts. But we have the consolation to think, that if a life well spent in acts of universal benevolence to mankind, a grateful acknowledgment of Divine favour, a patient submission under severe chastisement, and an humble trust in Almighty mercy, can insure the happiness of a future state, our present loss is his gain. I was the faithful witness of the closing scene, which he sustained with that calm fortitude which characterized him through life. No repining, no peevish expression ever escaped him, during a confinement of two years, in which, I believe, if every moment of ease could be added together, the sum would not amount to two whole months. When the pain was not too violent to be amused, he employed himself with his books, his pen, or in conversation with his friend; and upon every occasion displayed the clearness of his intellects and the cheerfulness of his temper. Even when the intervals from pain were so short that his words were frequently interrupted, I have known him hold a discourse in a sublime strain of piety. I say this to you because I know it will give you pleasure; for what but piety, which includes charity, can we carry into a future state of happiness? 'Whether there be tongues, they shall fail, whether there be knowledge, it shall vanish away;' but love to God and to his creatures, which is cer-

tainly what the apostle meant by charity, 'never faileth.'

"I never shall forget one day that I passed with our friend last summer. I found him in bed in great agony, but when that agony abated a little, I asked if I should read to him; he said, Yes; and the first book I met with was Johnson's *Lives of the Poets*. I read the life of Watts, who was a favourite author with Dr. F.; and, instead of lulling him to sleep, it roused him to a display of the powers of his memory and his reason: he repeated several of Watts's Lyric Poems, and descanted upon their sublimity in a strain worthy of them and of their pious author. It is natural for us to wish that an attention to some ceremonies had accompanied that religion of the heart which I am convinced Dr. F. always possessed; but let us who feel the benefit of them continue to practise them, without thinking lightly of that piety which could support pain without a murmur, and meet death without terror.

"I will not apologize for filling my paper with this subject, I could not find one more interesting. The public transactions of his life, and the honours paid to his memory, you will hear by other means.

* * * * *

"MARY HEWSON."

"Old Things" in Spain.

THINGS go on most calamitously in Spain, Mr. Editor! My heart sickens when I think of the horrid devastations which have been committed by those "radical rascals"—those "sour, unsparing jacobins," the Spanish Cortes. What "beautiful specimens" of the *fervent* piety of their ancestors scattered to the wind! What bellas reliquias! What exquisite fragments of devotion! I have been gathering a few together out of the wreck. For Christian charity's sake help me to preserve them. Some of the episcopal gems, especially, are of the purest water—rather rubies than diamonds truly—but perfect in their way. However, I shall not waste my treasures on you till I ascertain that you duly appreciate them. Ad rem.

QU. REV.

Scraps of a Pastoral Letter published in 1816, entitled,

Remedio fumigatorio, igneo, fulminante estrémo (estrémo de ordenada caridad) que el Obispo de Santander movido por reales ordenes copiadas en el escrito procuraba á los que pueden hallarse en su obispado, (en confianza de la electrica Cristiana fraternidad difundida por todos los otros obispos del reino,) á los que hay en España enfermos, pestíferos, moribundos, victimas de la infernal filosofía, volteri-napoleconina.

A fumigating remedy, an igneous, detonating extreme (the extreme of well-ordered charity) which the Bishop of Santander, in consequence of the royal orders herein referred to, directs to all the inhabitants of his diocese, (confiding in the electrical Christian fraternity spread over all the other bishoprics of the kingdom,) to those in Spain who may be diseased, infected with the plague, moribund, victims of the infernal, volteri-napoleonic philosophy.

Does not that make a pretty introitus, Mr. Editor? Now for a specimen of the gentle spirit with which our Christian overseer addresses the wandering sheep of his flock:

Hasta quando negros mas que oscuros, Catilinas Españoles, hasta quando viles, infames, soecce, escarabajos del infierno, diablos mas que endiablados, concives conterraneos nuestros; hasta quando abusareis de nuestro sufrimento?

Ye who are rather *black* than *obscure*, ye Spanish Catalines,—ye vile, ye infamous, ye dirty ones, ye beetles of hell, ye devils rather than deviled, engendered in our native soil—how long, how long will ye abuse our forbearance?

This is a "forbearance" truly edifying, Mr. Editor.

Rogamos á los señores maestros de primeras y segundas letras ó á los de leer, escribir y latinidad, asimismo á los padres de familia si la tienen menuda niños y niñas que quando no lean *de verbo ad verbum* ó del principio al fin esta nuestra pastoral ante sus discipulos y familiares, por lo menos los instruyan sucintamente en su sustantia y les exhorten á que andando por los caminos aunque sean despoblados y estando en sus trabajos entonen como Dios les diere á entender siquiera los remates de las clausulas maldicientes que aqui irán escritas y sino estas no sé si coplas ó prosas, porque serían lo que salga y son estas cosas tres:

And we require all schoolmasters of the first and second classes, and those who teach reading, writing and Latin, and all fathers of young families, whether boys or girls, that if they do not read to their scholars and to their household this our pastoral epistle *de verbo ad verbum*, or from the beginning to the end, that at least they instruct them succinctly in its contents and substance; and exhort them, that when they walk out, even in unpeopled roads, and while engaged in their daily labours, that they accustom themselves to utter what God shall give them to understand of the following dam-natory verses, at all events the concluding clauses—I hardly know whether to call them couplets or prose; but they are three, as here written—p. 47:

1^a. A todo aquel que persiga
Nuestra santa religion
Maldigale Dios maldiga
Y hasta que así se consiga
Su completa conversion
Pena le dé Dios fatiga
Maldicion tras maldicion. Amen.

This shall be each creature's meed
Who attacks our holy creed,
Be he curs'd and curs'd again,
Curs'd with sorrow, curs'd with pain,
Till converted let God's curse
Still pursue him, worse and worse,
Let his doom be this. Amen.

2^a. Los que muerto ó tal quieran
A nuestro rey buen Señor,
No en pecado tanto mueran
Pero vivan en dolor:
Y para que luego, luego
Se muden sus corazones
Fuego en ellos fuego, fuego,
Maldiciones, maldiciones. Amen.

Those who ever dare to pray
For our good King's dying day,
May they not in misery *die*—
May they *live* in agony!
Victims of eternal ire—
Purging flames their breasts to fill,
Flames of fire, of fire, of fire—
Curses, curses, curses still. Amen.

3^a. Y si alguno cacarea
Conviene ser nuestra España
Republica; porque vea
Cuanto la ambicion engaña
No de su casa amo sea;
Y en ella todos mandones
A su antojo sin concierto
Lo tengan aun sin calzones
De miseria bien cubierto
Cubierto de maldiciones
Así soit-il, esto es, Amen.

And should any dare maintain
A Republic's fit for Spain,
Let him know how sweet a bliss
Unrestrain'd ambition is,
And be driven from his home—
Be it then his destin'd doom
Others ruling there to see—
All expos'd and naked he!
Not a single rag to cover him,
Nought but maledictions over him.
Ainsi soit! That means *amen*!

This is enough for once, according to the advice of the Castilian proverb: Os dexaré con miel en los labios.

SIR,
IT was with feelings of pleasant accord that I read in your Number for July last, (XV. 414,) a communication from one of your correspondents, on the "Lawfulness of War amongst Christians;" but it is with regret I have to observe, that hitherto no further attention has been given to a consideration of such high import.

Conceiving that the subject speaks forcibly for itself, without now going at large into the merits of the case, I would step forward to second the truly Christian call of your praise-worthy correspondent, by another earnest recommendation of the topic to the several distinguished contributors to your valuable Miscellany; and I am also quite of opinion, that while theological questions are entitled to a marked preference in your pages, "there are other auxiliary subjects highly promotive of truth and righteousness," which it is very desirable to see more attended to.

Mere civilization would naturally train the heart of man to the reception of the beneficent principle of Peace; but when we have to consider ourselves in our character of Christians, when, with regard to this object, we must look to the example and unceasing solicitude of our heavenly Master, **THE PRINCE OF PEACE**, the consideration becomes all-important, and falls upon the mind with irresistible force. But not to urge it upon our attention as an incumbent duty, I am persuaded that whoever will give the subject due reflection, he will not fail to perceive that the extinction of War must be accompanied with incalculable benefits to the general happiness of mankind; he will perceive that such a train of blessings will assuredly attend the career of Peace, as cannot fail to animate him to a zealous co-operation with the Peace-Societies, now so nobly exerting themselves in this great cause; indeed, it would seem that some such plan must necessarily antecede the period when *the calf, and the young lion, and the fatling shall lie down together*; and should it please God to spare my life yet a few years, I do ardently anticipate the satisfaction of learning that the worshipers of the one true God have very generally ranged themselves under the standard of these truly Christian bands.

I cannot conclude this my sincere address to your readers, without recording a tribute of the unfeigned gratitude and reverence I entertain towards the man who first promulgated this heaven-born scheme. In presenting it, my imagination would picture him a tutelary genius tendering a scroll to the disciples of Christianity superscribed **PEACE**, and with a look full of benevolence calling upon them to renew this bright pledge of their faith. May every Unitarian hasten to enrol his name upon this bond of love and Christian perfection.

A FRIEND TO THE PEACE-SOCIETIES.

SIR,
ONE of the most powerful arguments which prove the divine mission of Christ, is the manner in which he met his death. He shews near the commencement of his ministry that he was to suffer, and he submitted to his fate, after having foretold every circumstance which attended his departure, and resolutely expressed his determination to obey the will of his heavenly Father. By his firm and enlightened conduct in this respect, he evinced his unshaken conviction in the truth of the great doctrine which he came to promulgate, the resurrection of the dead to a new and better life, and illustrated the necessity on the part of others who believed in him, to follow his example in a course of suffering. The declaration of Jesus that he was to be crucified, his going up to Jerusalem the last time for that purpose, and his unshaken adherence to that resolution, in spite of every earthly consideration, afforded evidence for the truth of his claims which Lucian of Samosata did not fairly know how to remove. He had, therefore, recourse to an artifice which is not to be paralleled in the annals of human baseness. He knew that the inference in favour of Christianity would fall to the ground, if a person could be produced who pursued a similar conduct from ambition, the love of distinction and vain-glory: he, therefore, copies all the leading features which distinguished the death of our Lord, and ascribes them to Peregrinus, thus artfully drawing his readers to conclude, that the base motives which actuated the latter were sufficient to account for the be-

haviour of the former, however extraordinary it might appear. In my *Remarks on the Truth of the Christian Religion*, I have given a brief analysis of this *Treatise of Lucian*, to which I must refer the reader. It is necessary, however, to produce one or two passages in order to establish the truth of the view which I have of it. The author thus opens the piece: "The wretched Peregrinus or Proteus (for so he always chooses to style himself) has at length met the fate of his namesake in Homer: for after taking a thousand shapes, he is at last turned into fire: such was his insatiable thirst after glory. Yes, my friend, this first and greatest of men is reduced to a cinder, following the example of Empedocles, with this difference only, that he seemed willing to conceal himself from the eyes of men, when he threw himself into the flames, while our most noble hero chose the most public festival, built a magnificent funeral pile, and leaped in before innumerable witnesses, after having harangued the Grecians, and acquainting them with his intentions some days before the ceremony." On this topic the writer enlarges in sections 21, 22: "Peregrinus gave out among the Grecians that he should burn himself in a very short time. For this purpose he began immediately to dig the ditch, bring the wood, and prepare every thing with wonderful fortitude and magnanimity. But true bravery, in my opinion, is shewn by patiently waiting for death, and not flying from life; or, if he must die, why not depart by some other means, so many thousands as there were, and not by fire, and with all that tragical preparation? If he was so fond of flame, as being more after the manner of Hercules, why could not he have chosen some secret woody mountain, where he might have gone and burnt himself in silence alone, or accompanied only by his Theaganes, by way of a faithful Philoctetes? But he must needs do it at the Olympic games, and in a full assembly roasting himself, as it were, on the stage; not but it is a death, by Hercules, he long since deserved, if parricides and atheists are worthy of it. In this respect he was rather late; he should have been roasted long ago in Phalaris's bull, and not have perished in a moment: for I have often heard this is the shortest

way of dying, as it is only opening the mouth, catching the flame, and expiring immediately; but he has fallen on this expedient, I suppose, because it is grand and magnificent for a man to be burned on a sacred ground, where no corpse can be buried. You all, no doubt, remember him who wanted to be immortal, and could find no other way of becoming so, but by setting fire to the Temple of Diana at Ephesus. This man, such is his love of glory, is ambitious of the same fate."

Now I propose briefly to shew, that this and the rest is but a mock account of the death of Jesus, and that it is applied to Peregrinus as a set-off; and that not a syllable of it has ever been realized in the life of that impostor. There are two arguments which prove the truth of this assertion, and they carry the force of demonstration; for no man, whether in his senses or out of his senses, ever put himself to death in the manner, and from the motives, which Lucian here ascribes to Peregrinus. The narrative is negatived by the known laws of the moral world: nothing parallel is to be found in the history of man; and Lucian himself is obliged to refer for illustration to the death of Hercules and Empedocles, the former of which is known to be fabulous, the other to be false, in fact. The other argument is, that the person which Lucian principally has in view under the name of Peregrinus, and whom it is his object to wound, is Jesus Christ; and all the facts which he imputes to the impostor, are copied, distorted indeed, and disguised, from the New Testament. Thus the description he gives of Peregrinus, is, in its leading points, a description characteristic of Christ; and if we substitute the fire and Olympia for the cross and Calvary, the death of Jesus and the death of Peregrinus are precisely the same. Jesus foretold his death, went up to Jerusalem, he died during a festival, when Jews and others, to an immense multitude, were there collected. The death and resurrection of Christ were predicted by the Prophets; the death of Peregrinus and his re-appearance are predicted by the Sibyl. "Going," says Lucian, "some time after this into the assembly, I met a grey-haired old man, whom by his beard and grave appearance one would have taken for a creditable witness,

and who told us how he had seen him after he was burned, in a white garment, crowned with olive, and walking about." § 40.

The object of Jesus in dying was to save mankind; the object of Peregrinus was of a similar nature. § 23. Jesus after his resurrection commissioned his followers to go and baptize all nations; Peregrinus gave a similar commission after his re-appearance from the fire. "They say he has already written epistles to all the principal cities, and certain covenants, exhortations and laws, which he sent them by ambassadors chosen from among his followers, and whom he had dignified with the title of messengers from the dead, or runners to the shades below." § 41. Jesus ascended to heaven, so did Peregrinus. "Wherefore God hath highly exalted him, and given him a name above every other name, that in the name of Jesus every knee should bow, of things in heaven and those on earth, and under the earth; and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." The oracle of the Sibyl is thus represented as speaking of Peregrinus: "When Proteus, by far the best of the Cynics, after jumping into the flames, and burning himself in the holy place of high Jove, shall ascend to heaven, I command all those who eat the fruits of the earth to worship this night guardian, this greatest of heroes, seated on the same throne with Vulcan and Hercules."

Now, as it appears beyond contradiction, that the history of the death of Peregrinus is but a burlesque of the death of Christ, it follows that no such events as in this treatise are ascribed to that impostor, did ever take place; in other words, the story of Peregrinus burning himself, and the like, was a mere contrivance between that impostor and his colleagues to furnish the enemies of the gospel with a set-off against its founder. Franklin, the translator of Lucian, makes this shrewd remark on Peregrinus disappearing in the flames: "It is not improbable that this arch impostor, for such he undoubtedly was, might after all escape by some secret passage under ground, which he had prepared on the occasion, as we cannot otherwise well account for a scoundrel like Peregrinus carry-

ing the jest so far." Fortunately, Lucian himself has given us an incident which develops the whole imposture. "Jesus," we are told, "when he had cried again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain, from the top to the bottom; and the earth shook, and the rocks rent, and the graves opened, and many bodies of saints, which slept, arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Matt. xxvii. 50. In ridicule of this account, Lucian writes of Peregrinus, "When the pile was lighted, and Proteus had thrown himself upon it, a great noise was heard, the earth shook, and a vulture was seen to rise out of the flame and fly towards heaven, crying with a loud voice, I have left earth, and go to Olympus." § 39. Now Lucian allows that he himself was the author of this tragic story. We are infinitely obliged to him for the acknowledgment; for we may then conclude with the utmost confidence, that as Lucian was an inventor of one part of the story, he or Peregrinus, or some other worthy coadjutor in the same cause, or all of them together, invented the rest. And thus we are able to trace the whole narrative to its proper source. This is but a brief sketch of the treatise. Those who wish to be fully informed on the subject, should with this clue read the original, and they will become sensible that in all the records of antiquity, nothing is to be met with so calculated to establish and illustrate the truth of the Christian religion as this work of Lucian. My next paper shall be on this subject.

J. JONES.

London, December 22, 1820.

Quali sono e sentimenti de ciascuno sulla pena de Morte? Leggiamoli negli alti d'indignazione e di disprezzo, con cui ciascuno guarda il carnefice.

BECCARIA.

SIR,

IS it possible that this country can continue to be disgraced by the repetition of such sanguinary exhibitions as have taken place at the Old Bailey since the commencement of the current month? Fourteen human beings (one of them of the softer sex)

deliberately put to death in the course of ten days! Monstrous! And of these fourteen victims, four of them for forgery and the lesser offence of uttering forged notes! What, Mr. Editor, is become of the "Committee appointed to consider of so much of the Criminal Laws as relates to Capital Punishments for Felonies"? I believe they have recommended the substitution of some other penalty in the place of the *ultimum supplicium* in cases of forgery, or at least of the uttering of forged notes. If so, why is it not attended to? If our rulers will persist in hanging up, by the dozen and the score, their fellow-creatures, upon their heads let the blood light. The people have no hand in it; they disclaim such an infernal system; they are no less hostile to the Draconian code, that condemns to an equal punishment the stripling who passes a forged bill for 20s., and the midnight assassin who bathes himself in the blood of his victim, than those great and good men of the past and present century, Beccaria, Montesquieu, Blackstone, Johnson, Goldsmith, Romilly, Mackintosh, Buxton, &c. What can induce those in whose hands rests the dread but unenvied power of life and death, thus pertinaciously to adhere to a practice so revolting to the Creator and the creature, and, as is proved by the multiplicity of examples, ineffectual as a preventive of crime—the great, the sole object of punishment? And why is it inefficacious? Why does it fail of its aim? Let us hear what that able writer and distinguished philanthropist above quoted says on this subject: "In proportion as punishments become more cruel, the human mind, which, like fluids, rises to a level with the surrounding objects, becomes hardened; and, the force of the passions still continuing, after a century of cruel punishments, the *wheel* terrifies no more than formerly did the *prison*."

I shall give no opinion on the subject of crimes accompanied with *violence*, though I am disposed to think that offenders of this sort might be prevented from injuring society in future, be made useful to the state, and even eventually reclaimed, if we were as ready to reform as we are to launch them into eternity; my business is, at present, as well with the *crimen falsi* as with what may be

broadly termed *theft*. That good man and distinguished moralist, Johnson, in the CXIVth Number of the *Rambler*, (a paper which I earnestly recommend to the perusal of those who advocate the cause of justice and humanity, but more particularly to the attentive consideration of such persons as, from an erroneous idea of the necessity of sanguinary inflictions, have hitherto opposed all amendment of our criminal code,) thus speaks of the *confusion* of crime: "The frequency of capital punishments, therefore, rarely hinders the commission of a crime, but naturally and commonly prevents its detection, and is, if we proceed only upon prudential principles, chiefly for that reason to be avoided. *Whatever may be urged by casuists or politicians*, the greater part of mankind, as they can never think that to pick the pocket and to pierce the heart is equally criminal, will scarcely believe that two malefactors so different in guilt can be justly doomed to the same punishment; nor is the necessity of submitting the conscience to human laws so plainly evinced, so clearly stated, or so generally allowed, but that the pious, the tender and the just will always scruple to concur with the community in an act which their private judgment cannot approve." When the Dr. wrote the above, the absurdity, the wickedness of the doctrine of equal penalties for unequal offences, was not so generally admitted, nor had the public sympathy for poor wretches, the victims of a code "the reproach of neighbouring states," been so generally excited as it has of late years. It is not so now. Englishmen, Sir, I repeat, renounce a code that is at once an outrage on their feelings and their judgment; a code that condemns to an equal penalty a Maddon and a Nesbitt. If the arguments of those celebrated philosophers and philanthropists before mentioned, and others on this side of the question, are unsound; if either their premises are false or their deductions erroneous, let them be refuted, let the "Mighty Mother" in Threadneedle Street, and her mammon-worshiping children, sit down and subvert the reasoning of their opponents, which, indeed, they must do by arguments *à priori*, since they cannot appeal to *experience*, in favour

of their view of the question, by shewing the inefficacy of a milder legislation, and a more humane administration of the law in this country; and the universal practice on the continents of Europe and America, loudly, *practically* refutes their odious system. We have two hundred and twenty-three offences capital by Act of Parliament. There is one statute, passed within a century, which contains *seventeen* capital felonies, one of which is for maliciously shooting at a man, and another for destroying a rabbit in a warren! What can be the cause of this? Are we worse than our neighbours? Will nothing but "breaking into the bloody house of life," restrain Englishmen from invading the property of others? Is blood the only cement to hold us together in the social state? What is the cause of this moral degradation? For moral degradation of the lowest degree is imputed by these "strict statutes and most biting laws:" and if these be necessary to our well-being in society, all our vaunted superiority in morals over other nations is either gross cant or lamentable delusion. One of these two things must be; either our laws are the *cause* of our manners, or our manners the *effect* of our laws; if the *former*, then are we, if vice and happiness be incompatible, "of all men most miserable;" if the *latter*, then the sooner we set about the reformation of our penal code the better. But if this reasoning be disputed, at least it must be admitted, that if bad legislation does not create all the evil of our corrupt morals, it contributes to increase and promote it; vicious habits and sanguinary laws mutually acting upon and producing one another in a sort of *vicious* circle.

I trust it will not be impertinent to offer a word or two on the score of religion to men who are now laudably engaged in building new churches, who are continually inveighing against those who are disseminating blasphemy and infidelity, and whose zeal in the holy cause of piety and virtue, if we may confide in their "mouth honour," is exceeding. As they are Christians, they doubtless believe the Almighty to be the *moral* as well as the natural Governor of the universe, and consequently man to be a responsible being. What is it, then, they do, when they destroy, for the sake of a very small

portion of that which represents the commodities of life, a human being, their fellow-creature, made, as the Scriptures tell us, after God's own image, a little lower than the angels, and born to immortality? Are they, do they think themselves, justified in thus sending to his account one of their own kind, in the bloom of manhood, to await his final doom before that great Being from whom no secrets are hid, at whose hands he must expect, if that indeed *His* mercy were not over all his works, and *His* justice a very different attribute from that so mis-called here below, an irrevocable sentence of condemnation. Good God! I tremble at a thought so horrible. After all, Mr. Editor, notwithstanding the fair exterior of religion held out to us by our governors, I cannot help thinking that there is something at bottom very different from what they would have us believe. There certainly must be a very different feeling *in petto*; they cannot in their hearts have any true faith in that which they profess, but only assume the appearance to avoid scandal. Certain it is, that men who, from some constitutional obtundity of intellect, or from false reasoning, the effect of depraved habits, have been persuaded to doubt that which they *wish* not to credit, would act just in this sort of way, believing the Creator and Preserver of all things to be, as Lucretius taught,

"Wrapt up in self, a God without a thought,
Regardless of our merit or default."

They would (as our *Christian* rulers do) immolate at the altar of lucre as many fellow-beings as suited their interest or policy. What imports it to hang annually three or four score of human creatures, endowed with mere animal existence, and who, when destroyed, will contribute more, by the decomposition of their bodies in the earth, to the service of their surviving brethren, than they ever did during their lives? Such, it appears to me, must be in secret the opinions of those who can thus outrage religion and humanity by persisting, in defiance of every good feeling, in putting to death so many of their own species. Away, then, at once with this mockery of Christianity! Let them be at least consistent; let them talk to us no

more of him who addressed the thief on the cross, who said to the adulteress, "Go, and sin no more." Let them boldly come forward and avow their unbelief. Let them preach *Materialism* as well as practise it. By so doing, they will at least diminish the number of their vices by the abstraction of *hypocrisy*.

PHILADELPHOS.

Sir, December 12, 1820.

I HAVE perused with much interest [Vol. XV. p. 623] the resolutions passed at a meeting of the subscribers to the Fellowship Fund at Liverpool, respecting the re-establishment of an academical institution similar to the one which, a few years ago, existed at Hackney.

That some increased means should be adopted for the purpose of providing a supply of ministers for those congregations which are now vacant, as well as for those whose pastors are far advanced in years, seems to be generally admitted; and, without doubt, it is a subject which should engage the attention of all those individuals, and those associated bodies, who are impressed with a sense of the importance of promoting the spread of those views of Christianity which they believe to be truly evangelical. It is also generally admitted, that the highly respectable college at York cannot be considered as fully providing for the exigencies of the case. That a regular succession of ministers, well versed in biblical criticism and the more abstruse parts of science, and competent to defend the Unitarian faith against the assaults of learned objectors, will be provided by that Institution, is a source of high gratification and confidence. But it is reasonable to suppose, that young men thus educated will be called upon to take the charge of congregations in the large towns, and therefore, in order to provide for the supply of ministers for smaller congregations, the number of which is every year increasing, some additional means should be put into active operation.

While the importance of this subject is generally allowed, there are, in the opinion of many judicious persons, serious objections to the attempt to establish an additional academical institution. Among numerous other obstacles, the expense necessarily at-

tendant upon such establishments is thought to form an insuperable one, particularly when it is considered that the funds required for their support must be derived from contributions casual and irregular, and that consequently a scheme well-digested, and for some time successfully carried on, might be suddenly rendered entirely abortive. There are, however, let us hope, other modes by which the important object may be attained; and I beg to suggest to your readers some hints upon the subject.

As it is evident from the increased zeal which is apparent among Unitarians, and from the establishment of Fellowship Funds, that something considerable may be raised towards the furtherance of this object, I would recommend that young men who are desirous of devoting themselves to the ministry, should be encouraged to do so; and that ministers, duly qualified to direct their studies, should be induced, by adequate remuneration, to undertake that charge; that six or eight students should be placed under the care of one minister; that a committee, consisting partly of ministers and partly of laymen, and residing in some central part of the kingdom, (in and near Birmingham, for instance,) should be appointed to manage the affairs of the institution; to receive and appropriate the funds; to receive and decide upon the applications of preceptors and students, and to arrange the terms to be paid, and the plan of tuition to be adopted, according to the circumstances and qualifications of the respective parties. One advantage to be derived from the adoption of this plan would be, that something might speedily be done, without incurring any serious risk, even if it were not ultimately found to answer. Another is, that as a variety of preceptors would be employed, perhaps greater benefit would result than from an academical institution upon a large scale, where certain notions are apt to prevail on the subjects of doctrine, style and manner, which often produce too great an uniformity among the students. Another is, that by being located in different parts of the kingdom, the young men would have more opportunities afforded for improving themselves in pulpit-exercises, previous to the completion of their studies. Many

other advantages occur to my mind ; but I refrain from enumerating them. I am strongly impressed with the necessity that "*something must be done*;" and have ventured to pen these remarks, only in the hope that it may lead others who may be more competent to form a judgment upon the matter, to give it their serious consideration.

One subject, in conclusion, I would beg to hint at ; namely, that congregations ought deeply and candidly to consider, whether the salaries generally paid are not inadequate to the maintaining of their ministers in that comfort and respectability to which they are entitled by their education and the all-important nature of their services ; and whether a want of due consideration on that head has not done more than any thing else, to lessen the number of those who are willing to devote themselves to the ministry.

I. H.

SIR,

Oct. 30, 1820.

HAVING lately read a Sermon, preached by the Rev. Russell Scott, on the 25th of last May, before the friends of the Unitarian Fund, on the almost worn-out subject of Coercion employed by the Civil Power in defence of Christianity, and observing, that though the preacher does not expressly mention the Inquirer's Four Letters to the Rev. Mr. Fox, he has obviously alluded to them by censuring the application therein made of the case of Elymas, I take the liberty of requesting you to allow the following observations to appear in your valuable Repository, as the easiest and surest way of claiming the attention of those who may have heard or read the Sermon of Mr. Scott, but are not acquainted with the Letters of the Inquirer.

I cannot help concluding that Mr. Scott himself has founded his censure on the report of others, since a person of his discernment and candour could not have *read* that application of the case of Elymas without observing, that it was not the intention of the writer to justify the civil magistrate in using "severe and coercive measures towards those who cannot receive as the truth of God, what may have been ordained or established as such by the govern-

ment under which they live." This would be to sanction the tyranny of the Inquisition, and destroy every thing like liberty of conscience. The Inquirer never dreamed of supporting a principle so repugnant to that *perfect law of liberty*, which ever maintains its own privileges without invading the just rights of others ; he would go yet further, and grant that a mind may be so constituted as to be really incapable of receiving conviction from the evidences of our faith. It is certainly possible to imagine that there may be such a mind, and that it may be endowed with all the virtues which Mr. Fox ascribes to his unbelieving friend in the 34th page of his celebrated Sermon ; but is there any probability that this lover of truth and goodness, this example of "pious feeling, pure and elevated, towards the Author of nature, and philanthropy the most diffusive," will forfeit his "title to high esteem," by acting the part of a seditious citizen, or by openly and scurrilously reviling those institutions which the majority of wise and good men revere as sacred ? Such characters may view with compassion what they consider as the delusions of ignorance or bigotry, but they will doubtless feel, that "though freedom from prejudice is one part of liberality, yet to respect the prejudices of others is a greater." They will state their arguments fairly and dispassionately, and they have a right to do so, but they will not dissolve the ties of moral obligation by scoffing at the doctrines which render those ties binding on the bulk of the people. These are not the Deists with whom the civil magistrate of a Christian country has any pretext for interfering. Such Deists, if such there be, are the friends of social order and moral virtue, and, consequently, the supporters of lawful authority. They may reason with the philosopher in his closet, but they will not corrupt the simple inhabitant of the cottage, or delude the starving manufacturer with impracticable schemes of reform.

Elymas is represented by Mr. Scott as the philosophic friend of Sergius Paulus, and I quite agree with that gentleman in believing that "it was not merely the opposition which Bar-Jesus, as a man of science, made to the apostles that was culpable ; but the peculiar nature of that opposition,

and the views and motives which influenced him in it;"—but I think he is mistaken in asserting that Elymas was punished "for the wilful rejection of the evidence given to the divine mission of Jesus, by the testimony of miracles." Surely this was a crime by no means *peculiar* to Elymas, neither are we justified in imputing this crime to Elymas, unless Mr. Scott can shew that he had witnessed any miracle before that which deprived him of sight. His guilt was precisely that of some modern infidels. Sergius Paulus *desired to hear the word of God*, and Elymas endeavoured by his sophistry to prevent the natural effect of the apostle's argument; he sought to *turn away the deputy from the faith. Full of all subtilty and all mischief*, as he was, and already possessed of some influence over the mind of his friend, he would probably have succeeded, but for the exercise of Paul's miraculous power. Any other miracle might have produced the same effect on the candid temper of the deputy; and as it was not the practice of our Saviour or his apostles to *inflict disorders*, though they frequently removed them, we are justified in believing that there are modes of *opposing the progress of Christianity* peculiarly deserving of temporal punishment.

Having shewn that Elymas acted the same part as some unbelievers of later date, I now come to another division of Mr. Scott's argument, in which he inquires "whether the treatment of Bar-Jesus can, in any respect, be considered as a precedent for us to follow?" And first, I must notice a misconception of the case; I do not know that any one contends for the right of punishing a man on account of his dissent from the religion of the Establishment. The Roman Catholic and the Protestant sectary are allowed the open profession and quiet enjoyment of their peculiar modes of faith and worship; but Christianity, in its most comprehensive sense, including the divine mission of our Lord, and the doctrine of a future state of reward and punishment, "*is part of the common law of the land.*" Our civil institutions, our moral character as a nation, our ideas of social duty, our feelings of self-respect, are all founded upon that standard of right and wrong which is held forth by the religion of

Jesus. Nay, the very Deists themselves, whose sublime virtues have called forth such eloquent panegyric, borrow the noblest of those virtues from the precepts of Him, *who knew what was in man*, though they have not the candour to acknowledge the source of their pure and dignified morality. This being the case, if the blasphemer, the scoffer, the daring violater of the national law, the reviler of the national faith, the misleader of the simple, the abuser of the ignorant, the corrupter of youth, the destroyer of all that is sacred and venerable—if this man be not a proper object of punishment, shew me the offender who deserves it! For the protection of this offender, Mr. Scott would impose an absolute restraint upon the exercise of lawful authority. When they "can produce similar evidence of their being divinely commissioned; when they can act under the same especial authority and under the same divine impulse with the apostle; then, but not till then, let them punish the unbeliever in their creed; then, but not till then, let them adduce the punishment of Bar-Jesus as a sufficient scriptural authority for delivering over the opposer of their religious system into the hands of the civil power."

We have seen that the preservation of *one* ingenuous mind from the sophistry of an Infidel was deemed by the inspired apostle sufficient to justify an *uncontested* use of his miraculous power; then, shall the Christian magistrate sit with folded arms, and, because he cannot work a miracle, permit the minds of thousands and tens of thousands to be perverted with impunity? Ought he not rather, under the limitations of Christian benevolence, to exercise that power with which he *is* entrusted in defence of the dearest interests of men? *I beseech you*, says St. Paul, *be ye followers of me*. No, says Mr. Scott, you must not follow Paul's example, unless you can produce similar evidence of being divinely commissioned. Can he then suppose it possible that an apostle, acting under divine impulse, would perform an action unlawful for Christians in general? Let us also remember that this apostle was Paul—Paul, who on various occasions so carefully distinguished when he spoke by commandment, by permission, or after his

own judgment—Paul, who proposed himself as an example to the church—Paul, who was peculiarly the apostle of the Gentiles, and to whom we therefore naturally look for precedent in the treatment of Unbelievers—this very Paul has left the striking case of Elymas, a case that in after ages was likely to be of frequent recurrence, unguarded by word or hint that his conduct on that memorable occasion was *not* to be imitated by future Christians.

But the force of the preacher's argument cannot be limited to the punishment of Elymas: it is fearful to think of the lengths to which we may be carried, if once we admit the principle he contends for. If we are at liberty to reject the example of a person acting immediately under divine influence in one case, we may do the same in another, and our own partial view of the moral fitness of things will become the rule of our conduct. Another fatal result of this principle I would mention with reverence—it tends to raise a barrier between us and that perfect Example, on whom the Spirit was poured without measure, and to remove it from our imitation.

All that I know of the character of Mr. Scott claims respect, and I believe nothing could be further from his intention than to misrepresent the facts or the doctrines contained in the New Testament; but I am inclined to think, that political or sectarian prejudice, or perhaps a mixture of both, has, in this instance, carried him further than scripture, when fairly interpreted, can warrant. I admire and esteem the candid and conciliating temper in which many passages of his Sermon appear to have been written, and therefore lament that his better judgment did not suppress the invidious remarks contained in pp. 26, 27. They are inconsistent with the excellent lesson deduced from them immediately afterwards.

There is one consideration arising from the differences of opinion in the Christian Church, which merits the attention of all, and especially of those who profess themselves anxious to restore the faith of that church to its pristine purity.—When we reflect how *very few* were the points of faith insisted on by our Saviour and his apostles, and remember the busy inquisitive-

ness of the human mind, the power of association, the influence of parents and teachers, and the varieties of natural temperament, we shall perceive the absolute impossibility of these pristine, essential truths remaining unaltered. The rays of heavenly light must be separated in passing through the prism of human imperfection; let each mind then reflect the colour it is prepared to receive, remembering that the most dissimilar tints proceed from the same source, and melt into each other by imperceptible gradations. The Christianity of England, of France, of Holland, of Germany and of Russia, may, in various particulars, be opposite as the winds of heaven; but all these modes of faith profess to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone*. May we not, therefore, rejoice in believing that these different systems will gradually approximate, like the sides of a pyramid, till at length they will be *fitted together unto an holy temple in the Lord*? That happy period may yet be far distant, but we know that, from the first promulgation of the Christian faith, *In every nation, he that feareth God and worketh righteousness is accepted with him. There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him; wherefore, let us comfort one another with these words.*

THE INQUIRER.

Original Letter of the late Rev. Robert Robinson's; communicated by Mr. B. Flower.

Dalston,

SIR, *November 30, 1820.*

THE following is the major part of a letter written by the late ROBERT ROBINSON to an old acquaintance of mine, who has given me leave to send it to your Repository. The first part relates to some outlines of his *History of Baptism*, but which are now uninteresting. The remainder is, in my opinion, as interesting now, as it was at the time it was first written. It was intended more particularly for the use of *Baptist societies*: how far the remarks may be applicable to those of other denominations, I leave to the consideration of your readers.

BENJ. FLOWER.

Chesterton, Feb. 10, 1789.

"The other part of your letter is extremely difficult to arrange. I have long seen and lamented the condition of our churches in regard to a supply of ministers, but how to remedy it—'there's the rub!' In the primitive churches, no doubt, the brethren who taught followed secular employments; and in the dark ages, I perceive, our pastors kept school, practised physic, agriculture, &c. In the present times, some of the most valuable of our ministers, though not the most noisy, pursue the same track; nor can I think of a greater man than he who teaches the gospel by word one day, and by example the other six. Men edify their neighbours, not by immuring themselves in cells, but by associating with other men, and by exemplifying the life of a Christian.

"As to those we often call *learned ministers*, they are to me the most insipid of all companions; ignorant of what is of the most importance for them to know, and overflowing with the trifles and the gall of the schools. The precise learning of a *Christian minister*, is a critical knowledge of the New Testament; and this kind of literature fills the pulpit with dignity and edification; for a sound critic is the plainest speaker in the world. Now, it is my opinion, if this kind of literature were separated from Pagan learning, the attainment of it would not be so very difficult as is generally supposed, nor may this be confounded with the saucy science that makes a *priest*; but fashionable education for the ministry seems calculated for little else. It strikes me, that the difficulty of forming a plan for remedying our ills doth not lie in our incapacity, but in our obstinate attachment to irrational customs. Our plans are schemes of reformed Popery; but Popery is not reformable; and he who would enter into the kingdom of Jesus must be regenerated, not merely reformed. What is a modern Baptist Church but a Catholic Church reformed? Latin is proper for a Catholic boy, brought up to support the *Latin Church*, to believe *Latin fathers*, to regulate himself by numerous folios of *Latin* and *canon law*; but what is Latin to our poor churches? It is a Sabbath feather to nod in the pulpit, but it is of no use to the flock. Would we then discard Latin? By no means, on condition a youth have money, capacity, time, discretion, and so on.

"The Popish corporation is a worldly establishment of human creeds; but what have we, who hold the *perfection* of scripture, to do with human creeds?

Yet, so infatuated are some of us, we call them *the gospel*. A human creed is a human opinion of the gospel; and who that hath a tea-spoonful of brains, would leave the *snow of Lebanon*, for these polluted puddles? (Jer. xviii. 13, &c.)

"In short, I think it is possible, suppose a youth have genuine piety, to train him up to be an able minister of the New Testament, without the pedantry of the schools, in no great time, and at no great expense. Suppose such a thing accomplished, are our churches prepared to receive such men? I doubt that. I question whether we have liberality of sentiment enough. A modest, sensible man, master of the New Testament, well acquainted with ecclesiastical history, and an ornament by his life to any party, is not the man to our taste. We want a *sacred* man, and this is a plain man like other men. We want an almost *inspired* man; but this man durst not talk so high: he knows no more than the Scriptures teach, and he never utters oracles as inspired men should do, and as apes of inspiration will do. We want a *learned* man. It takes off the shame of the cross to sit under one who can say—'Is the parish priest a *quid nunc*? So am I.' But this man would preach nothing but English; and you might hear him eighteen months, as the Corinthians heard Paul, without knowing he had any pretensions to literature. We want a guardian of the *creed*, a *defender of the faith*, who fills us with prelibations of heaven, such as the glorified saints enjoy, by proving that all men who do not hold our opinions, must sink into everlasting damnation; but this man cares for nobody's opinion, quotes no human authorities, and does nothing but interpret scripture by itself, professing that he hath but one Master, and *Christ* is he!

"My good friend, forgive my rhapsody: I am a little out of temper. A few weeks ago a superannuated minister, a member of our church, addressed a petition to a Baptist Fund for a little relief. Instead of sending the old man money, they sent him a high Calvinistical creed to sign, the first article of which is stark nonsense—"There are in the Unity of the Godhead, three *divine* persons." The imposition of human opinions is *tyranny* any where, and such *tyranny* in Baptists is, to the last degree, preposterous. The barbarous *Calvin* is their guide; and on this ground he burnt *Servetus*. I do not mind his vain babble about *faith*. *The voice of his brother's blood crieth to me from the ground!* This is defending the *faith*, which yet is not faith, but belief of human positions! I have written my whole mind to the fundees, for I detest

such mockery. But I trouble you no further.

"May every benediction be with you. I should be very happy to see you here.

"I am, dear Sir,

"Yours affectionately,

"R. ROBINSON."

The Character of Christian, in Bunyan's Pilgrim's Progress.

(By the late Rev. T. Howe.)

SIR,

Bridport.

AMONG the various productions in the English language of a fertile imagination, united with a piously-disposed mind, none has been more generally read and admired than Bunyan's Pilgrim's Progress. Many persons distinguished for their taste and literary acquirements, have borne testimony to its ingenuity, and ranked its author for *invention* in the class of Homer and Shakspeare. Granger in his History of England, speaking of the writings of John Bunyan, says, "His master-piece is his Pilgrim's Progress, one of the most popular, and, I may add, one of the most ingenious books in the English language." Toulmin's Hist. of the Prot. Dissent. p. 340. He confines this encomium to the *first* part, to which also the following observations are to be limited. A person of an enlightened and sound judgment cannot fail of discerning many faults in it; he will not, however, be hereby prevented from perceiving its beauties, the ingenuity of the allegory, and the general consistency of language and conduct, which is preserved in the characters introduced. My attention has been lately directed to this book, by the perusal of Dunlop's interesting History of Fiction. His critique on this celebrated work, does not convey a very favourable idea of Christian, the hero or leading character of the piece. The charge brought against him is thus exhibited by Mr. Dunlop:

"It was, perhaps, ill-judged in the author to represent Christian as having a wife and family, since whatever be the spiritual lesson intended to be conveyed by his leaving them, one cannot help being impressed with a certain notion of selfishness and hard-heartedness in the hero. 'Now he had not run far from his own house,' says the author, 'but his wife and children per-

ceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain.' This does not impress us with a very favourable idea of the disposition of the hero, and, in fact, with the exception of faith and perseverance, he is a mere *negative* character without one good quality to recommend him. There is little or no display of charity, beneficence, or even benevolence, during the whole course of his pilgrimage. The sentiments of Christian are narrow and illiberal, and his struggles and exertions wholly selfish."—*Dunlop's History of Fiction*, III. 66.

On reading these remarks, in order to determine their propriety, I endeavoured to call to my recollection those scenes of his pilgrimage, which in younger life were very familiar to me, and also gave the book another perusal. The result is a thorough conviction that the character of Christian is placed, by this respectable critic, in a lower class than justice requires. The impression unfavourable to the natural affection and tender feelings of Christian, which Mr. Dunlop thinks his quotation tends to produce on the reader, would probably be prevented by perusing the previous account given of his exertions to save his wife and children from supposed impending destruction, and of the harsh and ungenerous treatment he received from them. He addressed them in the tenderest manner, and earnestly remonstrated with them on the urgent necessity of their seeking the means of safety. In vain, however, were all his intreaties. They considered him as seized "with some phrenzy distemper. Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him." This gave occasion to the exercise of his forbearance and compassion. "Wherefore he began to retire himself to his chamber to pray for and pity them." Of this he gives a particular and affecting account in his conversation with Charity, in the stately palace of Beautiful, which I think it proper to quote, as a favourable specimen of the author's mode of writing, and as throwing some light on the character of Christian.

"Then said Charity to Christian, Have you a family? Are you a married man?"

"Chr. I have a wife and four small children.

"Char. And why did not you bring them along with you?"

"Chr. Then Christian wept, and said, Oh! how willingly would I have done it! But they were all of them utterly averse to my going on pilgrimage.

"Char. But you should have talked to them, and have endeavoured to shew them the danger of being left behind.

"Chr. So I did; and told them also what God had shewn to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

"Char. And did you pray to God, that he would bless your counsel to them?"

"Chr. Yes, and that with much affection; for you must think my wife and poor children were very dear unto me.

"Char. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you.

"Chr. Yes, over and over and over. They might also see my fears in my countenance, in my tears, and also in my trembling, under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

"Char. But what could they say for themselves, why they came not?"

"Chr. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing and what by another, they left me to wander in this manner alone."

What was Christian to do? It would have been extreme folly, however great his attachment, to remain and perish with them. The resolution he adopted, and in which he persisted, by no means justly exposes him to Mr. Dunlop's charge of selfishness and hard-heartedness. As to there being "little or no display of charity, beneficence, or even benevolence," it should be remembered, that Christian was in humble life, and is presented by Mr. Bunyan as an example chiefly for those who are placed by providence in that condition. He possessed not the means of displaying that beneficence which consists in supplying the worldly necessities of the indigent. On various occasions, however, he urged others to seek for that happiness which he was pursuing. Surely there is some bene-

volence in this. When Obstinate and Pliable followed him with a view to bring him back, he said all he could to prevail on them to go with him, that they might escape the evils which threatened their native place, and become candidates for the glories of Mount Zion. On his journey he sees three men fast asleep with fetters upon their heels, Simple, Sloth and Presumption. Christian feels compassion for them, endeavours to awake them, and kindly offers to help them off with their irons. Yet our critic represents "his struggles and exertions to be wholly selfish."

In the persecutions which befel Christian and Faithful in Vanity Fair, they are described as "patient, not rendering railing for railing, but, contrariwise, blessing, and giving good words for bad, and kindness for injuries done." Yet, "with the exception of faith and perseverance, Christian is a mere *negative* character without one good quality to recommend him." When he and his companion were invited by Demas to go a little out of the way to share in the productions of a silver mine, Hopeful being disposed to make the trial, was prevented by Christian, who was aware of the danger of turning aside from the right path for worldly gain. Other instances of this Pilgrim's displaying virtues suitable to the name he bore, might be produced, but these are sufficient to shew the injustice of Mr. Dunlop's censure. The character of Christian, as designed by the author, is that of a man in common life, sincerely engaged in a course of Christian faith and holiness, which he generally pursues, with benevolent wishes that others would be persuaded to adopt the same means of providing for their peace and salvation. Subject, however, to the imperfections and infirmities of human nature, and not entirely free from the habits he had formerly contracted, he is represented as chargeable with occasional deviations, which bring him into great dangers and perplexing difficulties. These convince him of his want of watchfulness and caution, and induce him to retrace his steps to the right way, wherein he finally perseveres, till he has obtained the object of his ardent exertions.

Should you, Mr. Editor, deem these observations on the character of Chris-

tian in the Pilgrim's Progress proper for your valuable Repository, they are much at your service. I propose to make a few remarks on that ingenious allegory for insertion, if you approve, in a subsequent Number, wherein also I shall suggest a plan, the adoption of which would, I think, render this popular, but in my view *erroneous* work, greatly subservient to the cause of rational piety, pure Christianity and moral practice.

T. HOWE.

STR,

IT appears to me that the train of argument pursued by L. J. J. on "Divine Influence," [XV. pp. 580—585,] has very much the character of deistical reasoning, and has an inevitable tendency to promote scepticism with regard to the miraculous interferences of the Great Author of nature, and the visible display of agency, usually inscrutable, recorded by the historians of the Old and New Testaments.

"There are indeed many good men," observes the writer, with the air of candid allowance for the weakness of inferior intellects, "who believe that the Supreme Being frequently *interposes in human affairs*, particularly in those of considerable importance; and this conviction very naturally leads them to *supplicate for his interference* on many occasions."

If we deny the probability of such interposition of the Deity now, the probability is lessened that he ever interposed in former time; and as the God of the Christians would be placed precisely on the same footing with the God of the Deists, the question naturally occurs, Why, if the world be so governed now, it might not always have been so governed? And the shutting God out of the human universe, except in so far as the phenomena of the human mind are originally referred to him, is nothing more nor less than Deism.

Among these "many good men," I should be inclined to rank those who receive as truth what is stated to them in their Bibles: for though it may be convenient for the writer's purpose to fix our attention exclusively on displays of miraculous agency or instances of preternatural illumination, the Bible contains something more; it contains an explicit revelation of God's ordinary

dealings with mankind, and repeated clear declarations of the course of his providence. In the book of Job we find, xxxiii. 26—28, "He shall pray unto God, and he will be favourable unto him: he looketh upon men, and if any say, I have sinned," &c., "he will deliver his soul from going down into the pit:" and ver. 29, "Lo! all these things worketh God *oftentimes* with man." In Psalm cvii. 17—19, it is said, "Fools, because of their transgression, are afflicted. Their soul abhorreth all manner of meat.—Then they *cry unto* the Lord in their trouble, and he saveth them out of their distresses." In the same Psalm, Jehovah is represented as turning "a fruitful land into barrenness, for the wickedness of them that dwell therein:" as "pouring contempt on princes," and "setting the poor on high from affliction." In Psalm lxxv. he is designated as "he that heareth prayer, unto whom all flesh should come:" as "the confidence of all the ends of the earth:" as stilling not merely "the noise of the seas," but "the tumult of the people."

It may be attempted to fritter away such texts, as conveying the ideas of men accustomed to visible instances of the interference of God, and impressed with visitations of temporal good or evil, under the miraculous theocracy or present earthly sovereignty of the Deity, exercised over his peculiar people: but this plea will not avail in a variety of passages, clearly general in their import, and embracing the methods of God's providence in his dealings with the human race at large. In Isaiah xlv., the prophet says to Cyrus, in the name of Jehovah, "I girded thee, though thou hast not known me." Now the restoration of the Jews and the rebuilding of their temple by Cyrus, was not accompanied by any open or supernatural displays of miraculous power; but, like the destruction of that city by Titus, appeared to be in the course of natural events. We know that it was otherwise, because it is so revealed to us. The reasonable inference is, that in the general system of human affairs, whether relating to nations or individuals, though the "holy arm of the Lord" is no longer "made bare before the nations," it is not therefore idle and inoperative, but only veiled. The Bible is full, from the

beginning to the end, of express assertions of God's general and particular interference, without any allusion, or the conceivable implication of any such allusion, to a particular age, or the preternatural intercourse of God with a peculiar people: and this interference, is described as something distinct from the fixed laws of nature, which imply what is perceptible to observation and experiment—as the influence of the Creator's upholding energy in the “various processes of animal and vegetable life.” It is described as direct or immediate; and it is only not miraculous because it is not visible.

The question whether the Supreme Being has exhibited more than two modes of his agency, “natural and supernatural,” and the demand for a clear definition and description of that agency which, without being supernatural, is not to rank with natural phenomena, appear designed to reduce the advocate of Divine Influence to a dilemma. But the whole turns on the sound of words. The terms natural agency, as applied to the Deity, are, I conceive, improper in this question: they involve a taking for granted of the thing in dispute, namely, that God is only known to act on sensible or external things, or by the fixed general laws of mind and matter. As the term supernatural designates agency equally obvious to the senses, it is equally improper; for the believer in the Divine Influence here discussed, is not entangled with the difficulty of proof, as if he maintained miraculous influence: he affirms that there is a third mode of Divine agency, which is perhaps fitly described by the term *providential*; which is from its very nature incapable of *proof*, but which is not the less the subject of reasonable trust.

I do not see the consequential force of the writer's proposition, that “if it be necessary to our advancement in virtue that the Supreme Being should occasionally interfere with his aid, the grand and glorious apparatus of Christianity might have been spared as defective and inadequate to our wants.” This supposes that a constant *miraculous* interposition is necessary, which is excluded from the question altogether. Why should Christianity be expected to supersede the ordinary providences and influences which God

had exercised since the beginning of his creation?

The soundness of this argument, which denies all positive interference of the secret providence of God, may well be suspected, when we see that it leads to a denial of the expediency and rationality of prayer. I must confess, Sir, that to me a prayerless Christian seems as great an anomaly as a Christless Christianity. How any man who professes to take the Scripture as his rule of life can reason himself into the propriety of dispensing with prayer, because it *might* only have been intended to be used in a miraculous age, is something extraordinary. Peter quotes David as authority for the fact that “the eyes of the Lord are over the righteous, and his ear is open to their prayers.” 1 Pet. iii. 12; Psalm xxxiv. 15. Can it be pretended, with any colour of justice, that this assurance applied only to Jewish periods and circumstances? This is manifestly a general truth, connected with the character and providence of God, and if it was true in the times of David and Peter, it is true now. The confounding prayer, therefore, with institutions, the permanence of which beyond the apostolic period *may* be doubtful, is a mere sophism. To comment on the alleged uncertainty of these institutions, would lead me into too wide a digression from the subject in hand; but as to the washing the feet of the disciples, a custom purely oriental, the notion of the writer, “that this act” (considered in its literal ceremonial) “is much more solemnly enjoined than any other,” exceeds any thing that I know of in the servile inferences of Popish commentators.

It seems strange that any person acquainted with the views of our Saviour respecting prayer, Matt. vi. 8, should exhibit such ignorance of its nature and design; which the writer appears to confine to the obtaining of specific requests. As to what he asserts, however, about “the want of correspondence between the answer and the petition,” as being “too palpable to be denied,” it is assertion merely. If the person who prays to God for “recovery from illness, mitigation of pain, preservation by land or water, direction and assistance in forming the moral character,” cannot prove philo-

sophically that God has answered him, the writer cannot prove that he has not. The burthen of proof is not with the Christian who founds his trust on scriptural data, but on the natural man who "seeks after wisdom," or, with the Jew, "requires a sign."

The writer seems, however, aware, that prayer is employed as a medium of access to God with other purposes than that of obtaining invariably and immediately answers to specific requests; for he ridicules persons who, "praying for relief under the pressure of illness, pain or poverty, and not receiving any, *fancy* that they acquire patience and resignation to the Divine will." Why must this be *fancy*? And with respect to "these constant disappointments" (which he still takes for granted) "naturally tending to produce murmuring, discontent and dissatisfaction, instead of exciting patient dispositions," all the experience of facts is directly in the teeth of his hypothesis; and that "patience and resignation to God's will," are eminently possessed by those who have habitual recourse to him in prayer. What description of Christians the writer may have met with, I am unable to say: they seem of the class of those idolatrous savages who beat their wooden gods when they find their requests unheeded. A *Christian* erecting himself into a judge of the fitness of the ordinations of Providence, and giving way to "murmuring discontent" when the wishes of a miserable worm like himself are not immediately and unequivocally complied with, is a phenomenon no less extraordinary than a God who, with his attributes of omniscience and perfect goodness, should accede to every prayer addressed to him by his fallible and short-sighted creatures, lest some philosopher should infer, from "the want of correspondence" between the prayer and the answer, that "one shall cry unto him, yet cannot he answer, nor save him out of his trouble."

If the Deity does not invariably grant what is asked of him, will it follow that he never grants it? If he does not answer prayer at the moment, will it follow that he does not answer it in future time; or that he does not answer it in a manner equivalent to the supplicant's wants, though different

from his expectations? It is remarked by Dr. Priestley, that we may not always be able to scan the ways of God in human affairs; the series and connexion of events may often be plainly traced in the history of the ages that are past. So it is in the life of the individual: if he cannot always trace, he may often be able to trace *back*; to perceive the hand of God in instances where he thought that he had been neglected or overlooked.

We are told, that all "excellent qualities," meaning what are very different, Christian graces, are "abundantly possessed by persons who are not conscious of having any particular divine influences." This is just nothing to the purpose. The consciousness of a divine, co-operating grace or influence, is not necessary to the proof of its existence. The writer proceeds, "who *do not feel that they want them*, and who consequently never pray for them." It is not clear whether the writer is at this time speaking of instantaneous miraculous operations of God's spirit, or of those ordinary communications, consistent with the moral government of his providence, and which seem necessary to the conclusion that God is something more than a physical energy or mechanical soul of the universe; in other words, to the belief that "he is, and that he is the rewarder of those who diligently seek him." If he is speaking of the former, he has no right to argue from what is excluded: if of the latter, I may be allowed to doubt whether the pious friends to whom he alludes do really possess such an "abundance" of Christian virtues, such *supererogatory* merits, as he supposes. They remind us rather of the Pharisee (for he also seems to have thought *petitionary* devotion useless) who thanked God that he was "not as other men are." Let him who does not feel the want of that strength of God which is "made perfect in weakness," and who "thinketh he standeth, take heed lest he fall."

But what *facts* does the observation of human character supply to guide us in our decisions? Is it not a *fact*, that they who give themselves to a spirit of prayer, (I do not mean the gabbling of creeds and *paternosters*,) are precisely the persons most singularly dis-

tinguished by that vigilant holiness, active benevolence, patience under trials, and, in a word, all the fruits of spiritual-mindedness, which are the effects of a true, practical faith in the gospel? I can readily believe that L. J. J. may successfully have "exposed his mind to impressions" favourable to piety, and may have brought himself to feel love for a God who, when his creatures cry unto him, is "talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awakened." But general observation justifies the inference, that they who dispense with petitionary devotion are not the persons most remarkable for practical religion. Having disdained those helps to human infirmity which a right knowledge of ourselves would lead us to prize and cherish, to what do they attain by means of their philosophic plan? To a decent morality. But decent morality is not Christian perfection. Is it even certain that they attain to this? It has been said, and wisely said, that "either a habit of prayer will expel sin, or the habit of sin will expel prayer." It is not matter of doubt or debate, that persons who have unhappily acquired a custom of indulging some permitted sin, reason themselves into a neglect of prayer from a secret uneasy consciousness which renders open communication with God impossible: and if this be so, of which there is no reason to doubt, it is against all probability that a recovery from such ensnaring habits of sin can ever be effected by the mere "exposure of the mind" to virtuous impressions, or by any method short of direct application to the throne of grace.

Prayer is particularly an efficacious instrument for the amelioration of human character in seasons of affliction and adversity. When the hand of God is seen in circumstances that appear to the natural religionist the effect of blind chance or of a sort of fatalism, the mind is brought to consideration, and meditates on the design of the particular affliction sent. The belief that the wound is inflicted by him who "does not willingly grieve the children of men," sustains the mind while it purifies the affections. If "the broken and contrite spirit" be referred coldly back to "reason and common sense," it will be seen whether this Stoical

acquiescence in the series of causes and effects, and the nature of things, will avail with equal efficacy to support and amend the heart.

CORNELIUS.

[To be concluded in the next Number.]

Lancashire,

January 11, 1821.

SIR,

I OBSERVE that our Unitarian brethren of Liverpool have revived the question relative to an "Unitarian Academy" for the education of young men for the ministry (XV. 623). No one would rejoice more than I should at the re-establishment of so highly useful an institution, and particularly at a time when there appears to be a lamentable want of active and efficient preachers of primitive Christian doctrine. I much fear, however, there are serious obstacles to overcome before we could expect the establishment of so important a measure as a new Unitarian College; and certainly it would answer no purpose whatever to make the attempt without fully ascertaining the public disposition to support it in a way equal to its objects. I am far from wishing to throw a damp over the ardour of my brethren in so excellent a cause, any where. Would to God I could be instrumental in promoting that union of heart and hand among us which, if effected, would be equal to the accomplishment of *all our wishes*, and gladly would I do all in my power to excite a spirit of liberality and earnest Christian zeal among those who are blest with the means of seconding the efforts of their active brethren in the cause of truth. Whatever may be our wishes, they must necessarily be bounded by our *means* of usefulness; and as the more extended object is, in my judgment, rather to be desired than expected, I trust I shall be excused if I offer a suggestion through the Monthly Repository, relative to a plan which I know has already been a favourite one with some of our well-informed brethren, and particularly with the late Dr. Percival, of Manchester. It is well known, that by the provisions of the will of Dr. Williams, a number of young men intended for the ministry, are entitled to certain exhibitions from his Trustees, on condition of studying at the College at Glasgow. The Trustees

have the right of selecting the objects who receive the benefit of this foundation; and I have understood that no serious obstacle is in the way of establishing a theological professorship at Glasgow, from whence these students might derive the benefit. What particular objections might be alleged against this scheme, I am not aware, but it appears that the principal *desideratum* would be an adequate salary to the professor. Surely this would be attended with infinitely less burden to the Unitarian public than the establishment of an entire College, with the requisite masters and appendages. I much wish some of your correspondents, better informed on the subject than myself, would give their opinion as to the practicability of the plan I am proposing. What is the present state of the Unitarian interest, and particularly the *Chapel*, at Glasgow, I scarcely know; but the establishment of the congregation there was thought by many to be favourable to the scheme which I have suggested; for why might they not be rendered mutually serviceable, particularly in pecuniary affairs?

T.

SIR, January 11, 1821.

THE anti-liberal spirit of the Society of Friends, as it stands displayed in their last Yearly Epistle, (XV. 561,) wherein they deprecate the perusal of Unitarian publications, has not, I think, yet met with that degree of public animadversion to which it is so eminently entitled.

When we consider the indefinite, generalizing nature of these annual manifestoes, it cannot fail to excite strong suspicion as to the motives which could impel so cautious a body as the Quakers, to step forth and display their zeal, by casting a stone at "the sect every where spoken against." There is, however, reason to believe, that this *overt act* has not escaped censure among the members of the Society, and that it ought to be considered as the unauthorized proceeding of a few officious persons who, attentive to the watch-words of party-politics, thought the present an opportunity not to be neglected, of paying court to "the powers that be." However unexpected this *sally* may have been, its effects will rather be to betray the weakness of the assailants, than to

prove injurious to the friends of free inquiry.

From conversations which I have had upon the subject with a member of this Society, who is himself an advocate for religious discussions, I think there is reason to believe, that among no class of professing Christians, in this country, do there exist, at the present day, such vague notions of Christian doctrine, and such ignorance upon the points of theological controversy, as among the Society of Friends. With respect to "birth-sin," for instance, he informed me, that it was no uncommon circumstance to hear, in the same meeting-house, one preacher descant upon that doctrine as the foundation of the Christian dispensation, and in a few weeks afterwards, to hear another declare that *by nature* the heart of man is pure and disposed to all righteousness. Such discrepancies of opinion lead it seems to no schisms or controversy: for, provided the preachers are energetic, and can infuse a warmth into the *feelings* of their auditors, they are both equally acceptable, and the clashing of their creeds excites no remark. If there were grounds for the belief that this latitudinarian spirit had for its foundation a sense of the infinite value of practical over speculative Christianity, it might admit of defence, if not of admiration; but as it is upon record, that bigotry and persecution pervade the public proceedings of that body, and that free inquiry on matters of religion is denounced, it savours more of credulity than of candour, to hold them in estimation as a *religious sect*. With regard to "Penn's Sandy Foundation Shaken," my friend informs me, that some of the members do not like to hear that book mentioned; and they set up some such quibble as this, that although William Penn was the *writer* of it, he was not the *author*. How this distinction is maintained I cannot learn. It is, however, doubtful whether in some of the editions of his works which circulate in the Society, that tract is not wholly omitted.

Among the Quakers there are numerous individuals distinguished for their active support of the principles of civil and religious liberty. Let us hope that they will bestir themselves to redeem their Society from the reproach which their public proceedings

of late years have cast upon them. I am happy to learn from the communication signed "John Jones," in your last Number, [XV. 716,] that a disposition to throw off the yoke of spiritual bondage is evinced by the younger members of the Society: in all probability, the worldly, temporizing character which now marks some of their influential members will, ere long, be "disowned."

I. H. X.

Cirencester,
January 8, 1821.

SIR,
THE following letter, copied from the *Bristol Observer* of January 4, 1821, may deserve a place in the Repository; not as displaying any thing new or particularly striking on the subject, but as evincing a disposition which has long been suspected to exist among the members of the Establishment, to have a more rational and scriptural service. And "when the charm is broken"—when once the necessity of a reformation in the Common-Prayer Book is acknowledged by competent authorities—we may rest assured that something more will be done than the expulsion of obsolete phrases and doggerel rhymes, even the removal of such "eye-sores" as the Athanasian and Nicene Creeds.

F. HORSFIELD.

"To the Editor of the *Bristol Observer*."

"SIR,

"As long as I am permitted to live, I hope I shall always feel a sincere respect for the Protestant Establishment of this nation, as being an edifice reared by the pious dead, and the pillar and ground of the truth. From my infancy I was carefully trained up in its principles. I am somewhat familiar with 'the times which have gone over it,' and I know many among the clergy and laity who, I am certain, 'are the excellent of the earth.' Nevertheless, I cannot but deeply regret the want of spirit in our successive bishops, to which, I suppose, we are to impute the neglect of all improvement in what we call divine service, or the public ritual of the Church. If an individual should take it into his head always to appear in the costume of a century ago, we should think but meanly of his understanding, and should be apt to imagine that he intended to insult the better judgments of all about him. Apply this to our National Church. What was considered supremely excellent 300 years

ago, may be very ill-adapted to the present state of intellect and manners. Dissenting chapels are springing up on every side, and when we visit the more respectable of them, we are struck with the *simplicity, spirituality and brevity* of their worship; and who, for the sake of *mere antiquity*, would travel in a waggon when he might skim along in a light barouche? If I know any thing of my own mind, I speak quite *impartially* when I say the Church prayers require both *amendment and abridgment*. The whole service should be *modernized*, and every *repetition* in prayer carefully expunged, according to the admonition of our *Lord*, in his Sermon on the Mount. *Nothing is neglected by the Dissenters*—the psalmody, the prayers, the sermons, are brought to the highest possible excellence, and to argue the contrary, would only betray ignorance of the subject. Where three services are performed on the Sabbath-day in one church, some better plan might be devised than going through the whole of the prayers each time, which appears equally burthensome to clergy and people. If, while the Dissenters improve *every thing*, the Church should go on *improving nothing*, it is easy to predict the consequence: instead of being in the front of the religious institutions of our country, it must fall back into the rear, and soon we shall scarcely have any body to attend the Church but parish tradesmen, parish officers, and parish paupers. Do we not live in an age of incessant improvement, when knowledge is widely diffusing, and when every department of science is making astonishing strides towards perfection? Can antiquated buildings and ceremonies command superstitious veneration as formerly? No; nor do I think they ever will more. We must try other methods to gain the esteem of the present and future generations, and I think *improvement*, far from being an injury, would be an unspeakable blessing to the Established Church. I am well aware that no officiating minister can legally alter any word in the Prayer Book; but I have been glad to see some things in *Bristol* and other places recently, which indicate a desire to keep pace with the Dissenters. Some clergymen encourage the practice of singing, and assist in it themselves; others have a few verses sung at the commencement and close of the worship, which is very becoming; others have a selection of psalms and hymns from various evangelical authors, and are consequently able to direct the singing of one after the sermon, illustrative of the subject of discourse; others, again, use great plainness and brevity in preaching, and quite dispense with *read-*

ing. In Cornwall and other counties where the Methodists have made wonderful progress by what are called their 'Class-Meetings,' some clergymen encourage social meetings of the well-disposed, for reading the Scriptures and prayers, and find them very useful in perpetuating the attachment of the people to the Church. At Oakhampton, where I was last Sunday, I was much gratified with another judicious improvement. After reading the prayers in the afternoon, the minister continued in the desk, and when the psalm had been sung, he expounded a few verses in the Epistle to the Hebrews, in a very sensible manner, without the formality of a sermon, which I understand is his regular practice during the winter months. It is allowed on all hands, that expounding the whole, or part of a chapter in the Bible, was the primitive mode of preaching; and nothing can be more acceptable to the common people than a plain explanation of the Scriptures; learned disquisitions they have not ability to understand. I ought to have stated, that a few worthy clergymen expound in the poor-houses of their parishes, and at their own houses, on Sunday evenings. Every thing of this kind is very commendable, and I cannot see why clergymen should consider them-

selves restricted from adopting prudently such measures as have an evident tendency to the salvation of their parishioners and the general good. Still we want the aid of the Convocation to put the Church at large into some little competition with the Dissenters, by regenerating the whole of the Book of Common Prayer, and administration of the sacraments of the Church of England. I hope this will not be delayed *for ever*.

"I am yours sincerely,

"GNOTHOS.

"Launceston, Dec. 19, 1820."

Halifax,

January 16, 1821.

SIR,
I BEG leave to announce through the medium of your publication, that the proposed Monument to the memory of the late Dr. Thomson having been completed by F. L. Chantrey, Esq., R. A., was erected about three months since, in the North Gate-End Chapel, Halifax, conformably to the resolution of the Committee.

As it will doubtless be gratifying to the friends of the deceased to see the Inscription that has been adopted, I subjoin a copy of it for their satisfaction.

TO THE MEMORY OF JOHN THOMSON, M.D. BORN AT KENDAL, AUG. 16, 1783.
AFTER A RESIDENCE OF NINE YEARS IN THIS TOWN, HE REMOVED
TO LEEDS, AUG. 1817.

WHERE HE DIED, MAY 18, 1818. AGED 35 YEARS.

IN TESTIMONY OF PUBLIC RESPECT FOR GREAT TALENTS IMPROVED BY
EXTENSIVE LEARNING,

AND EMPLOYED IN THE FAITHFUL DISCHARGE OF DUTY BOTH TO GOD
AND MAN;

FOR UNWEARIED ACTIVITY IN THE EXERCISE OF AN USEFUL AND HONOUR-
ABLE PROFESSION,

WITHOUT DISTINCTION OF RICH OR POOR;

FOR ENLIGHTENED ZEAL TO PROMOTE THE PURITY OF CHRISTIAN FAITH,

AND ESPECIALLY THE PURITY OF CHRISTIAN PRACTICE;

FOR ANIMATED ELOQUENCE ALWAYS READY IN THE SUPPORT OF PLANS OF
ACTIVE BENEVOLENCE,

OF SEMINARIES OF USEFUL LEARNING, AND OF THE PRINCIPLES OF
RELIGIOUS AND CIVIL LIBERTY;

THIS MONUMENT HAS BEEN ERECTED BY THE VOLUNTARY SUBSCRIPTIONS
OF NUMEROUS FRIENDS IN VARIOUS PARTS OF THE KINGDOM.

With respect to the design and the execution of the Monument, I wish to add, for the information of distant subscribers, and in justice to the artist, that the only sentiments I have heard expressed, have been unequivocally those of admiration and entire satisfaction. Mr. Chantrey has rendered the Monument highly interesting

and valuable, by introducing a Medalion, containing a profile likeness of the subject in bass-relief, which, in the opinion of several of his most intimate friends, is considered as bearing a very strong resemblance.

I beg leave further to state, that, in addition to the subscriptions reported in November, 1818, amounting to

£172. 6s. 6d., and those announced either since received, or had been inadvertently omitted in the former lists; viz. £35. 17s., the following have been

Thomas Gibson, Esq., Newcastle-upon-Tyne	£1	1	0
W. H. Pattison, Esq., Witham	1	1	0
Mrs. Pattison, ditto	1	1	0
Rev. H. H. Piper, Norton, near Sheffield	0	10	6
Thomas Sudworth, Esq., Chester	1	1	0
Rev. Edward Higginson, Derby	1	1	0
Sundry Subscriptions from Lidyate, near Holmfirth....	1	5	0
Ditto, Halifax.....	0	2	6
Rev. J. Ashworth and Friends, Newchurch	1	1	0
	<hr/>		
	£8	4	0

£9. 18s. 10d. has been allowed as interest upon the subscriptions received, and a further sum of £7. 18s. has been contributed towards the deficiency by two of the original subscribers at Manchester. Thus the total amount of receipts will be £234. 4s. 4d. £213. 7s. has been remitted to Mr. Chantrey, viz. £200 for the execution of the Monument, and the remainder for packing cases, travelling expenses of one of his workmen, &c. The expenses of printing, advertising, postage, carriage, and fixing up of the Monument, have altogether amounted to £26. 6s. 5d. The trifling deficiency still remaining will be met by some friends in this immediate neighbourhood.

RICHARD ASTLEY.

The Nonconformist.

No. XIX.

Inquiry into the Operation of Mr. Brougham's Education Bill as far as regards the Protestant Dissenters.

THE Education of the People, in whatever point of view it be considered, is a subject of transcendent importance. Public attention has of late years been happily attracted towards it, and measures have been adopted with unexampled benevolence and zeal to raise "Schools for All." Of the effects of this general instruction some persons entertain gloomy apprehensions. Their fears are, it may be hoped, groundless; although it must be allowed, that the education of the people is the introduction of a new power into the machine of society, and without experience we cannot tell exactly how it will work. Some confusion may ensue from its earliest operation.

But in this, as in many other moral cases, we must determine particular questions by general principles; and no principle seems better entitled to the force of an axiom than, that whatever increases the power of mankind must upon the whole promote their happiness, and ought therefore to be welcomed as a blessing to the world.

Were the means discovered of imparting a new sense to man, equal in influence to any of the five senses, he would be accounted a timid reasoner and a cool friend to his species who should object to the promulgation of the discovery, lest it should interfere with and correct the customary impressions of sense, and produce a temporary hesitation and embarrassment. Knowledge is a new sense; and whatever may be its immediate effect on the public mind—even should the sudden influx of unaccustomed light occasion for a moment blindness—no doubt can be entertained by him that holds Man in reverence or places any confidence in Truth, that its final results will be great and salutary.

It may be still a question how far it is desirable that general education should be forced by public authority. The interference of governments with private concerns has been often mischievous, and as the world is managed their patronage is always suspicious. All the beneficial moral changes that have taken place in society have been effected by private activity and benevolence, and commonly in opposition to political power. Governments follow rather than lead the public mind. They cannot go before the general intellect without endangering their own safety. It is well, perhaps, when they are content to move in the path which the

people have already made common, and to assist rather than to institute schemes of public benevolence. Scope is thus allowed for the exercise of private benevolent genius, the encouragement of which is of more importance to the character and happiness of a nation, than the execution of any works of magnificence, or the establishment of any institutions, however specious and imposing.

But, without meaning to object absolutely to a national and compulsory scheme of education, I will venture to lay it down as an indisputable principle, that that plan is best, with a view to this end, which embodies the largest portion of the individual feeling of a community, and co-operates with, instead of superseding, private virtue. Nay, I will further assume, that any measure designed for the benefit of the mass of the people will be inefficient if mere power be calculated on as the instrument of success; and, indeed, if the feelings of the people be not enlisted in what is regarded as their own cause, and a certain *popular* character be not given to plans involving their interests, but in which if they concur not cheerfully, nothing is done.

After these general remarks which I have made at the outset to prevent the necessity of repetition and to guard against misconstruction, I proceed to examine Mr. Brougham's recent Bill providing a new plan of Education for England. I shall consider it in connexion with his own speech on the introduction of it into the House of Commons,* and with an elaborate, and as it may be termed *official*, justification of it in the *Edinburgh Review*.† My object is to ascertain in what manner and degree the Bill, if passed into a law, may affect Nonconformists to the Church of England, and particularly Protestant Dissenters, and consequently how far it may be expedient or necessary for them to oppose its progress.

The Bill is avowedly and designedly framed and fitted for the Church. The author of it, in his opening speech, called upon the House of Commons to "observe how he had united and knit-

ted the system with the Church Establishment." He addressed himself on that occasion to the prejudices, the fears, the vanity and ambition of the clergy, whom he loaded with extravagant compliments.* He did not overlook the Dissenters, but he evidently considered them as too insignificant to be allowed to be an obstacle to a great measure. He almost confessed that he meditated some wrong to them, when in a conversation in the House upon the extension of the Bill to Ireland, he said, "If the Dissenters in England bore the same proportion to the Established Church as they did in Ireland, he should never have brought forward the motion:" that is to say, if the Dissenters had been to Churchmen as 4 to 1, instead of being as 1 to 4, he would have framed a different measure, or none at all; so that whatever merit the Bill may have on the score of expediency and policy, public or private, we are entitled by the author's own confession to pronounce it to be "not absolute wisdom." Some complimentary expressions as to the Dissenters also are inserted into the Review, but these are evidently designed to conciliate them to non-resistance to the Bill, which the style of persuasion adopted by the writer plainly shews that he considered not favourable to their interests.

We have only to look at the Bill to see how undisguisedly it aims at being auxiliary, as the proposer more than once in his speech avows that he in-

* The clergy are praised for having made prompt and full returns in answer to the circulars of the Parliamentary Committee. But they must have been rather bold to have refused to reply to the application of such a body, with such a Chairman at its head. And if they be so praiseworthy, what must be the merits of the Scottish clergy, who made returns not less ample or expeditious, though they have not quite so much reason to be satisfied with their station in society, and are less interested in the promotion of national education? Here it may be mentioned, that the Scottish clergy had, without parliamentary dictation, and merely for the sake of promoting the national welfare, furnished Sir John Sinclair with copious materials for his great Statistical work—which he acknowledges with strong gratitude in a letter to the last General Assembly.

* As reported in the *Times*, June 29, 1820.

† No. LXVII., for August, 1820.

tended it to be,* to the English hierarchy. In all its operation, from first to last, nothing is done without the clergy, and some of the provisions lodge a power in their hands without any responsibility, and for which I know not that there is any precedent in Protestant history.

The establishment of the new school in the beginning is to be by the order of Justices of the Peace at the Quarter Sessions, on the presentment of a Grand Jury, or the application, amongst other persons, of the rector, vicar, perpetual curate, or actual incumbent of the parish. Now when it is borne in mind how large a proportion of the country magistracy are clergymen, and how naturally they consult in their decisions their mutual accommodation, it will appear that in many instances it would depend upon the clergyman himself whether a school should be set up in his parish.

The school being established, the next step in the order of proceeding is the appointment of a master. On his character and qualifications the utility of the school absolutely depends; and one should have expected that in order to gain the fittest person for the situation, the freest competition, the widest latitude of selection, and the most popular basis of appointment, would have been provided. But here nothing is consulted in the Bill but clerical dignity and power. The candidate must be a member of the Established Church, and must produce a certificate to that effect, as well as to general character, from the parish priest. The granting of such certificate is, as far as appears, quite discretionary, and therefore the minister really nominates the candidate. As the Bill stood originally, a new sacramental test was imposed,

and the candidate was required to have taken the sacrament in his parish church within one month previous to the day of election. This clause was withdrawn on the second reading, but its having been proposed is a memorable fact, as shewing to what lengths the proposer was willing to go in order to conciliate the Church. The very moment that both Protestant and Catholic Dissenters had judged favourable, from the apparent relaxation of prejudice and bigotry, for the abolition of the test as a qualification for civil office, was chosen by Mr. Brougham for introducing it in another case, in which no political reasons could be pleaded for its adoption, and in which it seemed to be a gratuitous effort of intolerance, as the office to which it had reference was to be instituted for the professed benefit of Dissenters as well as others, and was to be remunerated by them equally with other taxable inhabitants of parishes. If we allow the proposer the praise of good sense for erasing this part of the Bill, we may surely reason upon its introduction as a proof of a design to go as far as the spirit of the times would allow in making it subservient to sectarian interests, for sectarian all interests are that are not co-extensive with the community.*—But though the test is not to be imposed, the master must have the testimonial of the clergyman of the parish that he is a *bonâ fide* Churchman. This would seem quite needless to his functions, as a teacher of reading, writing and arithmetic; and this limitation of the choice of the parishioners, lessens the probability of a fit appointment. No Dissenter, of any description, no member of the Church of Scotland, no liberal Churchman who may not have quitted the

* "He, doubtless, would here have the Church with him, but he feared that the sectaries would be against him. It did, however, appear to him, that the system of public education should be closely connected with the Church of England, as established by law. He stated this after the most mature consideration; and he was anxious to make the statement, because on a former occasion he did not go quite so far as he now did: he had abstained from going so far, because he dreaded the opposition of the sectaries."

* It may be here remarked by the way, that the term "sectaries," so frequently in Mr. Brougham's mouth, savours a little of hierarchical assumption. Still more objectionable is his using the term "Protestant" to designate the Church of England, in contradistinction from the Dissenters. "No conscientious Dissenter would allow his child to go to a *Protestant* church," &c. This narrow sense of the term is of Irish origin, and in Ireland it may admit of explanation: in the British House of Commons it is absurd.

Church, but whose opinions are more free than his priest approves, and no one scarcely who has been educated under the auspices of the British and Foreign School Society, can be even named for the office. A premium is hereby held out to conformity, and a penalty to nonconformity. The Dissenter may sit in Parliament, and may be one of his Majesty's Ministers, and, under cover of the Act of Indemnity, may fill almost any post in the state, of whatever trust or honour; but he must not think of being master of one of these schools, though his own children may be entered in the school, and the children of Dissenters may form a majority of the scholars, and the expenses of the establishment may fall principally upon Dissenters: this in the year 1820, in a bill proposed by Mr. Brougham, a bill, the professed object of which is National Education!

To shut out all suspicious Churchmen, even should the watchmen of the Church suffer them to pass without giving the watch-word, the shibboleth of the age, the Bill declares that parish-clerks are eligible as masters. Nothing could have led any one to suspect that they were ineligible; the declaration therefore means that they are the persons contemplated by the Bill, and that to them a preference should be given. This Mr. Brougham explicitly avows.* He confesses, moreover, that the schools are to do as much good to them as they are to do to the schools. Their condition as a class is to be improved by the new appointment. Nay, they are to become by means of it a sort of spiritual body. "That ancient but degraded order of men," he says, "were viewed in the older and better times of the Church, in the light of spiritual assistants," and, borrowing the style and tone of the Quarterly Review, he seems to long for their recovery to the rank of ecclesiastical auxiliaries, and to congratulate himself upon the probability of his

being instrumental to this pious end. The climax of his spiritual desires is, that the parson may condescend and the clerk be exalted, or, to use his own words, "that the parson may become a clerical schoolmaster, and the schoolmaster a lay parson."*

To speak of the character of so obscure a body of men, requires more knowledge of them than I can pretend to possess; but, judging from what I have seen and from general opinion, I should say, that no class of men could have been selected more unfit for the duty of schoolmasters than parish-clerks.† Whatever may be their qua-

* "Their (the 'sectaries') argument was, 'You are making this a new system of tithe. You are placing a second parson in each parish, whom we must pay, though we cannot conscientiously attend to his instruction.' *He bowed to this position.*"—"The clergy were the teachers of the poor, *not only teachers of religion, but, in the eye of the law, they were teachers generally.*" [The reader is requested to compare this passage with one that will be presently extracted from the Edinburgh Review, in its better days.] "What, then, could be more natural than that they (the clergy) should have a controul over those (the schoolmasters contemplated by the Bill) who were *selected to assist them?*"

† Mr. Brougham has himself drawn the picture of one member of this spiritual body:

"He recollected one of that fraternity who, to procure a livelihood, went about singing, or rather disturbing the slumbers of the neighbourhood, if not depressing the spirits of those who did not sleep. In truth, he could not say that his voice was remarkable for its sweetness, or the ditties which he poured forth remarkable for their elegance. Having refreshed the parishioners in this manner, the worthy man regularly proceeded to refresh himself—and, for the most part, it was necessary to carry him home. These were his nightly amusements—his occupation during the day was mole-catching. (*A laugh.*) On Sunday he appeared in church, reading—not indeed with a distinct voice, but as audible as he could, and as far as his abilities enabled him to read—that part of the divine service which was allotted to him. He (Mr. Brougham) was not very squeamish about these things; but he thought when he witnessed this exhibition, (and it was a long time ago,) that it was a very undig-

* "It was provided that parish-clerks should be eligible to the office. Without that specific statement, they would have been eligible; but it was thought right to mention parish-clerks particularly, as it would be a *hint that that body were the best calculated to fill the office of schoolmasters.*"

fications as to reading, writing and accounts, and of these I should require actual proof before I admitted them, their occupation in all large parishes would quite preclude that regular attention to a school, on which its success depends. But they are still more objectionable on account of their dependance upon the good-will of the clergy, though this I suspect to be the chief reason of their being pointed out by the Bill as suitable candidates.*

The choice of the master is vested, as it ought to be, in the parishioners, who have to pay him, and who alone are interested in his competency; but this choice is subject to the approbation of the parson of the parish, who may reject the successful candidate, though coming before him with all the suffrages of the parish, and direct the parish officers to issue notices for a new election. "The parson has here," says Mr. Brougham triumphantly, "a *veto*, not a nominal, but a real and effectual *veto*." He is to assign no reasons. He is invested with a species of royalty. His *sic volo* is enough. By this means, the situation, says our popular senator, is prevented from becoming a matter of canvass, and the

nified mode of performing a religious service."

Of the desirableness of raising the characters of such parish-clerks as this, there can be no doubt; but whether the whole frame of national education should be bent and shaped to this object, and whether an act of parliament should be passed, the preamble of which asserts the necessity of teaching good morals, while one of the clauses provides for the *possibility* of such a creature as the clerical mole-catcher being the parish teacher, are different questions.

* In so objectionable a Bill, one is glad to discover any provision which bespeaks a regard to liberty in the mind of its framer, and therefore it must not be overlooked, that it is proposed to be enacted that the schoolmasters under the act shall not be entitled by their houses and gardens, which are to be allotted them by parishes, to vote for members of parliament. Why is this, but because it is foreseen that in the constitution of the system, they will be under the influence of the clergy? As good an argument, surely, against the whole system, as for the denial of the elective franchise.

majority are precluded from electing an improper person. This is striking a blow on the face of democracy—though the worst insult is that of giving the people a voice, and then rendering it nugatory by the clerical veto.*

Contemplating the two last provisions of the Bill, we might almost be justified in giving it the title of "A Bill for raising the spiritual and temporal condition of that ancient order, the parish-clerks, and for enabling the clergy to exercise an absolute power over certain of his Majesty's subjects, and to stultify the proceedings of their parishioners."

The visitation of the schools is to be all clerical. The officiating minister of the parish is to have access to them for the purposes of examination at all times. The ordinary of the diocese is *ex officio* visitor. By himself or the dean, or chancellor or archdeacon, he may remove the master or superannuate him on a pension after a certain term of service. The design of "uniting and knitting the schools" with the Church Establishment, is still and well kept up.

All, in short, is of a piece. The minister, but with the advice of the churchwardens, it is true, though to them is given no *veto*, is to fix the rate of "Quarter-pence," as it is called, for the schooling. And he again, with the same *advice*, may recommend any very poor child to be admitted without paying. What is this but giving him the power of granting education freely to the children of his own servants, dependants and favourites; and in reality providing a gratuitous education for the offspring of poor Churchmen, which it is not likely that poor Dissenters would ever be in sufficient favour with the parish priest, whose ministrations they desert, or shew by their absence that they disregard, to obtain for their own families?

Again, the minister is to fix the hours of teaching and the times of vacation. No book is to be used in the schools without his consent. The

* By another notable provision for enabling the parson to rule in his own parish, he is to have the approval or rejection of any usher whom the master may wish to introduce into the school.

Bible is to be a school-book, but he may select what passages from it he pleases. And what more can the most eager proselytist desire than this? By a cento of unconnected texts, strung together with a little art, he may patch together a system which no Roman Catholic, no Unitarian, no Protestant Dissenter of any description, can suffer his children to learn.* And I will not

* For instance, he may string passages that, in an unnatural connexion, may insinuate the worst errors or the most offensive bigotry. He may take the following, and, "without note or comment," make them speak a language abhorrent to the pure Scriptures:

The church that is at Babylon. 1 Pet. v. 13.

The Romans. Acts xxviii. 17.

That man of sin. 2 Thess. ii. 3.

The son of perdition. Same.

Babylon the Great, the Mother of Harlots, and Abominations of the Earth. Rev. xvii. 5.

He that doubteth is damned. Rom. xiv. 23.

This is no doubt very extravagant, but Church bigotry has done as extravagant things before now; and whether the thing be ever done or not, the objection is equally strong against putting the power of doing it into the hands of thousands of persons, amongst whom it is no breach of charity to imagine, that there may be persons lacking discretion or candour.

But we may suppose another selection and framing together of texts which would be equally unjustifiable, wicked and mischievous, but which is not altogether without precedent. There are in some school, then, we will take for granted, children of Unitarian parents, with whom the parish parson may be in controversy, and to whom for this reason he may owe no good will. He wishes to mortify his antagonists, and he strikes them through the sides of their children. He may pity the children and wish to save them from the destructive errors which they are taught at home. What has he to do, then, but to give out the following lesson, pieced out in words of scripture?

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 1 John v. 7.

Hereby perceive we the love of God, because *He* laid down his life for us. 1 John iii. 16.

The church of God which he hath purchased with his own blood. Acts xx. 28.

say, that the proposer of this Bill means that such children shall be excluded from his schools, but this I will say, that he has shewn himself quite careless as to their being admitted on terms that will render their admission honourable and beneficial. "Very squeamish Dissenters indeed," he denominates such as object to his plan; but does he not know that honesty is always scrupulous, and that religious honesty in particular demands of a Christian, that for him and his he shall take no step that is doubtful?

In agreement with the tenor of the Bill it is provided, that the Church Catechism shall be taught in the schools one half-day in the week, and that the minister may direct that this and such parts of the Liturgy as he may select shall be also taught on the Sunday evening. Liberty is given, however, to Dissenters to withdraw their children, on a statement of their Dissent, from this part of the public tuition. They are likewise permitted to take their children, the same notification being made, to their own places of worship on the Sunday: the children not thus exempted are to be led to the parish church.

To the religious education of Churchmen, Dissenters cannot object; but though a minority, they are justified in contending that a new and expensive establishment ought not to be created with this view, until it is proved that the old establishment is inadequate. Are not the clergy numerous enough, or endowed with sufficiently ample benefices, that they cannot undertake the religious instruction of the children of their own communion, but must have an order of spiritual assistants, invidiously appointed and supported, in a considerable measure, by those that can derive no spiritual help from them, and that consider their appointment a grievance?

He that believeth not shall be damned. Mark xvi. 16.

Here, by the help of one interpolation, two false readings, and a passage torn from its proper place, a bigot may teach the doctrines of the Trinity and the Atonement, (as commonly believed,) and may enforce them by the threat of damnation. He must have observed little of the workings of party-spirit that has not seen as gross tricks, and as palpable perversions of scripture, as this.

The introduction of catechisms into schools which ought to be open, and profess to be open to all, is sowing the seeds of animosity and discord in the breasts of the young. Exemption from the religious learning of these establishments is a distinction. The rule and the exception both tend to divide children into the orthodox and the heterodox, the favoured many and the tolerated but despised few. It had been fondly thought, that the champions of the Lancasterian Schools and Mr. Brougham, the most eminent of that class of public benefactors, had for ever settled this point, and proved not only by argument but also by experiment, that religion and civil learning may be conveniently and usefully separated, each prospering the more for being unfettered by the other.*

* Mr. Brougham's parliamentary schools, if indeed he succeed in establishing them, will not be "schools for all." There will be no *form* in them for the children of Jews. Few Roman Catholics will suffer their children to be taught religion by a Protestant parish-clerk out of the "authorized version" of the Scriptures. And, we believe, for the reasons that we have assigned, that the bulk of the Protestant Dissenters will refuse to put their offspring under training for the Church of England. As far as their influence extends, they will resist the institution of schools, which they know to be designed to buttress up an Establishment which they cannot as Christians approve. The Quakers, and some other sects, will feel themselves peculiarly bound to oppose the operation of a system which recognizes the spiritual character of the members of the English hierarchy. But, at the same time, they cannot hope that their opposition will in many parishes be successful, and where it is not, the parliamentary school will effectually repress all others, and thus the Dissenters will be in almost as hopeless a situation as that in which they would have been under the memorable "Schism Bill."

The Edinburgh Review, laying claim notwithstanding to the utmost candour and even friendliness towards Dissent, speaks of the opponents of Mr. Brougham's Bill in no very gentle or conciliating terms. These persons express their apprehensions strongly, and therefore they are *intemperate*. They wish to arouse their brethren to timely opposition to an injurious measure, and therefore they are "agitators." Their voice is not agree-

In these few remarks upon the Bill, I have been actuated by no hostility to the clergy, who are so unaccountably

able to the ears of some half-dozen political speculatists, and therefore it is "clamour." With so powerful an antagonist as the Edinburgh Review it might seem presumptuous to wrestle; but it is fair to match one of this formidable corps of reviewers with another: and nothing more need be said in answer to the main argument (so far as it affects the Dissenters) of No. LXVII., than the following passage from No. XXXIII.:

"The real motive of the opposition which has been attempted to Mr. Lancaster, is, we will venture to say, by no means the fear of infidelity, but of dissent; and it is truly pitiable to see Dr. Bell himself among the first in furnishing us with proofs of this assertion. *He has not scrupled, indeed, to insinuate, in his last publication, (p. 317,) that the instruction of youth should be committed to the parochial clergy; and that schoolmasters should be licensed by the bishop.* After stating that such is the law, (*which it is not,*) he suggests, that little more remains to be done, than 'to give it consistency, uniformity and stability' (that is to say, to repeal the existing statutes); and he adds, that 'it may suffice for the present, to begin with putting Sunday-schools for the poor under existing and appropriate authorities.'

"We certainly do not quote this for the purpose of entering into a legal argument with the Reverend author. We do not mean to take the trouble of reminding him, that all manner of toleration has now, for above thirty years, been the right of Dissenting teachers by statute, as it always was in sound policy and natural justice. Nor do we intend to upbraid him with referring, for the rights of the Church, to obsolete canons, which denounce a series of excommunications against persons guilty of omissions, habitual to almost every British subject, of whatever religious denomination. But we state the substance of Dr. Bell's suggestion, for the sake of recording the fact, that there exist certain persons, whose almost avowed designs are hostile to toleration, who are preparing the minds of the people for *attempts to extend the powers of the hierarchy*, who, not content with seeing the Established Church in possession (we thank God, in undisturbed, undisputed, unenvied possession) of the privileges so conducive to the temporal as well as spiritual welfare of the realm, would madly seek to extend her power, and lessen her security; to

made of supreme importance in it ; but, at the same time, I do not deem it impiety to oppose the Bill because it exalts their dignities, and must fall under the censure which Mr. Brougham passes on objectors as "turning their backs on the Clergy, whom Providence has raised up to give strength and stability to the plan." With the leave of this gentleman, who is no better divine than statesman, (and that he is not perfect in that character needs no further proof,) the agency of Providence is quite as much apparent in the

exalt her name, and debase her character ; to clothe her with new attributes, and bring into jeopardy her very existence. Now, therefore, *we, in our turn, must be permitted to speak of dangers, and to occupy ourselves with alarms : we must presume to warn and admonish ; we must denounce, as enemies to the peace and liberties of the community most certainly, but as worse enemies, if it be possible, to the welfare of the Church, and the whole religious interests of England, those who first, by half-concealed stratagem, and now by more than half-declared aggressions, undermining, where they durst not assault, and attacking what they hoped to find defenceless, would wage war against the dearest rights of the people, for the purpose of involving the clergy in trouble and shame, and lay society itself waste, in order that the Church might pass through the highest perils to the most certain corruption.* Against the machinations of such men, we warn, above all, the wise and pious part of the sacred order to which they belong, and the temporal rulers, whose ears they may perhaps seek to gain, by promises of assistance and support. Distrusting both our authority and our powers of persuasion, we would warn both those classes, in the language of the most powerful supporter of the Establishment who was ever suffered to die unmitred—"The single end," says Dr. Paley, [Mor. and Pol. Philos. II. 305,] 'which we ought to propose by religious establishments, is the preservation and communication of religious knowledge. Every other idea, and every other end, that have been mixed with this, as the making of the Church an engine, or even an ally of the State, converting it into the means of strengthening or of diffusing influence, or regarding it as a support of regal, in opposition to popular forms of government, have served only to debase the institution, and to introduce into it numerous corruptions and abuses.'"—*Ed. Rev.* Nov. 1810. XVII. 86, 87.

existence of the Dissenters, and their readiness to oppose a plan which confers power on the clergy, at the expense of the people's independence of conscience, and of the improvement and happiness of their families.

It is not denied that in a wise and liberal scheme of public education, the Clergy might be made use of ; but let it be ministerially, as in the proposed Unitarian Marriage Bill, and not as here magisterially, with an unlimited discretion, and an arbitrary, irresponsible power.

The Edinburgh Reviewer says, that the Dissenters have been silent under greater encroachments upon their opinions and property : they did not oppose the grant of a large sum of money to the poor clergy, nor the vote of a million for the erection of new churches : but if they did not here oppose government, a writer of less shrewdness than this might have guessed that the true reason was very different from their satisfaction in these measures. Let the Dissenters, however, learn a lesson of zeal and courage from such reproaches. Their silence, they perceive, is interpreted into acquiescence. It becomes a precedent ; and if they ever afterwards speak out, they are charged with inconsistency, and even with faction.

To urge upon Dissenters, as the Reviewer does, the necessity of sacrifices for the public good, is in this case preposterous. To what are they to sacrifice, except to the complacency or ambition of the author of the Bill ? They can give up only what regards their consciences ; he has an easy surrender to make : his Bill is not essential to his own or others' happiness, and he may re-cast it so as to make it worthy of himself and of the great nation to whom it is proposed. The history of the sacrifices of the Dissenters is, in fact, the exposition of the loss of their liberty. By one concession they fastened the yoke of the Test Act upon their own necks and those of their children, and by another they lost, for a century, at least, the only probable chance of their emancipation.

Nothing would be more dangerous to the Dissenters than that the legislature should presume upon their willingness to make concessions of conscience for the supposed public good.

Were it allowed to proceed upon this principle, a very mistaken one, and one which no man could have adopted who knew the people to whom it relates, the present measure would speedily be followed by other and more fatal aggressions upon religious liberty.* But let not the Dissenters be alarmed. The Education Bill will in all probability experience the usual fate of schemes involving a compromise of principle; its author may alienate the Dissenters, but he has not yet gained over the High-churchmen: and the mass of the nation, standing between the two parties, will look with suspicion upon the political tendency of a project, the immediate and certain effect of which would be the promotion of clerical ascendancy.

Are not then the people to be educated? is the question of Mr. Brougham and his Edinburgh advocate. Undoubtedly, they must be educated to fit them for the times in which they live: and in the present eagerness of the public mind it is not probable that universal education can be long delayed. But, be it observed, that the alternative is not between this Bill and no national education at all. Other plans may be devised by which this great blessing may be secured, without bringing in such enormous evils as would render it a doubtful good. Of these the foundations must be placed in the opinion, the affections and the power of the people. And when any schemes of this liberal and comprehensive character are brought forward, it will be found that the Protestant Dissenters are not more jealous of their own rights and privileges, than anxious for the diffusion of all the means of knowledge and respectability and free-

* Upon such a Bill as this, supposing it passed into an Act, how easy would it be for an intolerant, artful and daring minister, in some moment of general panic, to engraft certain prohibitory clauses that should be exceedingly onerous and vexatious to the Dissenters! Those that would object to a direct innovation upon religious liberty, might acquiesce in a regulation of it, in one instance, and by a mere amendment of one act of parliament:

— and nothing said,
But that two-handed engine at the door
Stands ready to smite once, and smite no
more.

dom amongst all classes of their countrymen.
A.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCLXXIV.

Ancient Churchwardens' Accounts.

The following extracts from the Churchwardens' Account in the *Histories of Lambeth Palace and Lambeth Church*, 4to. are interesting, as illustrations of the spirit of the times:

"A. 1569. For ryngeing when the quene's majestic dined at my lorde's grace of Canterbury.

"It might be at this visit, that her majesty, in so unprincely a manner, thanked Mrs. Parker for her hospitable reception, declaring that she knew not how to address her—'Madam, I may not call you, and mistress I am ashamed to call you, so as I know not what to call you'—(History of the Palace, p. 55). The compiler of the Regulations of the Officers of the Primate's Household seems to have had no doubt in this respect; for when he mentions the archbishop and his lady together, he terms them their graces, and Mrs. Parker he repeatedly styles her grace. See Append. to History of the Palace, pp. 29, 30, 31, &c."

"A. 1526-7. For rying, when the Queen of Scots was put to death, 1s. 4d.

"This article is a glaring mark of the spirit, or I may say, of the barbarism of the golden age of Elizabeth; and adds weight to the many proofs that have been offered of the artifices devised to inflame the people against the unfortunate Mary, in order to countenance the resolution taken to put her to death. Much dishonour does it reflect upon the character of Wickham, Bishop of Lincoln, if what is reported of him is true, that in his sermon preached in Peterborough Cathedral at her funeral, he used these remarkable words, 'Let us give thanks for the happie dissolution of the high and mighty princess Mary, late Queen of Scotland, and dowager of France.' (Bibl. Top. Britan. No. XL. p. 57.) But if a prelate could thus prostrate his sacred office, and a queen be capable of jesting, whilst she was signing a warrant for the execution of a queen and her own nearest relation, (Robertson's Hist. Vol. II. p. 168,) can it be matter of surprise, that the ringers of a country parish, situated not far from the palace of their sovereign, should consider the day of Mary's execution as a holyday, and exhibit their customary demonstration of joy!"

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Lettre aux Electeurs du Département de l'Isère.* Par M. Grégoire, Ancien Evêque de Blois. Paris. 1819.

Seconde Lettre aux Electeurs, &c. Par M. Grégoire. Paris. 1820.

Lettres de M. Grégoire, Ancien Evêque de Blois, adressées l'une à tous les Journalistes l'autre à M. de Richelieu, précédées et suivies de Considerations sur l'Ouvrage de M. Guizot, intitulée, du Gouvernement de la France depuis la Restauration, &c. Par Benjamin La Roche. Troisième édition. Paris. 1820.

IN recalling to our memories the numerous actors in the scenes of the French Revolution, it is satisfactory to linger on the traces of a few moderate men, who were at once the firm assertors of their country's rights, and the resolute opposers of that spirit of desolation which so soon and so fatally betrayed itself in the councils and examples of many of the Revolutionary Leaders. It was *their* misfortune, and the misfortune was doubly felt by their country, that in the early periods of that tremendous civil commotion, the greater number of these consistent and unshaken friends of freedom, fell the victims of their endeavours to stem that tide of political fanaticism which they but too plainly foresaw would overwhelm every prospect of rational liberty. This faithful band of *Modérés* thus thinned by party hostility, and by the slower ravages of time, has now left but few of its members, who have preserved a high-toned independence of character through the various changes of despotism, which succeeded the vain efforts of their party: but to the honour of human nature there *are* a few, who, unawed by the frantic violence of anarchists, and proof against all temptations to abuse the powers with which they were entrusted, have held on, and still persevere in a steady course, the unwearied advocates of universal liberty, the constant enemies alike of democratic, as of regal tyranny.

Of this number is the Abbé Gré-

goire. But while he partakes, with his remaining associates, the obloquy which is cast upon all who have shewn their hostility to the ancient *Régime*, he stands unfortunately alone in the treatment he has experienced from too many from whom different conduct might have been anticipated. La Fayette, Lanjuinais and others share with him, indeed, the calumnious outrages of the open advocates of slavish and ~~not~~ ^{ant} principles; but they have ~~not~~ ^{not} with him that neglect and ~~indifference~~ ^{indifference} from men who call themselves the partisans of freedom, which it has been his lot to encounter. Those illustrious patriots are still looked up to as the apostles of freedom by an enslaved and impatient world—while Grégoire, whose career has been one of moral, rather than of military or political glory, was, in the moment of trial, abandoned (with one honourable exception) to all the fury of an assembly of political fanatics and religious bigots, miscalled the representatives of the French people; miscalled, we say, for France is too just to recognise their dishonest, their wilfully dishonest decision. We deem the reputation of the Bishop of Blois perfectly secure in the hands of posterity, but, at the same time, consider it as an act of justice to this venerable patriot to give his contemporaries a sketch of his purely benevolent mind by enumerating some of his principal efforts for the improvement of his fellow-men. Even in this country, where it might be supposed that our neighbours would be judged with that impartiality which, if unattainable amidst contending factions, ought at least to distinguish those who judge of notorious events from a distance, (for a remoteness from the scene of action, whether of space or time, seems necessary to correct and candid inferences,) this good man has not escaped the slanders of misrepresentation and falsehood; and this poison has been spread even by what is called the liberal part of the English press. One might have expected that at the Court of France, distinguished as it is again become for

the minutest attention to all the forms and all the parade of Catholicism; something like sympathy would have been felt,—something like justice would have been done towards the man, who, when *Atheism*, if we may so speak, was the *religion* of the Thulleries, had dared, undaunted by the danger incurred by *dissent* from the established *unbelief*, to proclaim his unalterable attachment to Christianity. We might have reasonably hoped, that the man whose example, perhaps more than any other, had tended to uphold the faith of his country when it was scoffed at by her philosophers and trampled on by her demagogues, would have been treated with something less than malignity by a Royal House which professes such zeal for the restoration of all the *outward* observances of the Catholic Creed. To insult him—to traduce him; however, has been a sure passport of recommendation to a Bourbon. We should be wasting our time and that of our readers, in attempting the defence of such a character, if that were allowed by general consent to be an axiom which to us appears incontrovertible, namely, “That *that* man is entitled to the veneration of mankind, who has employed a long life in his private and public capacity in the endeavour to benefit his fellow-creatures.” Yet so far is this seeming truism from being sanctioned by common opinion, that the instances are even numerous in which a life thus devoted has been the object of unmerited and never-tired detraction. We do not, however, recollect a more signal example than the case of M. Grégoire.

M. Grégoire is a native of Alsace. The early period of his active life was employed in the ministerial duties of the priesthood, and it was not till he had attained a mature age, that he published the first work which made his name equally known and respected throughout Europe. This was his “*Essai sur la Régénération Physique, Morale et Politique des Juifs*,” which was crowned by the Royal Society of Metz, in 1788, and procured him admission to that learned body. In England, where the Jews have long enjoyed something like protection from the laws, a plea for their toleration would not perhaps oppose the prejudices of the many, in the degree that

would be felt on many parts of the Continent, where this much-injured race are “even in the present day” so frequently the sufferers from popular violence. But among our neighbours it was a bold step to take in defence of the natural rights of man, when our author not only claimed for the Jews an unlimited freedom openly to profess their religion, but maintained the doctrine of their eligibility to the public duties of the citizen. The enlarged views exhibited in this dissertation are evidently the same that at a later period directed its eloquent author in his endeavours to obtain for his country, that first of blessings—*quo nihil majus, meliusve terris Fata donavere*—the blessing of civil liberty. He traces the causes of the degenerate character of the sons of Israel to their true source, the unceasing persecution of bigots, misnamed Christians, and anticipates, with a benevolence which is the spring of all his feelings, the happiest change in that character from the general acknowledgment of their natural rights in the Christian world.

M. Grégoire was a member of the National Assembly at the beginning of the French Revolution, and was always found in the foremost rank of those whose moderate counsels, if followed, would have secured the lasting freedom of his country. At this time, Clarkson, whose name will always be coupled with the grand event of which he was the prime mover, arrived at Paris, and warmly engaged the “virtuous Abbé Grégoire” in the intended motion of the Count de Mirabeau for the Abolition of the Slave Trade. This, as it was a subject the most congenial to the feelings of this friend of universal man, ever after most deeply interested his thoughts, and has since been advocated in his work, “*De la Traite et de l’Esclavage des Noirs et des Blancs, par un Ami des Hommes de toutes les Couleurs*,” another proof of the dedication of his mind to the great task of the improvement of his species. When the reign of Atheism, during which he had risked every thing for truth, was succeeded by the re-establishment of Christianity, this zealous prelate, in conjunction with his episcopal brethren, added his personal labours to his former example, for the purpose of eradicating the evil weeds of infidelity which had taken such deep

root in France. The candour of these faithful labourers was not less conspicuous than their zeal. Among the books which they circulated, as one means of attaining their noble object, was Dr. Watson's Apology for the Bible.

When the hopes of all good Frenchmen were disappointed in the failure of every endeavour to make their country free, and Napoleon had revived all the bad qualities except the *legitimacy* of the old monarchical despotism, M. Grégoire, with some others, received from the Emperor those tokens of his unwilling homage to virtue which were amongst the politic acts of his reign. He gave seats in the Senate to a few of the most independent men, whose characters had passed through the fiery furnace of the Revolution, and thus by the discussion which their opposition to his views occasioned, gave an appearance of freedom to the votes of this Chamber, which the overwhelming majority of his creatures entirely destroyed. The energetic resistance of this handful of patriots did, however, on some occasions, succeed in opposing the Imperial wishes. M. Grégoire used all his influence to effect the deposition of Buonaparte in 1814, and on his resuming the throne in 1815, was a resolute opponent of his ambitious schemes. The reward for his unvaried consistency and ardour in the holy cause of liberty has been given, it is true, in the applause of every good citizen of every country, and to his mind the approbation of the wise and good must be the most gratifying return for his unwearied labours of well-doing; but he has only experienced ingratitude from those whom he has most served, and it is melancholy to think, that some of his most malignant calumniators owe their very existence to his exertions during the horrors of the Revolution.

Before we mention the particular act of his life, which has been the baseless foundation of the false accusation against him, we will enumerate the principal plans of which he was the author or great promoter during the progress of his country's troubles. With no ambition to gratify, but that of tendering his honest services for the good of France, and while her more aspiring statesmen, in their mighty schemes of conquest, neglected every department of policy which had nothing

beyond public utility for its recommendation, M. Grégoire was engaged in forming establishments which will remain the monuments of his exertions as a citizen, when even the evils of the revolutionary wars shall have vanished. The French Board of Longitude and the Museum of Arts and Inventions were instituted at his suggestion; and on his report on the subject of Vandalism, and his eloquent plea on behalf of science and literature, he procured a grant of one hundred thousand crowns from the unlettered demagogues of the Revolution, for the encouragement of learning. He was a diligent member of the Agricultural Society of Paris, and gave the world a valuable report of their proceedings. He was one of the original founders of the Institute, a society which, from its birth, has held a high rank among the learned bodies of Europe: but from this society his name was struck out (as if men could be made *learned* by royal patent, or pronounced ignorant by a proclamation of kingly displeasure) by an arbitrary act of the present monarch in 1816—an act as illegal as absurd, but quite characteristic. Above all, his great talents and influence have been unceasingly employed in the most efficient plan of universal improvement in which human philanthropy can be exerted, namely, the extension of popular education. His penetrating eye saw that general knowledge would be infallibly accompanied by the spread of those liberal principles which he had so long and so well advocated, but which an ignorant people is unprepared to receive. The effects of this system, though so lately established, are at this moment felt in the remotest corners of Europe, and in them, and through them, Europe will find salvation.

We have given but a slight sketch of the works of this good man; but we would now ask, Can the least sign of a wish to gratify any but the most virtuous ambition be traced in the above list of his claims for universal popularity? Yet this is the character that it is now required of every *loyal* Frenchman to hate, and which to *revile* is deemed an undoubted proof of *peculiar* public virtue.

The alleged crime which has been the watch-word of attack is this—that he is a regicide—that he voted for the

death of Louis the Sixteenth. This has, on his part and that of his friends, been repeatedly denied; but as the accusation has been repeated, a hundred times repeated in the face of this denial, we shall here extract the proof of its falsehood from the late publication of M. La Roche. It consists of attested copies from the Archives of the kingdom, of extraits of the *Procès-Verbal* and *Bulletin de Correspondance* of the National Convention of the 19th January, 1793.

“ Procès-Verbal.

“ Une Lettre du 13 Janvier des Députés Grégoire, &c., Commissaires de la Convention Nationale au département du Mont-Blanc, exprime leur vœu pour la condamnation de Louis Capet par la convention sans appel au peuple.”

“ Bulletin de Correspondance.

“ *Lettres des Commissaires du Département du Mont-Blanc.* ‘ Nous déclarons donc que notre vœu est pour la condamnation de Louis Capet par la Convention Nationale, sans appel au peuple.’ ”

These extracts are regularly attested by the Keeper of the Archives. It is necessary to state, that a few months before the king's sentence, M. Grégoire had moved in his place, in the National Convention, and his speech on the occasion is printed, that the punishment of death should be abolished. The above letter from the Commissioners at Chambéry contained originally the words “ condamnation à mort;” but M. Grégoire prevailed on his colleagues to strike out the two last words, and send their vote with his, as it is worded in the extract, the original of which exists with the expression à mort, (to death,) erased by the Abbé's own hand. It certainly appears that he considered Louis as a great criminal, and we do not undertake to decide on the case of that unfortunate monarch. If we wonder that a man of the Abbé's mild character should have passed an unqualified or even an ambiguous sentence on the Sovereign of France, we are bound to notice the absurd injustice of calling him a regicide, who by his speech on the proposed abolition of the punishment of death, and by his vote here recorded, had twice most distinctly opposed the execution of Louis.

The return of the Bourbons was the signal for all good Royalists to vie with

each other in traducing the fair fame earned by M. Grégoire during the absence of the legitimate family. But it was not till a body of his fellow-citizens bore a public testimony to his great worth, by electing him Deputy for the Department of the Isère, that the full cry of this well-trained pack was heard. On this occasion he addressed the first of the Letters named at the head of this article, to his constituents. In this he notices and answers the calumnies which have been thrown out against him, by those in the pay of the government, and which, he says, are many of them founded on works falsely attributed to him, or grossly interpolated. But we shall only extract one passage, in which he describes the manner in which his Christian zeal was received by the atheists of the Revolution:

“ Quand, indigné profondément de voir l'Assemblée dans un oubli sacrilège préconiser l'apostasie, il (M. Grégoire) s'elancait à la tribune pour proclamer son immuable attachement à la religion Catholique: des hurlemens, d'horribles menaces tonnaient sur sa tête. La faction d'alors commandait de ne pas insérer son discours dans les feuilles publiques, ou de le travestir; ce qui explique la discordance de leurs narrations. Au coin des rues, on affichait des placards, imprimés contre l'audacieux, qui par sa résistance avait retardé le triomphe de la raison. Pendant plusieurs mois à la Convention c'était une sorte d'opprobre de s'asseoir près de lui, pour cela seul qu'il avait défendu ses principes religieux. Ces faits se sont passés sous les yeux de témoins dont un grand nombre sont vivans. Et, chose étrange, il a vu, il voit encore se déchaîner simultanément contre lui ceux qui foulaient aux pieds toute religion, et ceux qui s'en déclarent ensuite les hérauts privilégiés.”—P. 10.

In the interval between his election and the meeting of the Chamber, various inducements were held out to M. Grégoire to obtain his resignation. These he firmly resisted, and on his rejection on a point of form, which was unwillingly listened to by those enemies who wished to expel him as a regicide, he again addressed a letter to the electors, and related the insidious attempts that had been made to procure his voluntary retirement. He again shews the falsehood of the charges proceed-

ing from the venal pens of his accusers, and thus exposes the intention of their constant repetition :

" Eh qu'importe? Imprimons tous les matins qu'il est régicide, suppléons aux raisons par la surcharge et l'acreté des épithètes : la répétition tiendra lieu des preuves : nous aurons pour échos non seulement nos journaux salariés, mais encore les gazettes composées sur les bords de la Seine qui s'impriment sur ceux de la Tamise et du Danube."—2de Lettre, p. 7.

Monsr. Grégoire displays great eloquence as well as argument in these letters, in which he has stated, without ostentation, his labours for the good of his country. We recommend the perusal of the whole to our readers, but we cannot resist extracting one short passage which most exactly reflects the benevolent feelings of its author :

" Parmi les faveurs multipliées dont la bonté céleste m'a comblé je compte pour beaucoup celle d'avoir pu, quelquefois, faire du bien à ceux qui m'ont fait du mal. Si mes vœux sont exaucés, cette faveur ne me sera pas retirée."—Ibid. p. 24.

And another, which eloquently proves that fortitude may form a part of the character of the meekest of mankind :

" Celui que la fortune ne peut enivrer par ses faveurs, ni abattre par ses rigueurs : celui qui calculant toutes les chances d'adversité, l'exil, la pauvreté, les cachots, les supplices, a son parti pris pour toutes les hypothèses : celui qui dans le trajet rapide de la vie, toujours haletant après le bonheur, en place le ravissant espoir au delà des bornes du temps, peut braver et désespérer les persécuteurs." Ibid. p. 28.

The work of calumny is still going on : and, thanks to the censorship which governs the periodical press of France, it goes on uninterruptedly. M. Grégoire wrote lately a letter to all the journals in contradiction of one of the libels which are so diligently reiterated, and finding that the careful guardians of public opinion would allow no defence of a proscribed character, to neutralize the effect of the poison he wrote a second letter to the Duc de Richelieu, demanding, as an act of justice, that the calumny should not stand against him unanswered.

These two letters have given the first part of the title to Monsr. La Roche's pamphlet, which has, we imagine, an extensive sale, as it has almost immediately reached a third edition. Monsr. La Roche is an able advocate of all the *Liberaux*, and particularly of M. Grégoire, of whom he gives many interesting anecdotes. But we must refer our readers to the work itself. We are greatly gratified to think that some of his countrymen dare yet to stand forth with their testimony in favour of so good a man. Indeed, M. Grégoire himself takes occasion to thank several anonymous writers who have undertaken the justification of his conduct. He has been, within a few weeks, addressed in an animated Epistle by Audiguier, with a quotation from which, in praise of his struggles against the power of Napoleon, we shall conclude :

Un seul homme naguère au sein de la patrie

Sur les débris des lois fondait sa tyrannie,

Tout pliait devant lui : despôte redouté

Il voulait, abusant de sa prospérité

Agrandir chaque jour ses conquêtes factices ;

Mais tu ne crainis pas, lorsque dans ses caprices

Il opprimait les rois, et les peuples domptés,

De lutter constamment contre ses volontés,

Et de lui faire entendre un langage sévère ;

Aussi, quand le suffrage et le choix de l'Isère

T'élevaient, triomphant, au rang de ses élus,

C'était pour honorer tes stoïques vertus,

Ta justice inflexible, et ton mâle courage :

Et pour récompenser par ce public hom-

mage
Non celui qui jadis près du trône placé
A briguer la faveur fût toujours em-

pressé ;
Mais celui qui brava le maître de la France,

Et qui, malgré l'effroi qu'inspirait sa puissance

Senateur patriote, et prélat citoyen

Fut de nos libertés le plus ferme soutien."

Audiguier, *Epître à M. Grégoire, Paris, Nov. 1820.*

After the above was written, an account reached this country, which gives, we suppose, a fair specimen of the

treatment that all public defenders of M. Grégoire and of liberal opinions generally, are to expect from the tender mercies of the ruling powers. M. La Roche, whose pamphlet* we again recommend to all who can procure it, has been condemned to an imprisonment of five years, and a fine of six thousand francs, for this honest expression of his political sentiments. The printer (a widow, who was ill at the time the book was published) is fined one thousand francs, and is to be imprisoned three months. M. La Roche has withdrawn himself from the injustice of his persecutors; but these men have at length found a more sure mode of distressing M. Grégoire, by sacrificing his advocates to their vengeance, than they could ever hope for from their personal attacks on his reputation.

ART. II.—*The Apocryphal New Testament, being all the Gospels, Epistles, and other Pieces, now extant, attributed in the First Four Centuries to Jesus Christ, his Apostles and their Companions, and not included in the New Testament by its Compilers.* Translated from the Original Tongues, and now first collected into One Volume. Printed for William Hone, Ludgate Hill. 1820. 12mo.

THE design of this publication is sufficiently obvious. Adapted for the eye of superficial readers, it is intended to convey the impression, that the pieces here brought together were originally received as of equal credit with the books contained in the New Testament; and were excluded from that volume, on no other grounds than the caprice of certain ecclesiastics in the fourth or fifth century. The title-page itself is calculated to produce this impression, which is further supported by the preface. For the writer, having first adopted the unfounded conjecture of some persons whom he does not mention, that the volume of the New Testament was compiled by the first Council of Nice, quotes a ridiculous account of the proceedings of that Council, from which the conclusion is

very natural, that the bishops there assembled were but ill qualified to discriminate between genuine and spurious Scriptures. And though he refers to a list (taken from Jones on the Canon, but without acknowledgment) of the Christian authors of the first four centuries, whose writings contain catalogues of the books of the New Testament, he is entirely silent as to the fact that none of them include any of the pieces in this collection; nevertheless, he does not hesitate to say, (Pref. p. vi.,) that these pieces “were considered sacred by Christians during the first four centuries after the birth of Christ.”

And as he takes no notice of this glaring defect of external evidence in their favour, so he says not a word to shew how devoid they are of internal proofs of authenticity, though that is so obvious upon the slightest perusal of them, and forms so broad a line of distinction from the received books of the New Testament. We therefore think we do him no wrong in conceiving, that he intended this distinction to be overlooked, and that having represented the puerile and ridiculous pieces here published as equally authentic, or nearly so, with those of the New Testament, he has left it to the sagacity of every reader to draw the conclusion for himself, that neither the one collection nor the other is worthy of credit. But if the compiler of this volume had made a better use of the work (Jones on the Canon) from which he has, *without acknowledgment*, taken the greater part of his translations, and nearly the whole of his notes, he would have found that there exist the most satisfactory proofs of the low esteem in which these pieces were held from the earliest period of their publication. Nor has he adduced the name of a single author of the first three centuries that has quoted any of them. And those of the fourth century, to whom he refers the reader for the early authority of these books, have only spoken of them to condemn them; or, at any rate, have expressly excluded them from the sacred volume, as is evident from the list at the end of the volume.

But how little reliance is to be placed upon the statements of this compiler, may be seen by an examination of the introductory remarks to the first piece in the collection, “The

* A fourth edition is about to be printed here.

Gospel of the Birth of Mary." "In the primitive ages," says he, "there was a gospel extant bearing this name attributed to St. Matthew, and received as genuine and authentic by several of the ancient Christian sects. It is to be found in the works of Jerome, a father of the church, who flourished in the fourth century, from whence the present translation is made. His contemporaries, Epiphanius, Bishop of Salamis, and Austin, also mention a Gospel under this title." Now, from all this, the reader would naturally conclude that Jerome, Epiphanius and Austin received it as a genuine work of St. Matthew. And yet, in reference to this very work, Jerome (or at least the writer of this part of the works attributed to Jerome) says, "The truth is, this book was published by a certain disciple of the Manichees, named Seleucus, (who also composed a spurious history of the Acts of the Apostles,) and it rather tends to the ruin than the interest of religion." Epiphanius expressly includes the Proteuangelion (which is little more than a transcript of this Gospel) amongst "the most impudent forgeries of the Gnostics." And the way in which Austin mentions it is as follows: "As to what Faustus urges from the book entitled, 'The Nativity of Mary,' it is of no manner of authority with me, because it is not canonical." The rest of the note in this place only proves that, like other spurious pieces, this pretended Gospel has been very freely interpolated to suit different purposes.

We may just remark another instance of disingenuousness. The title-page, in a style of imitation not without its meaning, very pompously announces these pieces as "translated from the original tongues;" when the fact is, that several of them are only translations of translations, and that the first nine pieces are, without acknowledgment, reprinted word for word from the work we have before mentioned, namely, *A new Method of settling the Canonical Authority of the New Testament*, by Rev. Jer. Jones, and the rest are taken from Archbishop Wake's "Apostolic Fathers." As neither of these works is out of print, we cannot agree with this Editor in the opinion that he has rendered any service to the theological student or the ecclesiastical antiquary. That which he has here

presented to them in a garbled and confused form, was already accessible in those volumes in as correct a form as learning and sound judgment could supply. The whole originality of the book consists in the arrangement of chapters and verses, together with the running-titles, framed to wound or gratify the feelings, according as these happen to be constituted. As a specimen, take the following: "Christ Kills his Schoolmaster;" "Blessed Thief's Story;" "Christ at Play;" "Gathers spilt Water;" "Kills a Play-fellow."

It is unnecessary to enter into a more detailed examination of this work. We think that enough has been stated to prove that the intention is insidious, and the execution flimsy and insufficient. But as this unnecessary republication has been made of pieces that have long been consigned to neglect, it may not be improper to state in what light they ought justly to be regarded, and what aspect they bear upon the truth and credibility of the New Testament.

That a number of spurious pieces, containing foolish and ridiculous statements, should have been composed at an early period, and should have been partially received, is a thing so likely to have occurred in regard to a subject so generally interesting as Christianity, that it need excite no surprise, and cannot occasion any real discredit except to the authors of such writings. In particular, it seems highly probable that any accounts of the infancy of Jesus, of which we have so few particulars in the New Testament, would be eagerly received, and, without any very rigorous examination, credited. It appears from the preface to St. Luke's Gospel, that many, even at that early period, had undertaken to write histories of Jesus Christ and his Apostles. The variety of pieces in circulation ultimately found their just estimation, according to the evidences which accompanied them of genuineness and credibility: and this was the only way in which the canon of the New Testament was formed. No restriction was attempted by the apostles upon the liberty which every one had of composing writings which he might conceive calculated to edify the church; they laid claim to no monopoly of inspiration; nor did they form any list or

canon of authorized books. No council of the church undertook this task during the lapse of several centuries. The volume of the New Testament was gradually collected from different quarters in which the authenticated writings of the apostles were deposited; and so carefully was the discrimination made, that, although several of the pieces contained in our present canon were disputed, owing to some slight defect of evidence, it admits of the most satisfactory proof, that no piece now excluded from it was ever generally received as sacred.

We will here give some general remarks of Lardner's respecting the Apocryphal books published in the early days of Christianity. They are taken from the conclusion of his work on the Credibility of the Gospel History. (Works, V. 412.) He says, "1. These books were not much used by the primitive Christians. There are no quotations of any of them in the apostolic fathers, by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp, whose writings reach from about the year of our Lord 70 to the year 108. I say this confidently, because I think it has been proved. Irenæus quotes not any of these books; he mentions some of them, but he never quotes them. The same may be said of Tertullian; he has mentioned a book called the Acts of Paul and Thecla, but it is only to condemn it. Clement of Alexandria and Origen have mentioned and quoted several such books, but never as of authority, and sometimes with express marks of dislike. Eusebius quotes no such books in any of his works. He has mentioned them indeed; but how? Not by way of approbation, but to shew that they were of little or no value, and that they were never received by the sounder part of Christians. Athanasius mentions not any of them by name; he only passeth a severe censure upon them in general; nor do any of these books ever come in the way of Jerome, but he shews signs of his displeasure." "Few or none of these books were composed before the beginning of the second century." "The publication of these Apocryphal books may be accounted for; it was very much owing to the fame of Christ and his apostles." P. 418: "The case of the apostles of Christ is

not singular. Many men of distinguished characters have had discourses made for them which themselves knew nothing of, and actions imputed to them which they never performed; and eminent writers have often had works imputed to them of which they were not the authors. Nevertheless, very few impostures of this kind have prevailed in the world, all men being unwilling to be deceived, and many being on their guard, and readily exerting themselves to detect and expose such things. Many things were published in the name of Plautus which were not his. Some works were ascribed to Virgil and Horace which were not theirs. The Greek and Roman critics distinguished the genuine and spurious works of those famous writers. The primitive Christians acted in the like manner; they did not presently receive every thing proposed to them; they admitted nothing which was not well recommended. Says Serapion, Bishop of Antioch, in his Examination of the Gospel of Peter, 'We receive Peter and the other apostles, as Christ; but as skilful men we reject those writings which are falsely ascribed to them.' Upon the whole," says Dr. Lardner, "we have all the satisfaction which can be reasonably desired, that the books received by the primitive Christians were received by them upon good ground, and that others were as justly rejected."

If any doubts have been occasioned to any individual by the casual inspection of the work we have been reviewing, we trust they will be set to rest by the opinion of so learned and upright an inquirer after truth as Dr. Lardner: and whoever wishes to see to full advantage the argument which may be derived from these very pieces in favour of Christianity, will do well to consult a volume written by Dr. Maltby, entitled "Illustrations of the Truth of Christianity." H. T.

ART. III.—*Sermons, by the late Rev. Joseph Bretland. To which are prefixed, Memoirs of his Life. With an Appendix, containing Five Letters relating to Mr. Farmer's Hypothesis of the Temptation of Christ.* In Two Volumes. 8vo. pp. 378 and 354. Exeter, printed by Hedgeland; and sold by Longman and Co., London. 1820.

OF the life and character of the learned and pious author of these Sermons, some account has been already given in our Repository. [XIV. 445, 473 and 559.] But as his was a temper not given to change, and a quiet earthly walk, his biographer has little to record that is striking or novel. All that is related is morally pleasing. The annals of private virtue have rarely, indeed, exhibited a character more replete with Christian goodness.

The "Memoirs" prefixed to the work by the intelligent Editor, Mr. W. B. Kennaway, of Exeter, are drawn up in a style of simplicity congenial with the subject. One extract will embrace the chief historical particulars :

"The Rev. JOSEPH BRETLAND was a native of this city; his father, a respectable tradesman, married a daughter of Mr. Mills, of Somerseshire, by whom he had four children. Of these, three died in infancy; the youngest, who is the subject of this memoir, was born on the 22nd of May, 1742. He was of a weak and delicate constitution, and his mother, who, on account of her own tender state of health, had been prevailed on to entrust the care of her former children to other nurses, resolved to suckle this infant child herself, and probably preserved his life by so doing. This act of parental affection was ever gratefully remembered by him, and he never ceased, during the whole course of the lives of his parents, to manifest the strongest sense of filial gratitude by a most dutiful obedience, and an anxious solicitude to contribute as much as possible to their comfort and satisfaction. His mother died in the year 1784, aged 82, and his father followed in 1791, in his 86th year.—Each of these events affected Mr. Bretland deeply, and it was long before he recovered his wonted cheerfulness. His greatest pleasure appeared to consist in relating any anecdotes respecting his parents; especially towards the close of his life, when his friends could not render themselves more agreeable to him, than by inviting him to recur to this favourite topic.

"After having been well-instructed in reading, writing and arithmetic, he was placed as a day scholar for several years at the Exeter Grammar School, under the tuition of the Rev. Mr. Hodgkinson and his assistants; and when arrived at nearly the age of 15, he was removed from thence to the counting-house of Mr. Mourgue, a respectable merchant, in this city, with whom he continued about twelve months. But his father,

observing that he appeared frequently much oppressed with a dejection of spirits, endeavoured to discover the cause of it, and, being questioned in the kindest manner, he was at length encouraged to acknowledge that he could not bring his mind to such an employment, having formed the strongest inclination for the profession of the ministry.—Finding, after further inquiry, that this was his decided choice, his father, though greatly disappointed at having his object so frustrated, resolved to press it no longer, but most indulgently complied with his son's desire; and he soon after left the counting-house of Mr. Mourgue, and was placed under the instruction of the Rev. Mr. West, who was then minister of the Mint Congregation, in this city. To this gentleman he considered himself much indebted, and under his tuition the progress he made was rapid.

"In the year 1760, it appears by a memorandum in his own writing, that Mr. Bretland went to board at Lympton, near Exeter, for the purpose of learning the Hebrew language and pursuing his mathematical studies, under that ingenious and able scholar, the Rev. John Turner, preparatory to his entering the Academy established in 1761, in this city, by that gentleman, in conjunction with the Rev. Micaiah Towgood, Rev. Samuel Merivale, and Rev. John Hogg.—He finished his course of studies in 1766, having obtained from his tutors the fullest testimonial of being well qualified to engage in the ministerial profession: indeed he had acquired their highest esteem and approbation by the assiduous attention which he constantly bestowed on his studies, and the exemplary regularity of his moral and religious conduct: his theological tutor in particular, to whose memory he, unsolicited, paid so eloquent a tribute of respect in the second sermon in the second volume of this publication, delivered some months after his decease, always entertained the greatest regard for him, and expressed the highest opinion of his talents and character.

"In 1770, he accepted an invitation from the Mint Congregation to become their minister, which situation he resigned in 1772.—It appears from his account-book, that Mr. Bretland opened a classical school in 1773, which was continued till 1790; and many of the more respectable inhabitants of Exeter considered it a most favourable opportunity of placing their sons under his instruction.—Previous to the commencement of his own school, he had kindly lent his assistance to the Rev. Joseph Twining, when that gentleman's declining state of health no longer permitted him to conduct that which he had

opened.—On the resignation of the learned and venerable Micalah Towgood, in 1782, the United Congregations of Protestant Dissenters in Exeter resolved to invite ministers to preach as candidates. Mr. Bretland was one of the number invited, but he declined the invitation. In 1789, he was, a second time, invited to the Mint Meeting, and he continued minister of that congregation till 1793, when he resigned the office. In 1794, the Society at George's Meeting-house gave Mr. Bretland an invitation to supply the vacancy occasioned by the death of the Rev. Abraham Tozer, which he was prevailed on to accept, and he remained in that connexion till 1797, at which time he retired from the stated duties of the pulpit.

In 1798, the Trustees of the New College at Manchester, (removed to York in 1803,) applied to him unanimously, to become the Theological Professor of that Seminary, but he thought proper to decline the invitation. The following year, 1799, a society was formed for the purpose of establishing an Academy in the West of England, for the education of ministers among Protestant Dissenters, and the Rev. Joseph Bretland and the Rev. Timothy Kenrick were appointed tutors. This institution promised to be of extensive usefulness, and the high characters these gentlemen had deservedly acquired, would probably, in a few years, have greatly increased the number of the students; but Providence saw fit to check its progressive success, by the unexpected and greatly-lamented removal of Mr. Kenrick, who died during the vacation, in the summer of 1804.—The Committee appointed to look out for a person qualified to undertake the office of resident tutor having failed in their attempt, it was resolved, at a general meeting held in February, 1805, 'That the Academy cease, from Lady-day next, to be carried on in this city, until there appear a favourable opportunity of opening an Academy again, either here, or in some other place in the West of England.' At the same meeting it was also unanimously resolved, 'That the Rev. Joseph Bretland be requested to accept our most cordial thanks for the various and numerous services he has rendered us, both as an associate and tutor, in the management of every thing relating to our institution, from the time when it was first founded.'

"In the year 1795, he married Miss Sarah Moffatt, a sister of the Rev. Mr. Moffatt, of Malmsbury, with whom he lived on the most affectionate terms till the spring of 1804, when he sustained the severe and irreparable affliction of

her death, occasioned by a long and most distressing consumptive complaint, during the continuance of which nothing could exceed the tender attentions he paid towards the alleviation of her sufferings, and his anxious endeavours to discover some effectual remedy of her disorder."—Mem. pp. iv.—ix.

Mr. Bretland enjoyed the friendship of the late venerable Dr. Priestley, * from whose letters some passages are inserted at the end of the Memoirs. These are less interesting than might have been expected, and, probably, than the entire letters would have been. Two or three of them confirm Mr. Kentish's conjecture, [M. Repos. XIV. 475,] that Mr. Bretland published a new edition of Dr. Priestley's English Grammar.

The Sermons are on the following subjects: Vol. I. Sermon I. The Nature and Use of Reason. II. Virtuous Obedience the strongest Bond of Union amongst Christians. III. The Divine Confidence in the Fidelity of Abraham to his Offspring and his Household. IV. The Duty of Parents to Children. V. The Duty of Children to Parents. VI. Exhortation to Young Men. VII. The Importance of making a Proper Choice of Company. VIII. The Obligation of Social Duties in General. IX. The Heart devoted to God. X. God the best Support under the Loss of Friends and the Inconstancy of the World. XI. The Mutual Connection and Dependence of Christians. XII. The Reciprocal Duty of Christians to assist and comfort each other. XIII. Virtue the only Rational Distinction amongst Men. XIV. The Condescension and Goodness of God to his Creatures. XV. The Importance and Advantage of Religious Conversation. XVI. The fleeting Nature and proper Management of Life pointed out by the Emblem of a Tale. XVII. A Discourse, delivered at Crediton, October 21, 1798, on the occasion of the Death of Mrs. Elizabeth Rowe, Widow of the late Wm. Rowe, Esq., of Spencecomb, near Crediton, Devon.

Vol. II. Sermon I. The Necessity and Importance of forming right Notions of the Object of Worship. II. The Christian Religion the best Support under every afflictive Occurrence of Life. III.

* Erroneously printed "Priestly" throughout the Memoirs.

The Duty of Habitual Devotion. IV. The Importance of Diligently Keeping the Heart. V. The Dangerous Tendency of Ease and Affluence. VI. The Question of Barzillai considered and improved. VII. The Love of Christ manifested in laying down his Life. VIII. Observations on the Story of the Man born Blind. IX. Faith, the Victory that overcometh the World. X. Keeping the Commandments of Christ the only unequivocal Proof of our Love to Him. XI. The Wisdom of adapting the Temper to the Condition. XII. The Guilt and Danger of slighting the Offer of Christianity. XIII. Against Censoriousness. XIV. Against Censoriousness. XV. The Nature and Sources of Religious Joy. XVI. The Duty and Reward of a Christian Minister. Appendix.

From this table of contents it will have appeared that the discourses are chiefly devotional and practical. They are at the same time Christian. Expositions of scripture and doctrinal arguments and reflections are interspersed; and these justify the interesting statement of Mr. Kentish, [XIV. 474.] that, half a century ago, Mr. Bretland had the courage to assume the then singular and obnoxious character of a preacher of Unitarianism, avowing from his pulpit in the Mint Meeting-house at Exeter, the principles of the absolute Unity of God and the unequivocal Humanity of Christ.

Mr. Bretland's fondness for metaphysical studies occasionally appears in the Sermons, but that which most distinguishes and recommends them is Christian simplicity. The reader is constantly pleased with the evident purity of the preacher's views, and with the kind and tender affections of his heart. The Sermons to the Young exhibit a strong sympathy with them in their deepest and best feelings. His Funeral Sermons are the effusions of one who had himself tasted of the cup of sorrow.

But our readers will be well pleased that we should spare our own remarks for the sake of two or three extracts. In Serm. X. of Vol. I., from Psalm xxvii. 10, the following is supposed to be the soliloquy of a child who has acquitted himself well in the discharge of filial obligations:

"The God who blessed me for a time with parents, who with the tenderest

care cherished me in the days of infancy and watched my heedless steps in giddy childhood—who shared with me in all my joys and sorrows, and reared me with the most affectionate solicitude to ripen years—has now removed them. Their concern for my safety, health and happiness, claimed from me the return of the warmest attachment, and to theirs was my heart united. Grief wrung my throbbing bosom when I saw them in pain or trouble, and joy took possession of my soul and brightened up my dejected countenance on the removal of their afflictions. To lighten their pressures and increase their enjoyments was my prevailing aim, and, when my attempts for that purpose were successful, exquisite pleasure was their reward. When the weight of years and the attack of disease threatened their approaching dissolution, what tongue can express the emotions which I felt while, bending over their bed, I marked with tearful eye the rapid advances of the king of terrors? How ardently did I wish the fatal stroke to be averted, that they might be restored to me a most delightful charge, and that I might enjoy once more an opportunity of shewing them how dear they were to me, by yet stronger and more frequent proofs of the tenderest affection than had appeared in my former conduct! But Thou, the great arbiter of life and death, who never afflictest willingly, didst not see fit to grant me the desire of my soul. If in ardent prayers which I poured out before thy gracious throne for their recovery, I felt not all that readiness which became me to acquiesce in the event I dreaded, convinced, as I am, that every event is under thy direction, do Thou forgive a fault proceeding from the excess of an affection, which, duly regulated, thou highly approvest. And now, having performed the last office for those whose ease and happiness it was my pleasing study and endeavour to promote, allow me to indulge the comfortable hope, that thou hast upon the whole beholden with approbation what I have done in the way of filial duty from the most genuine love and a principle of conscience, though mixed with defects, which I deeply lament, and that, an orphan, I shall be favoured with thy paternal care. Thou, O God of mercy, art the Father of the fatherless!"—Pp. 183, 184.

There is an unusual elevation of thought in Serm. XIV. of the same volume, on Psalm viii. 3, 4, of which the following passage is a specimen:

"If looking on a heap of sand we wished to select any particular grain for our inspection, we should find it ex-

trely difficult, if not impossible, to do it without actually separating the grain from the heap for that purpose. When the grain was taken from the heap, we should not perceive any diminution of the size of the heap, or be aware that any common use, to which it was intended to be applied, would be affected by the removal of the grain. Such grain, however, would bear a much greater proportion to the whole heap, how large soever, than our world bears to the system of the universe, and far greater still than a single man can be thought to bear to the whole collection of living creatures existing in all parts of the Creator's vast dominions. How wonderful, then, and beyond all our conceptions great, must be the comprehension and capacity of that mind which can attend at once to the state of every world, the complex and involved concerns of all the creatures that inhabit it, and the peculiar condition and circumstances of each individual, without overlooking or neglecting one single being of the countless multitude it has brought and is ever bringing into existence! And how warm, how much too warm to be expressed by language, must be the gratitude of that man who, lifting an eye to the heavens, thus meditates with himself! With what an august scene am I presented; orb placed beyond orb in the ethereal expanse, at distances too remote for human calculation! Amidst the works of God, multiplied and extended infinitely beyond the reach of mortal sight or conception, how small, how comparatively insignificant a creature am I! Like a drop taken from the vast ocean, or a particle of dust swept from the balance, how little could I be missed in creation were I to be instantly blotted out of being! Yet, while I stand beholding with admiration yonder luminaries, I feel myself supported in life and in the exercise of my several powers by him who framed, disposed and rules those resplendent orbs, as if I were the sole charge of his providential care. What gratitude, O eternal Mind! can equal thy condescension and benignity in regarding a creature that must be so diminutive and of so little consequence in thy sight! In this magnificent temple, the theatre where thou art displaying thy matchless perfections, while millions of other beings, my equals and superiors in every noble faculty with which thou hast deigned to bless me, are perhaps at this moment gazing on the same stupendous scene with myself, wrapt in holy wonder and thankfulness, accept the small addition of my praise."—Pp. 251—253.

Perhaps the most striking passage

in the volumes is the apostrophe to a deceased friend, supposed to be uttered at his tomb, in *Serm. XVII. of Vol. I.*, from *1 Thess. iv. 13, 14*:

"Not long since thou wast what I am now, one of the actors in this passing scene. To all thy sighs I lent a pitying ear, and my heaving bosom beat responsive to thy sad complaints. With thine my tears were mingled in the hour of affliction; and when joy brightened thy countenance, my heart felt a kindred pleasure. With thee I sat, or walked by the way, and held sweet converse. To thee my soul was knit by the ties of cordial amity and soft endearment. Now thou hast left me to mourn the loss of thee in pensive silence. On thy hallowed grave I drop the tender tear, and bid thy sacred ashes rest in peace. Ere long shall I join thee in thy dark abode, thy companion in the dust, till we be called forth to stand in our lot in the end of the days. In life was I united to thee; in the same cold arms of death shall I soon lie; and—O transporting thought!—together shall we rise, no more to feel the agony of parting. All hail that blessed morn, which shall restore thee to my fond embrace! Methinks I see its sprightly beams gilding the horizon, and leading on the bright triumphant day! Yonder appears the Judge arrayed in majesty, and holy myriads form his glorious train! He bids the trumpet sound. I hear its awful voice, which penetrates through all the mansions of the dead. Methinks I now behold thy tomb opening to make a passage for thee. I see thy mortal frame, which was sown in corruption, dishonour and weakness, raised in incorruption, glory and power. I run to meet thee on thy release from the bondage of the grave. I join thy company, and enter with thee into the delightful recollection of our former friendship. We mark with gratitude together the kind hand of heaven, which led us through the pilgrimage of life, nor left us in the vale of death. Risen to pass an undeclining day, we renew the joys of social intercourse, undiminished by the fear of interruption. We trace, with admiring wonder and gratitude, evidences of divine wisdom and benignity in the appointment of events, the particular uses of which had before eluded our discovery. We survey together the beauties of renovated nature, and as we gaze, the pleasure of each is heightened by the participation of the other. We seek and find among the countless multitude, the sight of whose happiness augments our own, the chosen few in whom our souls on earth delighted. With them we revive our former ac-

quaintance. Engaged, with them and all around, in the most pure and sublime exercise of our noblest powers and affections, we share each other's and the general bliss. With the rapid improvement of our knowledge and goodness, the increase of our felicity keeps an equal pace. Eternity, not to be shortened by the lapse of twice ten thousand ages, opens to our enraptured minds the prospect of rising higher in intellectual and moral excellence, and higher still beyond all imaginable limits. Struck with the refulgent splendours of celestial glory on every side, joined in the bands of an indissoluble union with the assembly of the just made perfect, feeling within the refined satisfaction of conscious integrity, placed under the government and protection of Jesus, the friend of man, rejoicing in the love and approbation of our God and Father, and secure of enjoying for ever these sources of inexpressible delight, we find our happiness adequate each moment to our capacities, though growing for ever in proportion to their continual enlargement."—Pp. 305—308.

A characteristic portrait of Mr. Bretland is prefixed, from the plate of which the Editor has kindly allowed us to take the impression which ornaments this Number and Volume.

The "Appendix" consists of Letters which Mr. Bretland contributed to our Fifth and Sixth Volumes, under the signature of *Geron*, on Mr. Farmer's hypothesis of Christ's Temptation.

ART. IV.—*An Inquiry respecting the Original Copies and Ancient Versions of the New Testament, &c. To which is prefixed, A Brief View of the different English Translations of the Sacred Writings.* 8vo. pp. 32. Liverpool, printed by F. B. Wright. 1820.

THIS is a reprint of the Introduction to the *Improved Version* of the New Testament, published by the Unitarian Society, which we regard as the most masterly and useful compendium of biblical history in the English language. There only wanted a his-

tory of English Translations by the same hand to make the work complete. In default of this, the Liverpool Unitarian Tract Society has drawn up *A Brief View*, as a preliminary chapter to the Introduction; and it is but justice to say, that it contains much varied and useful information on a subject little understood by common readers. The tract altogether is well worthy of the notice of our Book Societies. For the small price of sixpence, it would be difficult to procure any publication which would be so efficacious in enlightening the minds of the religious public by giving them real knowledge.

ART. V.—*A Letter to the Young Men and Women of the Society of Friends, on the Yearly Meeting Epistle for 1820.* 8vo. pp. 20. Printed by Wm. Alexander, Yarmouth. 1820.

ART. VI.—*A Letter to a Junior Member of the Society of Friends, occasioned by his Address to the Young Men and Women of the same Society.* 12mo. pp. 24. Woodbridge, printed by B. Smith. 1820.

THE passage in the last "Yearly Epistle," warning the Quakers against reading Unitarian books; (XV. 561, and the present Number, pp. 22, 23,) has, as we hoped and expected, excited some surprise and stir in that respectable denomination. The author of the former of these pamphlets (Mr. C. Elcock) expresses an ingenuous desire of knowledge and love of truth and determination of inquiry, and cautions his brethren and sisters against any attempt to subdue them to implicit faith; the author of the latter, who conceals both his name and the reasons (if reasons he have) for his opinion, dwells upon the danger of doubting and the mischiefs of controversy. We will not say which is the better Quaker, but we have no difficulty in deciding which is the more consistent disciple of him who said, *Search the Scriptures.*

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On the Decease of the Rev. Joshua Webb. By R. Winter, D. D. 1s. 6d.

Political Duties of Clergy and People: preached in the Parish Church of High Wycomb, Bucks, Dec. 3, 1820. By Thomas Boys, A. M.

POETRY.

MATIN AND VESPER HYMNS.

Sunday Morning.

God of the morning! Thou, the Sabbath's God!

Round whose bright footsteps thousand planets play;

A million beings at Thy mighty nod

Are born; Thy frown turns millions more to clay:

How great Thou art! an unimagined deep

Of wisdom and of power;—Thy laws how sure!

Thy way how full of mystery! Thou dost keep

Thy court among the heavens, sublime and pure

And inapproachable; the tir'd eye breaks Ere it can reach Thee: who can fathom Thee?

Who read Thy counsels? Thought exhausted seeks

The path in vain; 'tis o'er the mighty sea,

On the tall mountains,—in the rushing wind

Or the mad tempest. In a clondy car,

Wrapt in thick darkness, rides th' *Eternal Mind*

O'er land and ocean, and from star to star.

Hast thou not seen Him in his proud career

Nor heard His awful voice? O look around,

For He is always visible, always near!

Listen to his eloquent words in every sound

Of zephyr, waterfall, or birds, or bees,

A thousand songs, these sweet and these sublime,

All nature's intellectual harmonies,

And the soft music of the stream of time.

See Him in the vernal beauty of the flower,

In the ripe glow of the autumnal glow,

In summer's rich and radiant festal hour,

In winter's fairest, purest robes of snow,

There art Thou! Not in temples built by the hand

Of vanity; by the unproductive toil

Of the hot brow; or by the fierce command

Of tyrants, or with shame-collected spoil.

Thy temple is the universe; Thy throne Raised on the stars; Thy light is every where,

And every where songs to the Eternal One

Are offered up; nor can the listening ear

Mistake that homage which all time, all space

Pours forth to Thee:—what sense so dark and dull

That sees not Thy bright smile on nature's face?

Who Thy high Spirit, pure and beautiful,

Tracks not throughout existence? All we have

And all we hope for is Thy gift, and man

Without Thee is a feeble, fetter'd slave,

Driven by the winds of passion without plan

Or purpose, or pursuit becoming.—Thou Art great, and great are all Thy works,

and great

Shall be Thy praise: before Thy throne we bow;

To Thee our prayers, our vows we consecrate.

O Thou Eternal Being! clad in light,

I, in the dust, before Thy presence fall,

And ask for wisdom in Thy hallowed sight

To lead my steps to Thee. How calmly all

Sleeps in the stillness of the Sabbath-morn,

As if to sanctify the sacred day:

The spirit of peace, by the mild zephyrs borne,

Glides gently on the tranquil morning's ray,

And in a solemn pause all nature seems

To feel the present Deity. He speaks

In the twilight melodies,—smiles in the fair beams

Which from His locks the star of morning shakes;

Heaven is His canopy—His footstool earth;

A thousand worlds His throne. O Lord! to Thee,

Noblest and mightiest!—Source of light, of worth,

Be praise and glory through eternity!

A.

Sunday Evening.

Welcome the hour of calm repose,
 The ev'ning of the Sabbath-day:
 In peace my wearied eyes shall close
 When I have tuned my vesper lay,
 In humble gratitude to Him
 Who wak'd the morning's earliest beam.
 In such an hour as this how sweet,
 In the still solitude of even,
 To hold with heaven communion meet,
 Meet for a spirit bound to heaven;
 And in this wilderness beneath
 Pure zephyrs from above to breathe!
 It may be that th' Eternal Mind
 Bends sometimes from its throne of
 bliss;
 Where should we then its presence find
 But in an hour so blest as this—
 An hour of calm tranquillity
 Silent, as to welcome Thee?
 Yes! if the Great Invisible,
 Descending from his seat divine,
 May deign upon this earth to dwell;
 Where shall he find a welcoming
 shrine
 But in the heart of man, who bears
 His image, and his spirit shares?
 Now let the solemn thought pervade
 My soul, and let my heart prepare
 A throne. Come, veil'd in awful shade,
 Thou Spirit of God! that I may dare
 Hail Thee, nor like Thy prophet be
 Blinded by Thy bright majesty.
 Then hold communion, Lord! with
 Thee,
 And turn my wand'ring thoughts
 within,
 Then, tho' but for a moment, see
 Thy image; purified from sin
 And earth's pollutions, let me prove,
 If not Thy majesty—Thy love.
 That love which over all is shed,
 Shed on the worthless as the just;
 Lighting the stars above our head
 And waking beauty out of dust.
 The farthest comet's path is nought
 To the vast orbit of His thought.
 To Him alike the living stream
 And the dull regions of the grave;
 All watch'd, protected all by Him
 Whose eye can see, whose arm can
 save
 In the cold midnight's dang'rous gloom,
 And the dark prison of the tomb.
 Thither we hasten—as the sand
 Drops in the hour-glass, never still;
 So, gather'd in by Death's rude hand
 The store-house of the grave we fill.
 And sleep in peace,—as safely kept
 As when on earth we smil'd or wept.

What is our duty here? to tend
 From good to better, thence to best:
 Grateful to drink life's cup, then bend
 Unmurmuring to our bed of rest:
 To pluck the flowers that round us blow,
 Scattering their fragrance as we go.
 And so to live that when the sun
 Of our existence sinks in night,
 Memorials sweet of mercies done
 May shrine our names in memory's
 light,
 And the blest seeds we scatter'd, bloom
 A hundred-fold in days to come.

A.

ON THE DEATH OF A BELOVED
SISTER IN FRANCE.

The flower we rear'd was young and fair,
 We tended it with ceaseless care,
 For in our *hearts* 'twas planted;
 A thousand odours round it flew,
 A thousand buds upon it blew,
 Buds of the fairest promise too,
 And oh, how each enchanted!
 But winter's wind, and summer's show'r,
 Will seldom spare so fair a flow'r,
 And our belov'd was blighted;—
 To milder climes the flower we bore,
 And *there* it blossom'd as before,
 And seem'd as though 'twould fade no
 more;—
 Oh,—how we were delighted!
 But once again the death-wind came,
 And struck its frail and feeble frame,
 By kindness unretarded;
 Resign'd to fate, it hung its head,
 Ten thousand dying odours shed,
 And smil'd, as whispering angels said,
 “In heaven thou'lt be rewarded.”
 F. F. D.

TO JOHN WILKS, Esq.

*On Reading his admirable Address to the
 “Protestant Society.”* (Mon. Repos.
 XV. 366—369, 434—437, 488—496.)
 High-gifted WILKS, whose richly-furnish'd
 mind
 For every theme can illustrations find:
 Whose eloquence, a torrent clear and
 strong,
 Bears in its course, eyes, ears and hearts
 along!
 Pursue thy way—improve the talent given,
 And plead the cause of liberty and
 heaven;
 Secure of this, however vice prevails,
 That, soon or late, no honest effort fails.

E. B.

Sidmouth, September 11, 1820.

LINES

*Composed during an Evening Walk near
Llandilo, in South Wales, July, 1820.*

ON A VIEW OF CRAIG CENNEN-CASTLE, OR
KENNEN-ROCK-CASTLE.

Castella in tumultis. (Virgil, Georgic.)

Ye towers sublime of Wallia's ancient
race!

Whose princes rear'd your battlements
on high,

And from your ramparts sallied forth
to try

Their skill in feats of conquest or the
chase!

Majestic, though in ruins o'er the steep,
As frail memorials of your stately
prime,

Bid, as ye fall, the passing hero weep
To view the ravages of ruthless Time.

The tide of pomp and human grandeur
flows

And ebbs like ocean's ever-rolling
streams;

With clouds commingling when the tem-
pest blows,

Or smiling in the calm with heavenly
beams.

Your halls resound the warrior's voice no
more:

Yet for his bride the hawk secures his
nest,—

That bird of rapine,—in the mountain's
breast;

Beneath whose feet the Kennen's waters
roar.

Tremendous rock! of martial forts the
pride,

Achilles-like, the bravest of the brave;
Firm to repel the battle's rushing tide,

Or in thy cavern's deep recess to save.
Within these bulwarks lovely was the
hour

When Valour, Beauty, at the close of
day,

With soft Aneurin's harp of magic pow'r
Were charm'd, or wept at Taliesin's
lay.

Silent is Merlin in Dynevor's bowers;

But still the wood-lark warbles in the
dell,

Pleas'd with the fragrance of the summer
flowers,

And chaunts the evening sun a sweet
farewell.

W. EVANS.

NEW-YEAR's DAY OF 1821.

Hail new-born offspring of progressive
Time,

Upon whose birth the stars have lustre
cast

That measur'd rolling years through
ages past,

While gradually advanc'd from dusky
prime

The blended light of science most sub-
lime,

Reason and Truth from heavenly glory
shed,

At awful intervals with clouds o'er-
spread

Of dark'ning error, and the woes of
crime:

Thy late Precursors, from the letter'd
press

Reflecting rays, have swell'd Improve-
ment's gain;

O infant Year! still more the nations
bless:

Be thou a golden link in the great
chain

Of Truth and Justice, by some bright
event,

Now Superstition and the Sword relent.

R. F.

Kidderminster, January 8, 1821.

HYMN.

*They shall not hurt nor destroy in all my
holy mountain: for the earth shall be
full of the knowledge of the Lord, as
the waters cover the sea. Isa. xi. 9.*

Rais'd on devotion's lofty wing,
O God! each glowing thought we bring,
To celebrate Thy praise;

To-day let care and sorrow cease,
And the blest hopes of future peace
Inspire our sacred lays.

Behold the happy earth rejoice,
Around the world a Saviour's voice
Proclaims the word of love;
The reign of vice and pain is o'er,
Warfare and strife can rage no more,
Nor sin our virtue move.

Ambition droops her tow'ring head,
Revenge and Anger captive led
Now cease to haunt our way;
Pride in the pomp of state array'd,
And vile Oppression's triumphs fade,
And shun the light of day.

Heirs to a world of blissful rest,
By tyrant-sway no more oppress'd,
We seek th' immortal crown;
And bow before the throne of God,
All fearless of the Bigot's rod,
Or Superstition's frown.

Father of heaven and earth! whose eye
Broods o'er the vast eternity,

May Thy blest kingdom come;
And the sure promise Thou hast given,
Shall purify our souls for heaven,
And guide our spirits home.

A. M.

Liverpool, August 8.

OBITUARY.

1820. Aug 12, at *Edgbaston, in Warwickshire*, Mr. THOMAS LAKIN HAWKES, younger son of the Rev. William Hawkes, formerly one of the ministers of the congregation of the New Meeting-House in Birmingham.* It was a particularly impressive circumstance that the subject of this article of Obituary survived his brother † only eleven days. In many of the leading features of their characters they bore a strong resemblance to each other; both being distinguished by clearness of perception, by accuracy of taste, by a sound, discriminating judgment, by the selectness and propriety of language in which they communicated their thoughts, by an utter aversion from ostentation and parade, and by their comprehensive views of truth and duty. The mind of Mr. T. L. Hawkes was not ordinarily endowed and cultivated. Had he been destined for any of the learned professions, he would have adorned it by the qualities just enumerated. Part of his education he received at Daventry, where he entered as a lay-student, under the superintendence of the Rev. Thomas Robins: ‡ in this seminary he added to his stock of knowledge, and formed some valuable connexions; and much is it to be wished that more of the sons of Dissenting families in a certain rank of life were inmates of our colleges, § previously to their engaging in civil occupations. Mr. T. L. Hawkes's regard to religious liberty, was not the less enlightened, firm and consistent as the effect of the impressions then made upon him: while at this interesting period he became more qualified for the honourable and useful services which marked his future years, and was providing fresh resources for seasons of retirement and languor. By his habits of reading and inquiry, by his taste for general literature and science, by his exact acquaintance with the evidences of Religion, both Natural and Revealed, with its spirit and its principles, and by his happy manner of conveying instruction, he was enabled to fulfil with great success the obligations of a *parent*: nor will his numerous offspring cease to bless his memory, and to act upon his counsels as their rule of conduct. The loss of

him is felt, however, far beyond the domestic circle. He was, in the best sense of the expression, a *public man*: and the talents, intelligence and virtues, by the fruits of which he secured the gratitude of his family and friends, he consecrated in no small degree to the benefit of society. No injuries which he suffered from any class of his neighbours,* checked his ardent efforts for their welfare. In conjunction with the late Matthew Boulton, Esq., and with Dr. George Milne, he planned, in the year 1792, one of the most useful and flourishing of those charitable institutions which do so much honour to the town of Birmingham—its *Dispensary*. Over the concerns too of the *Asylum for Deaf and Dumb Children*, which, a few years since, was established in the vicinity of his residence, he watched with eminent judgment and assiduity. He has left a vacancy that will not easily be supplied. In the mean time, to his survivors belong the consolations afforded by fond remembrance, and by hopes more animating and stable than any which have their basis and their termination in this infancy of our being.

SIR,

Permit me, in your interesting Obituary, to record a few particulars respecting my late highly esteemed friend, and your valuable correspondent, the Rev. THOMAS HOWE, whose death was briefly announced in your last Number [XV. 682].

This melancholy event took place on Wednesday the 15th of November. He had for several months been afflicted with shortness of breath and occasional spasms, supposed to be the effect of water in the chest, and which had been repeatedly relieved by medical assistance. Though fully apprized of the alarming nature of his disease, he uniformly preserved his wonted serenity and cheerfulness, and was not interrupted more than one Sabbath in the discharge of his ministerial duties. During the two last weeks, he had had no return of the paroxysms, and appeared remarkably comfortable. On the very day on which he died, he dined and spent the afternoon with a friend, who in the evening attended him home

* Mon. Repos. IV. 659.

† Ib. XV. 689, &c.

‡ Ib. V. 308, 362, &c.

§ Ib. X. 286, &c.

* His house and furniture were nearly destroyed in the Riot in 1791.

and left him as well as usual, only a little fatigued with the walk. On entering the house, he sat down by the fire, but had not sat many minutes, before the servant perceived his hands fall and his head droop, as though he was asleep; but on nearer inspection found he was actually dead. The family, who happened not to be at home, were immediately summoned, and medical assistance procured, but, alas! without avail; the vital spark was extinct, and he had expired without a struggle or a groan. Thus suddenly, though not unexpectedly, has an All-wise Providence removed, in the midst of much enjoyment and usefulness, one of the most amiable and best of men. Such was he deservedly esteemed by all who knew him, particularly by the writer of this memoir, who had been intimately acquainted with him between thirty and forty years; (fourteen of which they had resided together under the same roof;) and who, in all that time, never observed any thing in his temper or deportment which was not perfectly consistent with the character of a Christian and a minister.

Mr. Howe was born at Uffculme in Devonshire, about the year 1759, of respectable, and pious parents, who, observing his mild and serious disposition and promising talents, early devoted him to the service of the sanctuary. With this view they placed him under the instruction of the Rev. William Lamport, at that time the minister of Uffculme and afterwards of Honiton. About the age of 15, he was sent to the Dissenting Academy at Hoxton, then under the superintendence of Dr. Savage and Dr. Rees. There his amiable manners and exemplary deportment secured for him the esteem and affection of his fellow-students and his respectable tutors. On leaving that seminary, he was for a short time domestic chaplain and assistant to the Rev. Sir Harry Trelawney, who, notwithstanding the change which took place in his religious sentiments and connexions, ever retained for him and expressed towards him the highest esteem and friendship. On Sir Harry's conforming to the Established Church, Mr. Howe removed to Ringwood in Hampshire, where he resided a few years, the highly-esteemed minister of a small Presbyterian society. On the death of the Rev. Mr. Waters, in the year 1787, he received an unanimous invitation to Bridport, where, in the following year, he was ordained the pastor of that people, who, on this occasion, were favoured with the assistance of the Rev. James Manning and the Rev. Drs. Kippis and Rees. In that place he spent the remaining thirty-three years of his life, in the faithful and honourable discharge of his

pastoral duties, and in the uninterrupted enjoyment of the esteem, friendship and affection of a numerous, respectable and generous society, who, as they well knew how to appreciate his worth, vied with each other in promoting his comfort and happiness. And, that he had a just claim to such distinguished regard, no one that knew him could deny. His talents were not only in themselves good, but were diligently cultivated and usefully applied. His memory was retentive and his judgment sound; his temper naturally sweet and his feelings lively. In the friendly circle he was uniformly cheerful, communicative and instructive, and in the world, the warm, but temperate advocate of peace, truth and liberty. His religious principles, early imbibed and habitually cherished, had a powerful influence over his whole conduct. He was truly pious and devout without superstition; kind and benevolent to all; firm and zealous in what he conceived to be the truth, yet perfectly candid and liberal to those who differed from him. His theological sentiments were the result of close and impartial investigation. For several years after he left the Academy, he was a professed believer in the pre-existence of Jesus Christ, but on farther examination, in which he was greatly assisted by the writings of Dr. Priestley, he became what is commonly termed a decided Unitarian, believing not only that the Almighty Father is the only object of supreme worship, but that Jesus Christ is truly and properly a man, the most distinguished of all the prophets, and divinely commissioned and qualified to be the instructor, saviour and judge of mankind. As a Christian minister, few have more conscientiously and faithfully discharged the important duties of the pastoral office. Scrupulously careful in the improvement of time, his mornings were diligently employed in reading and composition; his evenings usually spent in friendly and pastoral visits. The Monday in each week he particularly devoted to those who by sickness had been detained from public worship. His discourses were plain, serious and scriptural, sometimes critical and doctrinal, but always highly practical, admirably adapted to the capacities and circumstances of his hearers, and delivered in an animated, agreeable and impressive manner. He might, in the best sense of the word, be called a *time-server*, that is, studiously availing himself of every opportunity of improving the various events and occurrences of a public or private nature for the instruction and benefit of his hearers. To the younger part of his flock he paid particular attention, not merely by occasional appropriate addresses, but also by regular

and stated catechetical lectures. On the Sunday-schools of the Society he likewise bestowed a kind and attentive patronage, though for their regular and laborious instruction they were indebted to the gratuitous and judicious exertions of the younger ladies and gentlemen of the congregation. Neither were the poor, the sick and the aged neglected by him; on the contrary, they largely experienced his sympathy and generosity. Generosity indeed, and that of the noblest kind, founded on Christian benevolence and supported by a well-regulated economy, formed a distinguishing feature in his character, so that it might truly be said of him, *the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.*

As the natural result of such dispositions and conduct he was universally esteemed and beloved, and his ministerial labours were eminently successful. His capacious place of worship was well filled by a serious and attentive audience, a considerable part of which was formed of labouring mechanics and the industrious poor. Perhaps few instances can be found where a more cordial esteem and affection have subsisted between a minister and his people. Nor was he thus beloved by his own congregation only, his gentle and obliging manners attracted the regard of all around him, and his truly Christian spirit greatly subdued that disgraceful bigotry which at one time too much prevailed in the town where he resided.

Thus respected and beloved whilst living, it was natural to expect his death would be deeply regretted. This regret was immediately manifested by the inhabitants unanimously agreeing to postpone, till after his interment, a general illumination, which was to have taken place the day after his decease; and this, we believe, not at the suggestion of any member of his own congregation. On the following Tuesday his remains were followed to the grave by an immense concourse of people, who discovered evident marks of heartfelt sorrow. The congregation took upon themselves the management of the funeral, and spared no expense in testifying their affectionate regard to their late beloved pastor. He was interred in the chapel-yard, and the solemn service was performed in a very appropriate and impressive manner by the Rev. James Manning, between whom and the deceased, a long and intimate friendship had subsisted. Six Dissenting Ministers of different denominations supported the pall, thus manifesting their respect for one whose charity embraced the sincere and upright of every denomination. On the succeeding Sabbath, an

interesting and suitable discourse was delivered to an attentive and crowded audience, by the Rev. T. S. Smith, M. D. who, at the unanimous request of the congregation, has consented to give it to the public.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

S. F.

Nov, 17, after an illness of three days, in the 77th year of his age, the Rev. WILLIAM TOOKE, F. R. S. He was born in 1744, descended from an ancient family in Kent and Hertfordshire, which had already given to the world two literary men; Dr. Thomas Tooke, the founder of the Grammar School at Bishop Stortford, and Dr. Andrew Tooke, of the Charter-House, the author of "The Pantheon," or rather the translator of it from the French of M. Porny. Mr. Tooke was brought up to the liberal trade of a printer, but is said to have been unsuccessful. His mind was forcibly turned towards literature, for the cultivation of which he entered into Holy Orders; being ordained Deacon, Feb. 24, 1771, by Dr. Terrick, Bishop of London, and admitted into priest's orders the March following. In the month of May, of the same year, he went to Russia, as chaplain to the British factory at St. Petersburg. Here he was highly esteemed in his professional character, and was unremitting in his literary pursuits. On an accession of fortune in 1792, he returned to England. Either now or some time before, he is said to have manifested the uprightness of his character by voluntarily liquidating some claims which existed, not indeed in law or even in ordinary justice, but in his own sense of honour, against him. Henceforth, he resided in London, employing himself as an author, and mixing in the first literary circles. His humour made him every where an agreeable companion. His politics and his religious opinions were very free. So exempt, indeed, was he from bigotry, that though a clergyman he courted the society of the more eminent Dissenters of the day. He was thought to incline to the system of the German divines, and once contributed a manuscript in exposition of the gospel on the theory of *Naturalism* to this Magazine, which it was not considered expedient at the time to insert.

During the splendid mayoralty of Sir William Domville, Mr. Tooke was Lord Mayor's Chaplain, in which capacity he preached and published several valuable sermons.

As an author, he is chiefly known by his translations, and these, for the most

part, from the modern languages, in which he was well-versed.

The amusement of his last days was a translation of the works of Lucian, with copious notes, principally from Wieland; which was published in two handsome volumes in 4to. with a Portrait of the Translator.

Mr. Tooke has left two sons and a daughter.

The following has been given as a correct list of his publications :

The Loves of Othniel and Achsa, translated from the Chaldee, 2 vols. 12mo. 1767.

A Translation of Falconet's and Diderot's Pieces on Sculpture, 4to. 1777.

Russia, or a Complete Historical Account of all the Nations which compose that Empire, 4 vols. 8vo. 1780.

Varieties of Literature, from Foreign and Literary Journals and Original MSS. 2 vols. 8vo. 1795.

Selections from the most celebrated Foreign Journals, 2 vols. 8vo. 1798.

Private History of Peregrinus Proteus, the Philosopher. From the German of Wieland, 2 vols. 12mo. 1796.

Life of Catherine II., Empress of Russia, 3 vols. 8vo. 1797.

View of the Russian Empire during the Reign of Catherine II. to the close of the Eighteenth Century, 3 vols. 8vo. 1799.

History of Russia, from the Foundation of the Empire to the Accession of Catherine II., 2 vols. 8vo. 1800.

Picture of Petersburg, from the German of Storch, 8vo. 1800.

Secret Memoirs of the Court of Petersburg, during the latter years of the Reign of Catherine II., and the commencement of that of Paul, forming a Supplement to the Life of Catherine, 2 vols. 8vo. 1801.

Sermons of Zollikofer, on the Dignity of Man, 2 vols. 8vo. 1803.

—————, on the Evils that are in the world, 2 vols. 8vo.

—————, on Education, 2 vols. 8vo. 1806.

—————, on the Festivals and Fasts of the Church, 2 vols. 8vo. 1807.

—————, on Prevalent Errors and Vices, 2 vols. 8vo. 1812.

Devotional Exercises and Prayers, from the German of Zollikofer, 8vo. 1814.

Lucian of Samosata, from the Greek, with the Comments and Illustrations of Wieland and others, 2 vols. 4to. 1820.

Mr. Tooke contributed various papers in the Transactions of the Royal Society, and a series of very ingenious Notes and Illustrations of the Satires and Epistles of Horace, in the Gentleman's Magazine.

He assisted largely in the edition of the General Biographical Dictionary, in 1798; and several useful works in Biography and Geography underwent his correction and revision, preparatory to improved editions of them.

Dec. 2, of a fever, after a very short illness, in the 29th year of her age, MARY, eldest daughter of the Rev. Lothian POLLOCK, minister of the Old Dissenting Chapel, Macclesfield. She was a lady on whom nature had bestowed a strong and vigorous mind, which was improved by a most excellent education. To the usual accomplishments of her sex, were added a correct and solid judgment, refined taste, and even considerable attainments in literature in general. Her mind, from a very early age, had been enlarged and improved by the assiduous care of an indulgent father; and it would, perhaps, be difficult to say, whether the pleasure which parental fondness felt in communicating knowledge to one so apt to learn, or the pleasure that was experienced by her in receiving instruction, was greater. About six years ago, she translated from the French, and published a volume, entitled "A Review of French Literature during the Eighteenth Century," a work of considerable merit, and which, from the nature of the subjects on which it treats, required in the translator no small degree of knowledge, and her translation has been justly esteemed, both for its correctness and for the purity of the style.

But great as were her talents, no one could be more free from affectation and vanity. Her heart filled with the kind emotions, and habitually cheerful and lively, found no room for pride, jealousy, envy, or any of the meaner passions. She was more desirous to shew attention to others than to exact it herself; and hence, though the excellent endowments of her mind could not be concealed from any who had been favoured with her company, yet they were best known and most justly appreciated by her intimate friends. Her piety to God was unaffected and sincere, without enthusiasm or superstition. It flowed from correct and matured views of the paternal government of the Almighty, and a firm reliance on the blessed truths of the gospel. Her knowledge of theology was extensive; and the opinions she adopted were those which resulted from individual examination, and the thorough convictions of her own mind. Perhaps few hearts were ever more alive to the warm feelings of benevolence, which appeared not only in her conduct towards her friends, but in acts of kindness and charity in general.

Her disinterested zeal, and assiduous labours in promoting, by her instructions, the moral and religious improvement of the children belonging to a Sunday-school, taught in the chapel, to which she devoted a portion of her time every Lord's-day, shewed at once the goodness of her heart, and the correctness of her views with regard to the force of early impressions.

Her domestic qualities, and her kind behaviour to her father and her sister, were truly exemplary. It pleased the providence of God to deprive her of a most excellent mother when she was scarcely fifteen years of age, from which time the cares of her father's house in a great measure devolved upon herself; and the prudence and discretion with which she performed the important task, excited the wonder and admiration of all her friends. The harmony and love that uniformly prevailed between herself and her now surviving and sorrowing sister—the attention she paid to the comforts of her father,—the kindness with which she received his acquaintances, and her cheerful attention to duties of a domestic nature, were all calculated to procure for her the esteem of all who knew her, and could not fail to gladden the heart of a parent, and prove the best solace to him in his widowed state and declining years.

The pen can but feebly describe the parental anxiety which was felt during this severe trial, when it is added, that the only sister of the deceased, and the constant companion of her studies, was attacked by the same alarming disorder and nearly at the same time; so that the agonized heart of the father was a prey to fear, lest he should be deprived of both by one sudden stroke. It has, however, pleased that All-gracious Being, who mingles some beams of light with the darkest clouds, and tempers the most gloomy dispensations with mercy, to spare him this farther trial. Perhaps it was kindly ordained by a wise Providence, that the joy of the parent at the recovery of one daughter should be some alleviation to his grief for the loss of the other.

J. B.

Dec. 21, at *Kidderminster*, after a long and tedious illness which terminated in consumption, SARAH, the wife of Mr. Wm. HOPKINS, Jun., in the 39th year of her age. This excellent and amiable woman was the fourth daughter of the late Mr. John Roberts, an eminent wool-stapler in Kidderminster. Mrs. Hopkins seemed to have imbibed those truly Christian virtues from her parents, for which they were eminent. Her piety was cheer-

ful, yet deeply rooted in the heart; her zeal was active, and under the influence of a well-informed judgment; she confined her benevolence to no party, and sincerity and candour were conspicuous in her character. She was distinguished by good sense, united with an engaging modesty, and an unaffected piety. In all the relations of social life, she was most exemplary, and her conduct will be long remembered with affectionate reverence and esteem by a numerous circle of friends. Those gospel promises which had animated her in the discharge of religious duties through life, were her comfort in sickness and death. In the full expectation of dissolution, she declared her hopes of immortal life centred in the free mercy of God, as revealed and manifested by his Son Jesus Christ; and repeatedly expressed the great happiness and satisfaction of mind she experienced in the views she had embraced. She often also expressed her thankfulness for early religious impressions, which she had continued to improve by daily perusal of the sacred volume, and habitual attention to private and public worship. She expired in the most peaceful manner, without a struggle, and has left an affectionate husband and five children to bemoan their irreparable loss. She was interred, at her own request, in the yard of the Unitarian Chapel at Kidderminster, on 25th December; and the event was improved on the Sunday following, by a suitable discourse, preached by the Rev. Richard Fry, from a text of her own choice, 1 Cor. xv. 57. Her religious belief perfectly coincided with the Unitarian system; which it would have been unnecessary to mention, were it not the fact, that numbers cannot be persuaded of the power of Unitarian tenets to render consolation in the hour of nature's dissolution. It is the earnest prayer of him who pays this tribute to the memory of departed worth, that his last end may be like hers, whose loss he now laments; but, as the excellent Cappe observes, "even in the deepest affliction the mind ought not to forget its former mercies. Such blessings have been long enjoyed. They who have lost friends have had them to lose. Nor are such blessings lost, as they are real pleasures to those who can reflect upon them with the spirit of grateful piety; so such characters may be assured that they will finally be restored to them. They are not lost whilst their good effects remain, nor will they cease to have their proper influence as long as the mind is disposed to extract from them whatever good they are capable of affording."

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Resolutions of the Protestant Society on Mr. Brougham's Education Bill.

[THE Committee of the Protestant Society for the Protection of Religious Liberty, cherished a hope that Mr. Brougham would not have re-introduced this Bill to Parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment, and they request the insertion in the Monthly Repository of an abstract of the Bill as circulated by Mr. Brougham,* and the Resolutions expressive of their sentiments thereon adopted by the Committee in July last. The Committee expect that your numerous readers may be thereby enabled to determine whether it be a measure which their real desire for the education of the poor, their attachment to liberal principles, and their love to religious freedom will allow them to approve: and will be better prepared to concur in such efforts as may be suggested, and they shall deem expedient, to prevent its success.—January, 1821.]

At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at *Batson's Coffee-House, Cornhill*, on Tuesday, July 18, 1820, "To consider a measure announced to Parliament, 'for the General Education of the Poor;'"

DAVID ALLAN, Esq. in the Chair;

It was unanimously resolved,

1. That this Committee appointed to protect the Religious Liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education,—including instruction in reading, writing and arithmetic.

2. That this Committee have observed with satisfaction not only the numerous educational institutions, liberally endowed by our forefathers, but the general diffusion of elementary knowledge among their fellow-countrymen; and the great modern increase of attention to the instruction of the poor, manifested not only

by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday-schools,—which combine the great advantages of sufficient tuition with the due observance of the Sabbath-day, and with moral and religious improvement.

3. That, gratified by these observations—considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts, are more useful than prescribed and legislative systems, this Committee have cherished a hope that, without any extraneous interposition or parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy and religion could desire as to general education would be eventually, speedily and happily obtained.

4. That this Committee—representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld, on account of their religious opinions, and who are yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful—must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

5. That this Committee have therefore perused, with regret, some Charges and Discourses of Dignitaries of the Established Church, declaring that the general education of the poor would be connected with the Established Church, and that the parochial clergy should be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

6. That such regret is augmented by the proposition of a measure to Parliament, realizing all the apprehensions excited in their minds, and proposing to establish Parochial Schools at a great immediate national expense, and at considerable and permanent local charges:—and so connected with the Established

* The strictures on the proposed Education Bill already inserted in this Number under the head of "The Nonconformist," pp. 25—33, supersede this part of the Committee's request. ED.

Church, as to the veto in the appointment of schoolmasters,—as to the qualification of those persons,—as to the visitatorial powers of the clergy and superior officers of the Church,—as to the compulsory contributions of Dissenters towards such Establishments, as must increase the powers of the Church, at the expense of Dissenters of every denomination, in a manner which not only the friends to Religious Freedom, but even the advocates of an imperfect Toleration must condemn.

7. That to this Committee the details of the measure appear equally objectionable with the principle of the union of such Parochial Schools with the Established Church:—and they cannot doubt that the Bill, if passed into a law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that would agitate every district of the country and occasion additional animosities and disunion—when the public interests and private prosperity especially require candour, conciliation, and unanimity among wise and good men.

8. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the measure has been founded, is imperfect; that education is more generally diffused than the proposer of this novel plan is aware; that the measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an æra when unprecedented private exertions are made to diminish the existence and ills of ignorance—and when public burdens and parochial taxation are already greatly oppressive.

9. That this Committee therefore experience not astonishment but pleasure at the disapprobation which the project has already excited, and perceive with satisfaction, that not only in the metropolis but in every part of the country, such disapprobation exists;—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and religionists of every sect, as well as many pious and liberal members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

10. That acting, however, on the principles by which they have invariably regulated their conduct, this Committee will seek rather to allay than to inflame that general discontent; and, as the Bill is postponed until another Session, and may never be revived, or, if revived, may be much modified and less exceptionable, they will, from respect to the benevolent

motives and laborious exertions of the proposer of the measure, and from a desire to prevent agitation and alarm, abstain from all public opposition to the Bill, until it shall be again submitted to the consideration of Parliament.

11. That to tranquillize the anxious solicitude of their numerous and inquiring members, the Secretaries transmit a short letter to each of the periodical publications circulating among Protestant Dissenters,* informing their friends of their attention to the subject—apprizing them of the delay that must now occur in its progress, and that will supersede the necessity for general and immediate exertions;—and assuring them, that, if the measure should be again attempted, they will give them timely notice of the attempt, and invite or accept their universal co-operation to prevent its success.

12. That aware that such re-introduction and such success must principally depend on the sentiments that may be formed of this measure by his Majesty's Government—and rendered confident of their liberal principles, by past attentions and frequent experience—and especially encouraged by the particular and recent pledge of the King, that the Toleration should be preserved inviolate, this Committee think it respectful to apprize his Majesty's Government without delay of their Resolutions; and that the Secretaries be therefore directed to transmit them to the Right Hon. the Earl of Liverpool, and to request an interview with him, previous to the next Session of Parliament, whenever he shall have considered the subject, and his convenience will permit.

13. That the Secretaries also transmit copies of these Resolutions to His R. H. the Duke of Sussex—the Right Hon. Lord Holland—Sir James Mackintosh and Mr. Ald. Wood, the late Chairmen at their Annual Meetings, and also to the Secretaries to the Deputies for defending the Civil Rights of Dissenters, and of the British and Foreign School Society—to the Committee for Protecting the Privileges of the Wesleyan Methodists—and to the gentlemen who watch over the interests of the Society of Quakers, that they may understand the sentiments of this Committee, and the conduct they have determined to adopt.

14. That this Meeting, specially convened by their honorary Secretaries, to consider a measure vitally important to their constituents, express their thanks to them for their attention to the subject, and for their meritorious exertions.

DAVID ALLAN, Chairman.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

The Report of Manchester College, York, Founded at Manchester, February 22, 1786. — Removed to York, September 1, 1803. At the Thirty-fourth Annual Meeting, August 4, 1820.

THE Committee of Manchester College, York, have the high satisfaction of reporting the good conduct and literary improvement of the Students during the last Session. They feel encouragement to hope that this Institution will continue to approve itself an important instrument in the hands of Divine Providence, for diffusing the benefits of sound learning, in connexion with the most enlightened principles of civil and religious liberty; and they trust, that the liberality of those who have at heart the furtherance of these objects, will enable them to render it still more effectually and extensively conducive to their attainment.

But although the Committee have the satisfaction of acknowledging the receipt of a legacy of £100, bequeathed by the late John Worthington, Esq., of Altringham, and a benefaction of £21 from Thomas Dyson, Esq., of Diss, they are sorry to be obliged to present to their friends the statement of a considerable decrease in the general income of the College. The annual subscriptions, which in 1818 amounted to £713. 7s., have last year been only £681. 10s. The congregational collections amount to no more than £31. 16s. Besides Newcastle and Chesterfield, which have never failed, Bradford is the only place which has this year furnished a supply of this kind: which is the more to be lamented, when it is considered how many advantages might be derived from the subject being regularly brought before the great mass of Dissenters in our connexion; not only as it would be a means of keeping up their interest in the Institution, as the probable source of ministers in cases of future vacancy, but also as it would afford the preachers an opportunity of touching upon various topics, relating to the history of the corruption and gradual restoration of the true Christian doctrine,—the history and general grounds of Dissent from the Established Church of our own country,—the right and duty of individual judgment,—the sufficiency of the Scriptures,—the importance of learn-

ing, &c., which might agreeably and profitably vary, though they might not so conveniently form a part of, the ordinary course of public preaching; since a spirit of curiosity, leading to serious inquiry, might thus be excited among the younger members more especially, which might be attended by the happiest effects; while the whole assembly, of every age and station, would enjoy the opportunity of contributing, according to their respective circumstances, what might be convenient, and no more than convenient, to each individual member. "Not more," as was well observed by our first Visitor, "from *any* individual, than what he often freely expends on the amusements of a single day." The Benefactions have produced only £46. 10s. The Exhibitions received from other Funds appropriated to the maintenance of Divinity Students, have been reduced from £221, to £161. Of course, the Committee will be obliged in future to admit on the Foundation, one Student less than would otherwise have been in their power. The entire Receipts are £1486. 0s. 6d. The expenses, in salaries and fees to Tutors, exhibitions to Students, erection of the New Common Hall, repairs, purchase of Books, and incidental expenses, have amounted to £1531. 16s. 4d., being an excess beyond the income of the year, of £45. 16s. 10d. The Committee are thankful, however, to acknowledge their good fortune, in having had a balance from the last year's account, of £233. 2s. 6d., and from this reserved Fund, they have been enabled to discharge the deficiency, and also to make an addition to the Permanent Fund, of Mr. Worthington's legacy, and also of the benefactions, which, together with the surplus produce of the Long Annuities of the year, amount to £148. 6s. 3d. The balance now remaining in the Treasurer's hands, is reduced to £39. 0s. 5d.

The Committee cannot refrain from adverting, with peculiar regret, to the loss which they have sustained by the death of Mr. Worthington, whose name has appeared in the list of annual subscribers from the first institution of the College in 1786, and who has besides evinced his zeal for its prosperity, by two liberal benefactions amounting to £121, and by his legacy of £100 above referred to.

The library has this year received a very important addition in a valuable bequest of books, by the late Rev. and learned Joseph Bretland, of Exeter. The Com-

mittee have it in contemplation to prepare and print an arranged catalogue of the aggregate library, as well for the use of the students, as for the information of the public; particularly of those who may be disposed to make donations or bequests of books not yet in the possession of the college.

The number of Students last year was fifteen, of whom nine were on the Foundation. None of the Divinity Students had completed their course. The annual examination took place on the 27th, 28th, and 29th of June last; when the first Prize for Diligence, Regularity and Proficiency was adjudged to Mr. John Howard Ryland, a Divinity Student, in the first year; and the second and third, to Mr. Richard Martineau and Mr. John Chatfield, Lay Students, in the first year; Mr. Phillips's Prize for Proficiency in Classical Literature, to Mr. Ryland; the Mathematical Prizes offered by "A Friend to the College," in the senior class, to Mr. W. H. Tayleur, a Lay Student, in the first year; in the junior, to Mr. Ryland. The Elocution Prizes, both that for Improvement during the Session, and for the Delivery of his Oration, to Mr. George Cheetham. The examination this year was held in the New Common Hall, which was pronounced by all present to be a very important and valuable addition to the College buildings.

The number of Divinity Students, in the present Session, is fifteen, of whom Messrs. Wawne, Wilson, Cheetham, Heineken, Owen, and Smith, are in the last year of their course; Mr. Edmund Kell, M.A. (from Glasgow, son of the Rev. Robert Kell, of Birmingham,) in the fourth; Messrs. Evans and Shawcross, in the third; Messrs. Payne and Ryland, in the second; and Messrs. Beard of Portsmouth, Wreford of Bristol, Tagart of London, Worthington of Leicester, in the first. There are also seven Lay Students.

The Committee have the greatest satisfaction in announcing, that their highly valued Classical Tutor, the Rev. John Kenrick, after spending more than a year in visiting some of the German Universities, has resumed his station in the College, and proposes to make considerable improvements in the plan of study under his direction. The Rev. John James Tayler, who so worthily filled the department of Classical Tutor during Mr. Kenrick's absence, is settled as Minister of the Chapel in Mosley-Street, Manchester, as successor to the late Rev. and highly respected William Hawkes. Since the last Report, the Rev. Charles Wallace is settled as Minister at Hale Barns and Altringham, in the room of Mr. Jevons, removed to Walthamstow; and the Rev. James Taylor at Rivington in Lancashire,

as successor to the late Rev. Nathaniel Hibbert.

Applications for the admission of Divinity Students on the Foundation, must be addressed either to the Rev. Charles Well-beloved, York, or to one of the Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees on the last Wednesday in June, when such candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation have every expense of lectures, board and lodging, defrayed for them.

In order to secure, as far as is possible, the respectability of the Students for the Ministry with regard to character and literary attainments, it is a rule of this Institution, "That no candidate shall be admitted on the Foundation, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace, will be considered as essential to his admission." It is further determined, "That no candidate shall be eligible as a Divinity Student on the Foundation, unless he be acquainted with the practical rules of arithmetic, as far as vulgar and decimal fractions, as usually taught in schools; and unless the same be certified by three Dissenting Ministers, residing in the neighbourhood in which the candidate lives."

The Committee beg leave again to call the attention of the public to the advantages which this Institution offers for the completion of a course of liberal education.

Between the ordinary close of a school education, and the commencement of studies strictly professional, or of the occupations of civil and active life, an interval occurs during which it is of the utmost importance to the future character, that the mind be cultivated with more enlarged and varied knowledge than is attainable at school, and be guarded by a superintending discipline, from the danger of having its moral principles corrupted.

With this view, the Trustees, in pursuing their primary object, the education of Dissenting Ministers, have endeavoured to render the Institution at the same time subservient to the liberal education

of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription. The course of instruction for the Christian ministry comprehends five years; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during the first three years is equally suitable for Lay Students.

In the *first* year the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra and Trigonometry.

In the *second* year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin; and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids; of the Conic Sections, and of the Sphere; and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the *third* year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres; in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic; and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

The Rev. Charles Wellbeloved, Theological Tutor, and the Rev. John Kenrick, M. A., Classical Tutor, reside near the buildings, in which the Students are lodged and boarded. The Rev. W. Turner, M. A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay Students are 100 guineas per annum, which sum defrays the expense of board and lodging, and every other charge connected with a residence in the College.

Letters on the subject of this Institution, may be addressed to George William Wood, Esq., Treasurer, Manchester, or the Rev. William Turner, Visitor, Newcastle-upon-Tyne, by whom, or by any of the Deputy-Treasurers, subscriptions and donations are received.

JOSEPH STRUTT, *President.*

Manchester, November 22, 1820.

General Baptist Chapel at Cranbrook, in Kent.

THIS Chapel was erected in 1808. The old one had for some time been found too small for the then increasing congregation, and had been left to the Baptists on condition of their not singing Psalms or Hymns in it at their public worship. This restraint and other inconveniences produced a determination to erect a new place of worship. A subscription was begun, which soon amounted to 815*l.*, to which was added a collection, from a few churches in the connexion, amounting to 108*l.* The new chapel (to which there is a good burying-ground) cost upwards of 1940*l.* Thus a debt of more than 1000*l.* remained; which, by the donations of liberal individuals, has been reduced to 700*l.*, for which the place is mortgaged. Hitherto no application has been made to the Unitarian public on behalf of the congregation at Cranbrook, nor would any be now made had not the circumstances of the congregation been so changed as to render it absolutely necessary. At the time the debt was contracted, the raising 35*l.* per annum to pay the interest was not attended with any difficulty, as the congregation was large and respectable, and supplied by acceptable ministers who received no pecuniary remuneration for their services; but the affairs of the Society have since taken an unfavourable turn. A number of persons, among whom are its former ministers, having adopted the opinion that public prayer, singing and preaching are improper, and ought to be discontinued, have seceded; which has placed the Society in new and highly disadvantageous circumstances. Though the majority have continued steadfast, they are left embarrassed with a debt; deserted by some whose pecuniary assistance it was just to expect, (they having been a principal part of the original projectors of the chapel,) as well as by those who had hitherto served them gratuitously as ministers, and are under the necessity of raising an income for a new minister. With diminished numbers and resources, it seems hardly practicable to raise annually what is necessary to pay the interest of the debt, and make a competent provision for a minister. Thus situated, they feel themselves impelled to lay their case before their General Baptist and Unitarian brethren, which they request they may be permitted to do through the medium of the Monthly Repository, and they hope it will be thought worthy of attention and countenance. Cranbrook is a principal town in the Weald of Kent, and may be considered as a central situ-

ation. Village preaching may be and is carried on with considerable success to the cause of truth in its neighbourhood. Though Baptists, the Society allows of open communion. The belief in and worship of the one God the Father, through Jesus Christ the Mediator, allowing to every man the right of private judgment, form the leading feature of this Society. A Fellowship Fund has lately been established. If the burden of the debt on the chapel can be removed there is good reason to think the cause will prosper at Cranbrook. The changes which have brought the congregation into its present situation could not have been anticipated when the debt was contracted. With this statement they appeal to the generosity of their friends and of the Unitarian public, and will be grateful for any assistance which they may be pleased to afford them towards the removal of the debt on their chapel, and trust it is no improper recommendation of their case, to say, that they have always cheerfully met and assisted every church that has made similar application to them.

THOMAS PAWSON,
WILLIAM BUSS,

Deacons.

Cranbrook, December 11, 1820.

The above I believe to be a correct statement, and beg leave to recommend the case to the attention of the Fellowship Funds, and the Unitarian public.

R. WRIGHT,
Unitarian Missionary.

January 3, 1821.

. In the advertisement on the last page of the last month's Wrapper, for the *New Unitarian Chapel, Ripley, Derbyshire*, the following subscriptions were accidentally omitted:

From the Fellowship Fund,				
Parliament Court, London	£5	0	0	
Do. Do. Exeter, by S. M.				
Cox	-	-	-	5 0 0

Protestant Dissenting Ministers.

The Ministers of the Three Denominations have not been inattentive to Mr. Brougham's Education Bill. A committee specially appointed in July last has watched its progress, and on Wednesday the 24th inst. an Extraordinary General Meeting was held to receive its report. After much amicable discussion, the same committee was instructed to continue its sittings, and to confer with the mover of the Bill, the prime minister, and other persons of authority and influence, and to communicate with other Dissenting bodies; and also to convene the body whenever it may seem proper, in order

to submit to them Resolutions and Petitions (if they should be necessary) in opposition to the measure.

The last meeting of the Ministers had been convened by the Reverend Secretary, Dr. Morgan, to take into consideration, as a matter of course, the propriety of an address to the Queen on her accession. Some difference of opinion prevailing as to this measure, the final determination of it was postponed to the annual meeting in April. A different account of this meeting had crept into a newspaper, called the *New Times*, but better known by the name of *The Mock Times*, in its leading article of Jan. 8, as follows:

"We are credibly informed that at a late general and numerous meeting of the Ministers of the Three Denominations, it was actually proposed to offer an address of congratulation to her Majesty; but the factious movers of the question had miscalculated the reception which it was likely to experience from an assembly of sensible and well-educated men. Instantly, on the announcement of the motion, the far greater part of the ministers present left the room, contemptuously abandoning the measure to the individuals who agitated it; but who from their weakness and insignificance found themselves unable to effect their object."

This mis-statement was brought forward, as a question of privilege, before the regular business, as soon as the Chairman (the Rev. Dr. Winter) had taken the chair; upon which it was resolved *unanimously*, that the Secretary be empowered and directed to communicate to the Editor of the aforesaid paper, and to the conductors of other journals, at his discretion, that the above paragraph is false and calumnious.

MISCELLANEOUS.

DR. W. HALES.—In a review of this gentleman's learned "Essay on the Origin and Purity of the Primitive Church of the British Isles," the *Anti-Jacobin Review*, for November, passes a high eulogium upon him. The writer says, "Under the well-bestowed patronage of Baron Maseres, Dr. Hales first tried his strength in some mathematical works, the abstruse nature of which has alone prevented them from being in many hands." His great work, the *New System of Chronology*, in 5 volumes, 4to., is much extolled. But as a theologian he surpasses all praise! "The errors of Popery, (says the *Anti-Jacobin*), the fanaticism of the Methodists, and the CONCEALED ATHEISM OF THE UNITARIANS, all attracted his attention, and have all felt and shrunk from the effects of his powerful argumentation. His ac-

curate knowledge of the Hebrew language enabled him, on the latter subject, (qu. "the concealed Atheism of the Unitarians"?) to bring forth the latent strength of Hebrew expressions, to the confusion of his opponents, and to the satisfaction of his fellow-christians."—This passage would justify a little pleasantry; but another in the same article, which we proceed to quote, represses every feeling but that of sympathy: "What we surmised at the outset of this critique we are now assured of by our Irish correspondents. Dr. Hales is *literally* no more. He yet, indeed, lives, but in the same state as our late revered monarch, and from the same cause, the loss of a beloved child. He has come to his end, like a fruitful tree in autumn, the branches bending down with their produce."

LITERARY.

MR. BUTCHER is now employed in composing a volume of *Prayers for Family and Private Devotion*, in which he proposes to avail himself of the hints offered by G. M. D. in the last Number of the Repository.

The Second Part of the Rev. C. Well-beloved's edition of the Bible will be ready for delivery by the end of February, at 187, High Holborn.

In our *Catalogue Raisonné* of modern Periodical Publications, we did not introduce scientific works of which we considered ourselves incompetent judges; otherwise we should have pointed out Mr. BRANDE'S *Quarterly Journal of Science*, which is one of the most respectable philosophical journals that ever appeared; and DR. THOMSON'S *Annals of Philosophy*, which sustains the same rank as a Monthly, that the other holds as a Quarterly, Magazine. This latter work is now resigned to the Editorship of Mr. RICHARD PHILLIPS, whose attainments in chemistry are well known to be of the

highest class; and under him a new series of the "Annals" commences with the present year.

The *New Monthly Magazine* which we characterized (XV. 601) as "improving," has cast its slough, and appeared with freshness and some degree of brilliance in the first number of a new series, under the advertised conduct of Mr. Thomas Campbell, the poet. Sir Richard Phillips, the proprietor of the original *Monthly*, inveighs bitterly against the unfairness of taking advantage of his title to get a work of opposite principles into circulation. He also attacks Mr. Campbell, not quite correctly, as a pensioner; his small pension having been given him, we believe, by the Fox ministry, (Mon. Repos. I. 221,) as the pure reward of merit. Another ground of complaint is the liberal remuneration offered by the *New Monthly* to contributors, said to be not less than ten guineas a sheet. Mr. Campbell's salary as editor is asserted by his censor to be £300 per annum, independent of his own communications. To account for the expense incurred in advertisements of the rival journal, Sir Richard supposes some access to the Treasury. But this hypothesis comes too late; the politics of the "New Monthly" having descended from flaming Toryism to temperate Whiggism. This last is a curious fact. It would seem as if literature and slavish notions of government could not long keep company; even the *Quarterly Review* has lowered its high ministerial tone, and begins to be written less for a party than for mankind. What success will attend the *New Monthly* is doubtful. Its proprietors calculate on the value of Mr. Campbell's name; but a mass of matter issued at the price of 3s. 6d. once a month, and forming three volumes in a year, seems to us so little to the public taste, that had we any interest in the project, we should not enjoy very largely "the Pleasures of Hope."

Order of the Lancashire Magistrates against THE MONTHLY REPOSITORY.

The Lancashire Magistrates have done some memorable things; but though we knew historically a little of their corporate character, we were still unprepared for a recent decree of theirs against the Press, through our monthly publication. We here insert a statement of the case, as it has been transmitted to us by our respectable correspondent, Mr. Henry Taylor, of Bold Street, Liverpool.

"On the first of the present month, (January,) Mr. Henry Denison, of Liverpool, sent twelve Numbers of the Monthly Repository to Lancaster, to be given to

a prisoner in the gaol there, who was confined under sentence for a misdemeanor. The governor of the prison refused to admit the books till they had been allowed by the magistrates, at the same time referring the person who brought them to the following regulation of the gaol, as his reason for not permitting them to go to the prisoner:

"Rule 23.

"That the keeper of the gaol, and the officers thereof, do prevent the introduction, or reading of any seditious or blasphemous or indecent publications,

within the said gaol, and shall not be instrumental in forwarding to any of the prisoners on the crown side, any other publications which the High Sheriff, as to the prisoners in the gaol, or the visiting magistrates, as to the prisoners in the bridewell, shall prohibit, and shall not admit to the prisoners on the crown side, any person who shall bring into the gaol any such publications.'

"The governor desired the bearer to call on the following Thursday, and, in the mean time, he promised to consult the magistrates. These magistrates, it seems, did not think themselves competent to decide, and the matter was referred to the ensuing Quarter Sessions, to be held at Lancaster, which Court made the following order:

"At the General Quarter Sessions of the Peace, held at Lancaster, in and for the County Palatine of Lancaster, the ninth day of January, in the first year of King George the Fourth's reign,

"The Court directs that certain publications, entitled 'The Monthly Repository of Theology and General Literature,' Nos. 170, 168, 169, 171, 178, 179, 177, 176, 175, 174 and 173, wherein there is contained gross and scurrilous abuse of the general body of the Clergy of the Church of England, be excluded from the Bridewell and Penitentiary prisoners confined in Lancaster Castle. The Court does not wish to prohibit the introduction of any theological publications because their tenets may differ from those of the Established Church, but they feel it their duty to exclude such publications when they become the vehicle of libels upon the religious or civil government of the kingdom.

"GORST.

"(Clerk of the Peace.)"

This singular order expressly charges the Numbers of our last Volume with only "gross and scurrilous abuse of the General Body of the Clergy of the Church of England," but it virtually accuses our work of being "the vehicle of libels upon the religious or civil government of the kingdom." To this latter charge we give an unhesitating and indignant denial. We defy the Lancashire Magistrates to point out a single passage in our numerous Volumes which warrants the insinuation; and we hereby offer to send any Number or Volume which Mr. *Gorst* may direct, to His Majesty's Attorney-General, that he may see whether there be ground for an *ex officio* information. In fact, the publication of this Order of Sessions would be itself libellous, and we might, we believe, carry it successfully before a jury of our countrymen.

The direct charge of "gross and scurrilous abuse of the Clergy of the Church of England" is more vague, and therefore less easy of refutation. Undoubtedly, there are passages in the *Monthly Repository* reflecting upon the conduct of some of the clergy in particular instances, and tending to prove that national religions make the clergy politicians, and politicians of the worst sort. But then our work is professedly open to free discussion, and the clerical character is matter of history. The only paper in the last Volume that would seem to justify the censure of the magistrates, is that in pp. 277—280, of which, though we admitted it as a part of our Correspondent's argument, we recorded our disapprobation at the time of its insertion; and upon this and every statement with regard to individuals or bodies of men, we have always been willing to insert, and have even invited, the freest strictures. On several occasions, clergymen have occupied our pages in the defence both of their order and of their doctrines. The question therefore is, whether religious discussion, which must sometimes involve the character of the clergy, shall be permitted? The Lancashire magistrates seem to say, No: but, thank God! their decrees are not yet law. Were they unhappily to become such, the *Monthly Repository* would not be the only proscribed publication. Every history of England must then be purged in accommodation to the new British constitution; and in the end it might be deemed expedient not to circulate the Bible itself without some notes and comments guarding the character of "the general body of the clergy."

To us this affair is of little moment, except as it is one of "the signs of the times;" but in that view we judge it right to bring it into public notice.

Were we governed by personal feelings and motives, we should rejoice in this new testimony to the importance of our work, and should appeal to the friends of truth and freedom throughout the kingdom, claiming their support on the precise grounds of our being misrepresented and reviled both by the avowed enemies of religion and by the Lancashire magistrates; but disregarding these two classes of men and their coadjutors on each side, who, whilst they appear to differ, agree in so many of their predilections and antipathies, we shall persevere in the same course, asserting and defending Christianity, vindicating its purity against the corrupting secular and ecclesiastical powers, and maintaining the great interests of civil and religious liberty, which are identical with Christian truth and virtue.

Monthly Repository.

No. CLXXXII.]

FEBRUARY, 1821.

[Vol. XVI.]

Biographical Sketch of J. S. Semler.

A FRIEND, whose contributions to your valuable Miscellany prove his own acquaintance with the best authors in the department of biblical criticism, has suggested to me, that, having furnished to the Monthly Repository some years back a biographical sketch of Michaëlis, [Vol. VI. 1 and 65,] I might perhaps gratify some of your readers, by giving a similar account of Semler, the *lumen alterum* of German theology in the eighteenth century. I would willingly have resigned to him the office of making Semler known to the English theological student, on the ground that he was as well acquainted as myself with the sources whence his biography must be drawn, and much more conversant with those studies in which Semler excelled. As, however, I have not been able to prevail on him by these arguments, I have sent you the subjoined sketch for insertion in the Repository. My principal, though by no means my only guide, has been an article in the *Allgemeine Bibliothek der Biblischen Litteratur* of Eichhorn, Vol. V. Part I. pp. 1—202.

K.

JOHN SOLOMON SEMLER was born on the 18th of December, 1725, at Saalfeld, in Thuringia. His father was a clergyman in this little town, but, though enjoying the dignity of Arch-deacon, his "couch of preferment" was a much humbler one than that of his brethren who bear the same title in our English hierarchy. His son learnt from him, however, if not the art of acquiring wealth, one still more valuable to a member of a profession which, above all others, should be independent of the favour of the world,—the art of dispensing with wealth, by moderate expectations and simplicity of habits. He is said to have owed much to his mother, who instilled into him sound principles of conduct, and a real regard for religion, while she carefully guarded him from the influence of that pietism which then prevailed as much in Germany, as similar ex-

cesses and perversions of the religious principle do in this country, under the names of Methodism and Evangelical Religion. The Duke of Saalfeld himself was strongly tinctured with pietism; and, after his mother's death, Semler was persuaded by his father and elder brother, both of whom were already converted, to attend the rector of the school in his religious exercises, or *Hours of the Heart*, as they were called. The consequence was such as might have been foreseen: Semler, who did nothing in moderation, lost all his former cheerfulness, became a prey to the most distressing fears about his own salvation, and was seen perpetually weeping and on his knees, and, the new birth having succeeded in due time to the previous stages of his disorder, was invited to court along with some of his school-fellows, to give proof of it before the Duke in extemporary prayer. The literary part of Semler's education was not neglected during this period of his life; but being left to himself too much in the choice of books, he read without discrimination and patient attention, and never acquired the power of arranging his own ideas with method, and developing them with accuracy.

In 1742, he was removed to the Orphan-House in Halle, and became a student at the University. The same religious influences to which he had been exposed at Saalfeld, continued for a time to operate here. The founder of the Orphan-House, August Hermann Franke, though one of the most benevolent of men, had a kind of Moravian mysticism in his piety, and this spirit continued to prevail among the directors of the institution after his death. At the time of which we are speaking, John Anastasius Freylinghausen, son-in-law of Franke, presided over it; and his Manual, though honoured by the approbation of the late Queen, and translated into English at her command, will sufficiently explain what is meant by pietism. Those

into whose hands Semler fell, harassed him with anxieties about his religious state, represented study as useless, and even sinful, and embittered the innocent enjoyments of his life. Accident, however, threw in his way a number of the classical authors whom he had never before had an opportunity of reading; his ardour for study, which had languished while he was under the influence of pietism, broke forth afresh; he became acquainted with Baumgarten, and acquired a taste for theological literature; and both these circumstances aided the re-action which Semler's native disposition made against the oppressive gloom and terror in which it had been kept. In his subsequent life, the religious experience of his youth seems to have had no unfavourable effect upon him. Indeed, it appears rather to have produced the effect which the rigour of a Calvinistic education sometimes has on those who have afterwards had strength of mind sufficient to shake off Calvinistic dogmas, preserving in them through life a strong sensibility to religious impressions. Baumgarten, to whom Semler attached himself more particularly on going to the University, was the most celebrated theologian in Germany, and deserves grateful mention, as the instructor both of Michaëlis and of Semler, and as having prepared the way for the great revolution which, in different spheres, and sometimes with hostile purposes, they jointly accomplished. Nothing could be more wretched than the state of theology in Germany at the close of the 17th century. The lectures read in the Universities were upon polemical and dogmatical theology; but biblical exegesis and ecclesiastical history were quite neglected.

Franke, whom I have before mentioned, at that time a teacher in Leipzig, was one of the first who raised his voice against this unprofitable mode of study: but as the other party saw nothing in the Bible but proofs of doctrines, so he and his friends regarded it only as a collection of practical precepts, and neither of them felt the necessity for that historical, philological and exegetical knowledge, without which the application of scripture, either to moral or doctrinal uses, may be only a perversion of its real sense. As opposite extremes of error, how-

ever, sometimes point out the middle path of truth, Franke and his party were not useless to rational theology: they had the further merit of drawing on themselves so strongly the hatred of the teachers of the old school, that some of them were expelled from Leipzig, and the University of Halle founded for their reception (1694) by the Prussian government. Here from the first, as might be expected in a newly-founded University, a more liberal spirit prevailed, and till Göttingen arose, of still more recent date, Halle led the way in the diffusion of rational theology. This of course must be understood comparatively: Baumgarten himself, who had been Professor at Halle from 1734, was far from being an accomplished theological scholar; he had an extensive acquaintance with both civil and ecclesiastical history, and made use of the latter to throw light upon the doctrines of scripture; but he neither possessed nor valued philological and critical knowledge. The greatest benefit, perhaps, which Michaëlis and Semler derived from him was, that he made them acquainted with the works of English theologians. Accustomed as we have long been to look to the Germans as our masters in theology, few perhaps are aware that they were once our scholars. We feel an honest pride in recording, that the *English Presbyterian Dissenters* gave to the Germans the first idea of a rational interpretation of those parts of scripture which are most wrested to the support of orthodoxy, and that Michaëlis and Semler were the disciples of Benson, Peirce and Hallett. The altered state of things in our time is easily explained. It was not so much extensive philological knowledge which had led these excellent men to a better system of interpretation, as the necessity of defending revelation against the Deists, (whose influence in compelling the advocates of Christianity to distinguish between what was and what was not defensible, has not perhaps been sufficiently attended to,) joined to that freedom of thought and investigation which is the heritage of Dissenters, but which can only be enjoyed by stealth in an establishment. They studied the Bible assiduously, made it its own interpreter, and deduced from it, thus explained, doctrines in conformity with reason and

sound philosophy. These qualifications sufficed to place them as critics and translators of scripture, far above those whom Germany had hitherto revered as oracles; in these qualifications their descendants among the Presbyterian Dissenters have never been deficient; but to pursue the study of theology, as a branch of literature, with that minuteness with which the Germans have, since the middle of the 18th century, cultivated every department of it, would have required more leisure and more wealth than falls to their lot. To be pursued with such results, theology must be studied, as the Germans study it, as an end not as a means. Some few, it is to be hoped, we shall always preserve among us, to whom no department of theological literature will be strange; and, we trust, that no one will interpret what has been said, as an excuse for neglecting to furnish himself with as much literary knowledge, for the office of a minister, as his circumstances will allow. We have been endeavouring to account for a fact which cannot be denied, and which we have heard remarked in Germany itself; the solution which has been given appears simple, and not dishonourable to those to whose present state it applies. Our establishment, connected with so many splendid institutions of learning, and offering to its members so many situations into which neither cares of subsistence nor calls of professional duty intrude, might indeed have done for the theological literature of England what the Dissenters could not do; but the feeling of shame or danger arising from ignorance must be strong indeed, before it can overcome the *vis inertiae* of an establishment so wealthy and aristocratic as ours.

Baumgarten possessed an excellent library, in which Semler, whom he had taken into his house, and to whom he continued through life strongly attached, was enabled to indulge that thirst for various and desultory reading, which we have already observed that he brought with him from Saalfeld. History, however, his patron's favourite study, became also his; Baumgarten employed him on the translation of the English Universal History in which he had engaged, and he contributed materials to other historical works in which the literati of Halle were occu-

pled. He also projected some classical works; one of these, which he began in the second half-year of his academical career, was a consolidation of all the Greek lexicographers, Hesychius, Suidas, the Etymologicum Magnum, &c. into one. It is hardly necessary to say, that he never proceeded, even to the end of Alpha, with this gigantic undertaking. In the years 1747-8, while yet a student at the University, he published a letter to Heumann, upon his Emendations of Livy; an Essay on the Coincidences of Legends and Romances; a Specimen of Corrections in the German Edition of Bayle; a Translation of the Isis and Osiris of Plutarch; a Dissertation on the Egyptian Dynasties according to Manetho, Eratosthenes and Syncellus; besides a number of articles in the Transactions of Literary Societies in Germany. Baumgarten, proud of the genius of his favourite pupil, took every method to make him known, and before he had finished his academical course he was regarded as a young man of the highest promise, and one whom a distinguished station awaited. But the inspection of the works which he published at this period will shew, what might have been expected from the nature of his studies, that he had never given himself time to master completely any one of the numerous topics on which he wrote. His free and ardent mind made him on every subject a vigorous and independent thinker; he touched nothing on which he did not throw some light, but the fitful and unsteady gleam never remained long enough on any one object to shew it in all its parts. He had not hitherto received that decided bias to any particular pursuit, which leads to the concentration of all the mental powers upon it: and even his theological studies, though he had devoted himself to this profession, appear from his earliest works to have been still very imperfect. His Disputation for his Degree on leaving the University, was a defence of the genuineness of the readings in some passages of the received text of the Greek Testament, attacked by Whiston either in his Sacred History or his Translation. He sent him this Dissertation, and Whiston, then in his 83d year, replied with great mildness, and excused the errors which he pointed out to Semler,

on the ground of the infant state of biblical criticism in Germany. His countrymen, and especially Baumgarten, a bigoted defender of the integrity of the received text, applauded him to the skies; Semler was not deceived by their flattery, but lived to make an ample atonement to the manes of Whiston, by defending his opinions on much better grounds than Whiston himself had alleged in their support.

On leaving the University in 1749, he settled at Coburg, where he undertook the editorship of a newspaper, and excited so much attention by the spirited manner in which he conducted it, that he was appointed to draw up a memorial respecting the disputes between the Duke of Wirtemberg and his vassals before the Diet at Ratisbon. The chief benefit which he derived from his year's residence at Coburg was, that he became acquainted with his future wife, a woman of great firmness of mind and calmness of temper, endowed with that sound judgment upon matters of real life, and that spirit of order and economy, to which Semler was an utter stranger. Accompanied by her, he removed in 1751 to Altdorff, as Professor of History and Poetry, and spent there one year, which seems to have passed in the purest domestic happiness, in the pursuit of the studies in which he most delighted, and in harmony with his colleagues, to whom he was not yet become an object of jealousy. His removal to Halle in 1752, as Professor of Theology, made him acquainted with a different state of things. He was here placed, it is true, by the side of his friend and patron, Baumgarten, who lived till 1757; but all the rest of the theological faculty was decidedly hostile to him, and embittered his life by intrigues and cabals, which might have operated still more unfavourably upon his peace, but for the prudence of his wife. Even Baumgarten's influence was unfavourable in some respects to the development of Semler's mind: he was one of those who, having departed a little from prevailing opinions, are as jealous of those who go further as if they themselves had been standards of orthodoxy; he had early discovered a taint of heretical liberality in Semler's turn of thinking, and watched him as rigidly as if it had been

a spot of leprosy: so that during Baumgarten's life-time he was compelled to keep those juster views to himself, which had opened upon him almost from the time when the duties of his professorship led him to make theology his chief study. He was deficient too, in the first years of this period, in theological acquirements, which assiduous application was necessary to supply; and, from the united influence of these causes, it was not till about 1760, that he assumed that rank as a theologian which he continued to hold during 20 years. On Baumgarten's death, in 1757, he was made Director of the Theological Seminary, an institution existing in many of the Protestant Universities of Germany, and designed to assist and guide the theological student in his preparation for the ministry, by placing him more under the immediate superintendence of his teacher, than the loose connexion between professors and students would otherwise allow. A short time only was now necessary to acquire for Semler a degree of reputation which brought theological students from all parts to Halle. Every year he continued to publish works full of novel and interesting ideas: his language and elocution, as a lecturer, were, like his writings, full of unpolished strength and irregular animation; but from these very qualities, perhaps, he succeeded better in making his hearers think, and awakening the love of truth and thirst for knowledge in their minds, than he could have done by a more finished style and delivery. Hence his auditory was always crowded with students, among whom he diffused a love of theological learning, and a spirit of fearless investigation of scripture and of Christian antiquities. The theological chairs in the principal Universities and other institutions of education in Germany were filled by his pupils, or by those who adopted his principles; and as the spirit of the times co-operated with his endeavours, the diffusion of his doctrines was wide and rapid. Among his pupils, it is only necessary to mention GRIESBACH, to prove how deeply we are indebted to him for those more correct opinions respecting the text of the New Testament, which have placed the scriptural argument for the Unity of God upon an immoveable

basis. We shall speak more fully hereafter respecting the different works of Semler; at present it is sufficient to have remarked their general tendency and effect. Although he indulged in violent language as a writer, he was disposed to live peaceably with his colleagues; but in his intercourse with the great, with some of whom he was necessarily brought into contact, from the dependence of German universities on their respective governments, he was not sufficiently smooth and complying, and he suffered a very mortifying insult from the Prussian Minister von Zedlitz, who, in 1779, took from him the office of Director of the Theological Seminary, although he had administered its funds in an unexceptionable manner. This and some similar circumstances appear to have produced for a time disgust for the studies to which he had till now devoted himself, and to have led him to study natural philosophy, and especially chemistry. In uniting a taste for these pursuits with those which were more strictly professional, he resembled our own Priestley; but the parallel is confined to this single circumstance. While Priestley enlarged the boundaries of science by his curious discoveries, Semler wasted his time in researches after the elixir of life and the philosopher's stone. Lest the reader should consider this as a proof of insanity or dotage, or at least begin to doubt all that has been said of Semler's vigour of mind and extent of knowledge, we must entreat him to remember that a tendency to mysticism is a part of the national character of the Germans, among whom, at this moment, animal magnetism is taught by professors in universities, and annals of its wonders are regularly published.

The respect which Semler had long enjoyed among his contemporaries was lost towards the close of life, not so much in consequence of these extravagancies as of his supposed abandonment of those principles of religious liberty which he had not only defended in his former life, but practically availed himself of them, by renouncing opinions supported by the state and the belief of the majority. This charge was founded upon the part which he took in opposing those who exercised the liberty of going still further than himself in calling received opinions in

question, and abandoned orthodoxy or even Christianity altogether. Semler not only wrote against them, as against Bahrdt and the author of the *Wolfenbüttel* Fragments, but treated them as men pernicious to the state, whose works deserved to be suppressed by its authority; and when charged with inconsistency and with having himself been the greatest innovator in theology of his age, sheltered himself in a distinction between private and public religion. He distinguished, indeed, in his work on this subject, (1786,) a three-fold variety of religion: *historical* religion simply takes the relation of the life and doctrine of Jesus in the literal sense, without any application to the moral condition of the individual: *civil* or *established* religion consists in the doctrinal propositions which the church has adopted, incorporated in its creeds and confessions, and, for the preservation of unity, tranquillity and order, has enjoined to be believed and taught: *moral* religion, finally, is that development and adaptation to his condition and necessities which an individual makes of the doctrines which he derives from the New Testament, and its effects are seen in the sentiments and conduct. The great mass of Christians must content itself with historical belief and the explanation of it which the church has given, and thus do the best it can for its own spiritual welfare: those of more comprehension, on the contrary, he would have receive religion in the peculiar form best adapted to their own minds, and fashion and apply it according to their own necessities, the established religion being merely the vehicle to convey this higher and more refined species to those who are capable of it. In this way he hoped to reconcile that diversity of opinion on religious subjects which is essential to freedom of conscience, with the unity of teaching and profession which is implied in the idea of an established church.

It may be easily conceived, that this scheme of Semler's met with the fate which attends attempts to reconcile irreconcilable things: the orthodox gave him no thanks for an adherence which was formal and insincere; the heterodox condemned him for timid duplicity. It was alleged with truth, that our Lord and his disciples, instead

of setting up Christianity in opposition to the doctrines which they found established, might have taken them as articles of peace, and, conforming as good subjects to the religion of the state, have employed as much or as little of it as they pleased for the purpose of *moral religion*; that the Reformers had done wrong to quit the Church of Rome, and Protestants should return without delay to the fold from which they ought never to have broken out. The assertion that creeds and confessions were not meant to be imposed in their strict and literal meaning, and might be fairly signed and recited simply as an outward sign of adherence to the church which adopted them, was refuted, it was said, by the whole conduct of the councils and synods which imposed them, who evidently meant to exclude every shade of opinion except their own, and either made the language of their symbols more precise, as soon as they found that they were not sufficiently so to prevent all variety of belief, or took more violent measures to get rid of those who did not embrace them in their most strict and literal sense. In short, all those arguments which are familiar to our readers on the subject of subscription, were successfully urged against Semler's scheme, and his antagonists were not sparing of reflections upon his motives. Naturally vehement, conscious of no selfish motive, and unable to bear the loss of that respect which he had hitherto enjoyed, he replied with equal bitterness, and defended his own principles the more pertinaciously, in proportion as he was involved by them in inconsistencies and contradictions. His defence of the Religious Edict of the King of Prussia, in 1788, raised the animosity of the party against whom it was directed to the highest pitch, and the few remaining years of his life were embittered by the virulent attacks which they made upon his character. During the reign of Frederic the Great, full liberty had been enjoyed in the Prussian dominions to write freely on all subjects but the King and his administration, and the progress of heresy or scepticism, it may be supposed, gave the philosopher of Sans Souci very little uneasiness. His successor, Frederic William II., however, thought differently, and issued the Edict above-men-

tioned, occasioned principally by the writings of Bahrdt, whose "Confession of Faith" was an attack upon revelation. Semler, as might have been expected, approved and defended the Edict, which was generally condemned as an infringement of religious liberty.

It is a good rule in morals, as well as in criticism, to interpret doubtful passages by those which are plain. We cannot bring ourselves to join in the charges which have been advanced against Semler, when we remember how long and zealously he had laboured in defence of liberal principles. The exertions of his former life could scarcely have any other motive than a sincere attachment to these principles: his apparent renunciation of them may be explained by his finding himself entangled in a dilemma which ever has embarrassed, and ever will embarrass, those who endeavour to reconcile religious freedom with an establishment of religion and, what is essential to it, a confession and articles. We will not call Paley's chapter on Subscription "a shuffling chapter," but it is certainly a very unsatisfactory one, and we have never yet seen any similar attempt which was not equally so. The question respecting the desirableness of an establishment, is, indeed, not decided by its necessarily imposing some restriction upon the religious freedom of its members. We can conceive of, though we do not expect speedily to see realized, an establishment in which this restriction should be so small as to be compensated by the other advantages which an endowed church possesses; but, without some sacrifice of the right of private judgment, we see not how such a thing can exist. A Dissenter may be entitled to say to Semler, You should have left the Church, whose confessions, in the obvious sense of their language, no longer contained your belief, and not have endeavoured, by subtle distinctions and evasive statements, to excuse what simple honesty condemns. But his accusers in Germany had no right to use this language, as they departed still more widely than he from the Church of which they professed themselves members, and the only other difference between them was, that he made an indifferent justification of himself and

they none. Eichhorn, who, in the Memoir to which I have referred, has exposed the false reasoning of Semler with great clearness and energy, sub-joins, [p. 176,] "It is very true, no state can allow its subjects, by doubts and opposition, to make those principles fluctuating and uncertain on which the peace and virtue of mankind rest. No care can be superfluous to protect practical religion from every possible danger, and to promote ignorance on many points in those classes to whom it is beneficial, and to whom to be enlightened on these points would be injurious. But it has no right to force ignorance on those classes to whom illumination is necessary, and to whose peace it is indispensable. We take the sword from the child that he may not wound himself; we restore it to the man that he may use it for his defence, and we train up the child that he may learn to use it when his time comes. And thus it is the duty of a nation to provide instruction for every class of its citizens, and so make them constantly susceptible of higher degrees of illumination, but never to subjugate the mind by oppressive decrees." Metaphors seldom run on all-fours; and we fear that if governments are to decide who among their subjects are arrived at an age to be safely trusted with edge-tools, it will be only in some of those German principalities, whose extent has been so pleasantly described by Mr. Canning, that ministers of state will have leisure for such an investigation. Most of them, we believe, would think it a shorter and better way to allow no sword to be forged but at a royal manufactory, nor sold but by a special licence. We are very sure that Eichhorn did not mean to include professors in the universities among those for whom too much illumination is not good; yet the governments of Germany have shewn of late that they by no means rejoice in the light which some of them emit. The professors of Göttingen are too prudent to make it necessary for the Hanoverian government to teach them their duty to the state by violent means; but some of their neighbours appear to be less discreet. One of the measures which the Congress of Carlsbad devised for the tranquillity of Germany was to establish a commissioner of government in every university, who should especially

watch over the conduct of the professors. Their first care was of course to be, that no democratic doctrines should be taught; but theological heresies were also to be carefully watched. The following is an extract from the instructions to the commissioner at the University of Heidelberg, dated Dec. 2, 1819. After a preamble, professing that nothing which follows is designed to check the progress of scientific knowledge and real illumination, it goes on, "The superintendence of public instruction shall consist not only in inspection of the manuals and compendia, according to which the Lectures are avowedly delivered, but the commissioner may satisfy himself, in other ways, that the professor does not in his oral instructions depart from what he has traced in his manual, and infringe upon the principles which have been laid down. If he should find that this is done, he is to admonish the professor of his misconduct, and if he does not alter it, he is to report him to the Minister of the Interior, that he may be deposed for contumacy. This rigid superintendence is to be exercised particularly over the departments of theology, philosophy and history, and the commissioner is especially to take care, that the *noxious spirit of innovation be banished from the Exegesis of the Scriptures, which must be founded upon the inviolability of the established doctrine*, and limits be set to mysticism; that philosophy do not presume to enter into the province of what is positively taught and enjoined by divine authority, nor inspire a pernicious scepticism by inquiries into subjects which lie beyond its province and its reach—a scepticism which philosophy is unable to tranquillize, and for which it can give no compensation." We doubt exceedingly whether the ingenious works which have placed Eichhorn at the head of the present race of theological scholars in Germany, would be found upon examination to respect the *inviolability of established doctrines*; we fear that his Exegesis might appear to the higher powers to be animated by a noxious spirit of innovation; and would he not think it hard to be compelled to suppress his own opinions out of deference to the ignorant prejudices of a commissioner or a minister of the interior? And yet if the government should think, as some

of his hearers certainly have done, that his doubts make those principles uncertain, on which the peace and virtue of mankind rest, on his own shewing they are bound to interfere.

We have made these remarks in order to mitigate, if not wholly to remove, the censure which has been so unsparingly bestowed on Semler for his theory of the three religions, and his willingness to see civil power employed in protecting that which is established. When we see how many excellent men have continued in an establishment which they did not approve; how many Blackburnes and Paleys there have been for one Robertson or Lindsey, we cannot harshly condemn their conduct. In the case of Semler, there is no *proof* that he had renounced the principal doctrines of the Lutheran confession; he himself declared that he had done no more than to reject the common arguments in their support; and as Griesbach remained a Trinitarian, after expunging from the New Testament every passage on which the shadow of an argument for the Trinity could be maintained, so may it have been with Semler. To his own Master he must stand or fall. He died on the 14th of March, 1791, of the consequences of an obstinate obstruction of the bowels, foreseeing his death for a considerable time, and contemplating it with calmness, resignation and hope. His friend F. A. Wolf, the celebrated Editor of Homer, published an account of the interviews and conversations which he had with him in the days which preceded his dissolution. The passions which caused him to be so harshly judged, died away when he was no more; and, at this distance of time, few who review his life will probably refuse to add the praise of integrity to that of extensive learning and vigorous originality of thought.

[To be concluded in the next Number.]

The Character of Christian in Bunyan's Pilgrim's Progress.

(By the late Rev. T. Howe.)

Letter II.

SIR,

Bridport.

HAVING in a previous number of your Repository (pp. 16—18) endeavoured to vindicate the character of Christian in the Pilgrim's Progress, from the charges brought

against it by Mr. Dunlop, in his History of Fiction, I now send you some observations on this ingenious and popular allegory.

In order duly to appreciate the Pilgrim's Progress, and to be able to account for the vulgarisms and other faults apparent in this production, it is proper for the reader to know something of the circumstances of the life of the author, and of the peculiar disadvantages under which he laboured. JOHN BUNYAN was born in Elstow, in Bedfordshire, Anno Dom. 1628, and at ten years of age was distinguished as the most profane swearer in the place. His father was a tinker, and brought up his son to the same humble employment. He had no other education than being taught to read and write. When about seventeen, he served as a soldier in the Parliament's army. Though a notoriously depraved and vicious character, he was not so thoroughly hardened in sin but he occasionally felt the terrors of an accusing conscience. He was affrighted by supposed portentous dreams and visions, warning him of his danger, and threatening him with punishment for his evil practices. These effects of a disturbed imagination, together with other concurrent circumstances, were so graciously overruled by Divine Providence, as to lead him to serious thought, pious resolutions, and eventually to a thorough reformation and holy life. His conversion he always ascribed to the immediate and supernatural operation of the Holy Spirit. On his becoming religious, he adopted the system of Calvinism as then professed by the Particular Baptists, to whom he joined himself, and, after some time of trial, became a preacher among them. After the restoration of that unprincipled persecutor and ungrateful violator of sacred promises, Charles II. Mr. Bunyan was tried on an indictment, at Bedford Quarter Sessions, for his Nonconformity. He was charged with "having devilishly and perniciously abstained from coming to Church to hear divine service, and with being a common upholder of several unlawful meetings and conventions, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord the King." [Toulmin's Historical View, p. 335.]

The accused did not hesitate boldly to avow and vindicate his principles of Nonconformity, for which, without the examination of any witnesses, he was sentenced to be re-committed to Bedford jail, and if he did not *recant* at the end of three months, to be banished the realm. No threats, however, or punishment could induce him to violate the dictates of his conscience; and though the sentence of banishment was not executed, this noble confessor was kept in prison for twelve years, enduring various evils and deprivations with Christian patience. The circumstances I have stated will account for the general complexion of the Pilgrim's Progress, written by a person converted, as he supposed by *supernatural* agency, from a course of sin to holiness, and no doubt suggested many of the scenes therein described.

Mr. Dunlop remarks, that "the sentiments of Christian are narrow and illiberal." In this I think him more just and accurate than in the delineation of his character. Christian on various occasions advances his religious opinions, which are those of Mr. Bunyan himself. The doctrines of original sin, the necessity of supernatural regeneration, the immediate revelation of the Saviour to the soul of the believer by the Father, the being clothed in the spotless robe of the righteousness of Christ, who is God, and relying on his personal obedience to the law, in doing and suffering for us what that required at our hands, were deemed by him to be the essential articles of the gospel. He had, indeed, no candour for any person who maintained different sentiments, as appears from his conversation with Ignorance. What little affinity, however, has this system with the moral instructions contained in our Lord's admirable Sermon on the Mount! It is indeed irreconcilable with Christian's own account of the necessity of personal righteousness for acceptance with his Judge in the day of general retribution: "The soul of religion is the practical part. 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.' This, Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. Hearing is

but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves that at the day of doom, men shall be judged according to their *fruits*. It will not be said then, Did you *believe*? but, Were you *doers* or *talkers* only? And accordingly shall they be judged. The end of the world is compared to our *harvest*, and you know men at harvest regard nothing but *fruit*. Not that any thing can be accepted that is not of faith; but I speak this to shew you how insignificant the profession of Talkative will be at that day." I wish every part of the Pilgrim's Progress corresponded with these just and important observations.

There is one considerable defect in this Allegory, which is, I think, as pernicious in its tendency as it is erroneous in principle. Morality is represented only as a village, and, that pilgrims may not pass through it, the author has placed it a mile out of the way which leads to Mount Zion; and poor Christian for his attempt to go to it, to consult with Mr. Legality, was in very imminent danger of being burnt by flashes of fire from a neighbouring hill. This, together with the severe reproof given him by Evangelist for his rashness, exhibits morality in a point of view to be dreaded and avoided, rather than sought for and highly valued. How much better would it comport with the genuine system of Christianity, if Morality were made the King's High-way to Mount Zion, and every deviation from it strictly forbidden!

That all persons after having entered on the Christian pilgrimage should be obliged to pass through the Slough of Despond in their way to the heavenly city, is presenting a needless discouragement from the undertaking, and not warranted by divine revelation. That many sincere converts from darkness to light, from a course of sin to the service of God and the practice of holiness, are occasionally apt to despond of divine mercy and acceptance, is true, but this should be stated as their infirmity, against which the genuine principles of religion, and the gracious promises of the gospel, tend to preserve them, to animate their steps, to cheer their hearts, and to brighten their prospects. The contest

of Christian with Apollyon in the Valley of Humiliation, and the dismal scenes he was called to pass through in the Valley of the Shadow of Death, beset with infernal fiends suggesting horrid blasphemies, are more calculated to promote *superstition* than genuine piety, and to oppress the minds of people with those terrific apprehensions of evil and malignant spirits, which, in proportion as they prevail, diminish confidence in the paternal goodness and protection of the Father of mercies, and which often prove fatal to the human intellect. In this respect, indeed, the *Pilgrim's Progress* and *Milton's Paradise Lost* (I say it with the strongest conviction of the unparalleled beauties of this sublime poem) have been more injurious than any two books besides in the English language, and the former to a greater extent than the latter, being more generally read and better suited to common capacities.

To counteract such pernicious effects, it is desirable that a new edition of the *Pilgrim's Progress* should be published, *revised* and *corrected*. To make it calculated to enlighten the mind with useful, religious knowledge, and to communicate important moral instructions suited to all classes of the community, requires a sound judgment with respect to the requisite omissions and alterations. As for the author's *rhymes*, they cannot be too soon consigned to utter oblivion. Whether others should be substituted in their stead, must depend on the taste and poetic genius of the editor. Some of the conversations which are introduced, need to be either wholly omitted, or made to convey very different sentiments.

Let no one who has ability and leisure for the task decline it from an apprehension that it would be deemed unworthy of his talents and pursuits to engage in so humble an undertaking as that of preparing for the press an edition of Bunyan's *Pilgrim's Progress* on the plan above proposed. It might not add any splendour to his literary reputation, but, what is more valuable, it would merit the thanks of all the friends of pure religion for its *utility*. It cannot be expected that it would meet with the approbation of the advocates for Calvinistic divinity. They would probably censure the under-

taking as an undue liberty with the sentiments contained in the work, to make such material alterations. If these, however, be announced in the title-page, it is no act of injustice to the author; it can mislead no one, and is sanctioned by a very prevalent custom. My valuable friend who has for some years past resided at Sidmouth, and whose bodily infirmities, I am sorry to hear, disable him from pursuing his ministerial labours, but whose continued vigour of intellect is evinced by the third volume of his excellent *Family Sermons* which he has just published, will, I trust, excuse me for saying, that no one can be better qualified than himself for rendering this ingenious and popular allegory subservient to the noble cause which he, as an Unitarian Christian, is well known to have near at heart.

T. HOWE.

Christianity not Naturalism.

(Concluded from p. 21.)

THE stigmatizing prayer as "a charm," is an attempt to take us by surprise; it is mere sophistry. The "exposing ourselves to impressions" as a means of virtue, may with equal reason be termed magic. Prayer is the result of a certain disposition of the mind or change of the heart, pleasing to the Deity, because required by him as the condition of his favour. We may hence discern a reason why the Deity is accessible to prayer. But as prayer is the expression of a mind peculiarly disposed, it is not the cause of that disposition, but its effect: and as the approbation of the Deity is extended to the motive influencing prayer, and not to the prayer abstractedly from the motive, prayer in itself cannot be the cause of his extending that approbation. Prayer, therefore, cannot be a charm. In fact, a charm implies a verbal spell, similar to the Popish ternary invocation, by which it is meant to express the *emperichoresis* of the Trinity:

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Miserate nos.

Can it be pretended that the prayer of "the spirit and the understanding" has any affinity with this?

The dilemma proposed, that "if God immediately disposes mankind to good, he also immediately disposes them to evil," is irrelevant to the sort of divine influence which is the subject in dispute. It is not supposed that God arbitrarily disposes the mind by irresistible grace to follow what is good: it cannot, therefore, be inferred that he arbitrarily directs the mind to follow what is evil. If God dispenses aid to those who seek it, there is implied a predisposition to goodness: if God dispose to evil, it is where the heart is wilfully prone to evil; and this is illustrated in 2 Thess. ii. 11, 12, and Rom. i. 24.

It is contended, that from God's immediate communications, knowledge cannot be excluded; because Christ says, "Every man that has *learned* of the Father cometh unto me:" "He will guide you into all *truth*:" "He will *teach* you all things." Now the question properly is, whether *doctrinal* truth is here intended? For this was the sort of truth which it was doubted that God imparted to men, since the ceasing of the gift of his miraculous energy or spirit—a doubt which is founded on the absence of all authority that he does so, and which derives strength from the great improbability that he should interfere to direct the natural understanding of men, when his written word, transmitted from the hands of prophets and apostles, and the traditions of Christ's primitive church, are within their reach. The diversity of doctrine, in those who equally pretend to divine aid, is of itself a demonstration that doctrinal truth is not communicated: but if we can produce no *proof* of the communication of spiritual influences, independent of illumination on points of doctrine, no one can demonstrate their non-existence.

The argument of the writer respecting "supernatural periods," might here be retorted upon him; for if it be allowed that the truth spoken of was *doctrine*, it might be said that the teachings of mysterious knowledge were imparted in the apostolic age; but it does not follow that they are imparted still. The application of these texts, however, is a mere trifling with words. The divine truth here mentioned had nothing to do with the metaphysical nature of God, or any question about

the person of Christ, which alone would be to the writer's purpose, and in connexion with the subject in hand; for these questions had not then been originated. No disciple of Jesus had any doubt of the unipersonal nature of Jehovah, or of his self-originating mercy, or of the humanity of Jesus, who was "called the Son of God." What the Jews had to learn, was that disposition of heart which would bring them to acknowledge Jesus of Nazareth as the Christ; and the knowledge of all things, to which the apostles were to be guided by the Spirit, related to the designs of the gospel dispensation. *Knowledge, truth and wisdom* are, moreover, equivalent, in scripture language, to a religious spirit, or a knowledge of the will of God, as is evident from that fine chapter, Prov. ii. To confound this with accurate theological doctrine, in the modern sense of orthodoxy, is to quibble with sounds.

As the writer is apprehensive that the example of Christ in the garden (Luke xxii. 41) may have misled people into this foolish application to the "God of all hope and consolation," he shews an anxiety to invalidate this piece of gospel history, as if there were no other occasions on which Jesus betook himself to prayer. He seems, however, to do him justice, perfectly indifferent whether the passage be spurious or Christ amenable to censure. The question has been mooted, very unnecessarily, to say the least of it, whether Jesus were clear from human sin, in circumstances which did not respect his ministry? Now, as sin implies a wilful or conscious breach of some known commandment of God, it would be rather difficult to conceive how Jesus could yield to sin (whether little or great, in human computation, is indifferent, for, as respects the pure and perfect God, "he that keepeth the whole law, yet offends in one point, is guilty of all") and could, at the same time, be "the beloved Son of God in whom he was well pleased." It was reserved, however, for the present writer to impute sin to Jesus in the very office of his Messiahship. I shall pass over the curious proof of the spuriousness of this whole relation from the impugned authenticity of the 42nd and 43rd verses, which do *not* include the circumstances to which his

remarks apply, and are merely *episcopal*, containing the appearance of the consoling angel and the sweat of blood (a phenomenon, we may observe, likely to excite suspicion, but which is by no means unprecedented: see Theol. Repos. VI. 347): nor shall I attempt any answer to the questions, How the facts came to be known? Whether Jesus himself reported what he had said? Whether the Holy Spirit revealed it afterwards, &c.? Cavils of a similar nature may be brought to bear on a variety of particulars in these ancient narrations, and thus the whole gospel history may be pulled to pieces. What we have to ask is, what credit is due to the text, and what is the authority of the writer? And if the old copies sanction the one in its general integrity, and the early churches acknowledged the other, we ought to be satisfied that there is sufficient ground for the fact, though we may not be enabled to ascertain precisely in what manner it was made known to the evangelist. But this prayer, it seems, is very "unworthy of Christ." If this writer believe Christ to be God, or a secondary God, he may consistently think the supplication of Christ unworthy of him; but if Jesus were properly a man, as Peter and Paul affirmed, and as the Jews expected their Messiah would be, this is merely finding fault with his possessing the infirmities of our common nature; for as to his knowledge of his high destination, and his intimate participation of the counsels of the Eternal, it is well observed by the writer in the *Theological Repository*, that "in a highly-agitated state of mind, the thing might for a moment appear in a different light: our Lord well knew that the appointments of God, even when expressed in the most absolute terms, are not always so intended. We have more instances than one of similar orders and appointments, by which nothing was meant but the trial of a person's faith. This was the case when Abraham was ordered to offer up his beloved son Isaac." This objection has therefore only force in respect to those who believe Christ to be a person in a plural godhead, or a superangelic, pre-existent spirit, the necessary instrument of the Deity's communications. Your readers cannot fail to remark, that, like some other

attempts which have lately been made through the medium of the *Repository*, the suspicion which it is endeavoured to cast upon this affecting incident, deprives the Unitarian of an important proof of the simple humanity of the Messiah.

We are told that he "wished to avoid pain;" that "his pain was incomparably less than that which thousands of his followers have willingly endured in his cause, with motives infinitely inferior to his;" and we are asked, "What conceivable ties could Jesus have had to this world which could have made life so exceedingly desirable to him?" Now it is merely begging the question (passing by the miserably poor and paltry view taken by the writer of the sufferings of Jesus) to say that Jesus wished to avoid *pain*, or that what he wished to obtain was longer life. His motives are degraded in order to favour the writer's positions: and as to the incomparably greater *pain* of the martyrs, (unless we are to understand the corporeal pain of burning or flaying or boiling in hot oil,) how can he be so sure that any martyr suffered mentally in the degree that Jesus suffered? As no one was ever so emphatically the only-begotten or well-beloved of God, so none could have felt so sensibly the temporary suspension of God's upholding aid; and as no one was ever "in the bosom of the Father" in the same sense as Jesus was, no one could have had so clear a foresight of the precise amount of his sufferings; no one could therefore have exhibited so perfect an instance of entire self-annihilation and devotion to God. "Father! if THOU BE WILLING, remove this cup from me; nevertheless, NOT my will, but THINE be done." Ver. 42. From this passage the writer most logically infers, that "he did, in this one instance, for some time seek *his own* will, and *not* the will of him who sent him"!

The truth is, that the nature of this agony of Christ has totally escaped the writer's discernment: he has not even once guessed at what must be sufficiently plain to those who have accurate views of the design of Christ's ministry as personally affecting himself, namely, the fact that this agony was a *trial*: "a horror of great darkness fell upon him." He was to be

“made perfect by suffering,” and not, as this writer seems to imagine would have been more consistent with his dignity, by opportunities for the display of an impassive superiority to the sense of pain. Had there been no sense of suffering, it is obvious there would have been no merit. Had Jesus acted like an incarnate deity or sub-deity, it is obvious he would have been no pattern for our imitation, and would have had no claim upon our sympathy. Had his sense of the apparent desertion of his God and Father been less, the resignation to his will would have lost proportionately in merit. The writer, in short, insists that to evince perfect dignity of virtue, it would have been necessary for Christ to resign himself to his Father's will, under a Stoical insensibility to the sufferings that awaited him; that in proportion as he felt his sufferings, his patience under them was less exemplary, and his magnanimity in meeting them more doubtful and imperfect. This is in entire consistency with the logic, that he who prays with submission to the will of God, is all the time seeking *his own!*

If, however, this be so, there is an end of the imitation of Christ altogether: if, instead of being “tempted as we are, yet without sin,” he sinned *just* to a certain point, and “just so far” is not an object for our imitation, he is not an object for our imitation at all. The apostles must have been mistaken when they described him as “knowing no sin:” and the just appreciation of his character must have been reserved for the later sect of philosophizing Christians, to whom the age is indebted for a projected alliance between *Deism* and *Christianity*.

CORNELIUS.

SIR,

November 9, 1820.

IN common with many other persons who respect the talents of Mr. Belsham, I read with some surprise, during last summer, his Three Sermons on the Patronage of Christianity by the Civil Power; in which he exhibits a view of the subject very opposite to that which is commonly supposed to be entertained by the great bulk of Protestant Dissenters. The fairness and precision with which he states the arguments of his opponents, and the general candour displayed

throughout the work, cannot but command admiration. I must confess, however, I was much struck with the poverty of his reasoning, and could not but call to mind an anecdote of Jeremy Taylor, who, in his “*Liberty of Prophesying*,” is supposed to have stated the case of his adversaries in so powerful a manner as to overturn the force of his own reasoning. My present remarks, however, will refer principally to Mr. Belsham's paper in the last Number of the “*Repository*.” [XV. 575—578.]

No one who is acquainted with the cool, deliberate mind of Mr. Belsham, as portrayed in his writings, or with his acuteness in conducting an argument, can imagine for a moment to impose upon him by rhetorical flourishes, hard words or inconclusive reasoning. If he is to be assailed by the rude arts of controversy, as he seems to anticipate, it will not be by the present writer.

When a man of learning and talent advances an opinion upon any subject, even if it be ever so novel and repulsive, provided he does it in a gentlemanly manner, he is entitled to a candid hearing. But if the subject be hackneyed, and one upon which the wise and good confessedly differ, there is still farther ground for consideration and forbearance. If Mr. Belsham, after mature deliberation, considers that Christianity has ever gained, or is likely to gain, any good by the patronage of the civil power, he has unquestionably a right so to think, without incurring the displeasure or ill-will of any person upon that account. I think he is mistaken, and in the exercise of this judgment must put in my claim to the same indulgence that I have granted to him, or that we should both of us be disposed to concede to his Grace of Canterbury.

The question of civil establishments of religion has never, perhaps, been so ably argued, with a view to their support, as by that prince of dogmatists Bishop Warburton. If you grant him his premises, I do not see with what propriety you can withstand the force of his conclusions. When the civil magistrate is once let in, who is to set bounds to his authority? What are the prescribed rules which say to him, “Hitherto shalt thou go, but no farther”?

There are but two ways, as I conceive, of reasoning this subject. Ecclesiastical establishments must be defended on the score either of truth or of utility. If the former, the civil magistrate is converted at once into a teacher of Christianity; he is made the infallible expounder of the divine law, and the immediate vice-gerent of the Supreme Being upon the earth. In short, he approximates very near to the condition of the Roman pontiff, or the grand Lama of Thibet. But if truth is to be the basis of any particular religion before it is recommended and enforced by the civil magistrate, he can have no pretensions to deviate from the laws and regulations of its Founder, who must be best acquainted with both its nature and requirements. These can only be learnt by having recourse to his own testimony, or to that of agents immediately commissioned and authorized by him.

Christians, I know, differ widely in the degree of authority which they attach to the writings of the New Testament. But every Christian, I presume, and Mr. Belsham amongst the rest, professes to derive his religion from thence. He builds upon no other authority, and any deviation from, or addition to, what was taught and practised by Jesus Christ and his apostles, must be considered so far a departure from their religion. I need not tell Mr. Belsham that there is not the shadow of an authority in the New Testament for investing the civil magistrate with the protection of Christianity, or for decorating him with the swelling title of "Defender of the Faith." The Jewish Church, indeed, was essentially involved with the state, it made an integral part of it, its worship was symbolical, and it was clothed, in the emphatical language of the apostle, with "the beggarly elements of the world." Now, if I understand any thing of the design of Christianity, it was to destroy this system altogether, and to substitute for the gross and unworthy views which then prevailed respecting the Divine nature and government, a worship of a more refined and intellectual nature. The Jewish religion was a system of worldly polity; but Jesus Christ says, "My kingdom is not of this world," a declaration which, notwithstanding the ingenuity that has been exercised to

explain it away, must ever remain a significant token of genuine Christianity, and effectually prevent it from being amalgamated with the policy of princes, or the institutions of civil society.

Much unnecessary heat has been diffused by different contending parties in order to prove the superior practical efficacy of this or that particular system. It is quite natural that every man should consider his own religion the best, and that he should be desirous of recommending it to others; but charity, if not an enlightened understanding, should check the beginnings of hatred and resentment, and repress that imagined superiority which is seldom wanting in established Christians. The essential principles of human conduct belong, in fact, to every system, and these alone are legitimate objects of legislation. The more sublime and refined parts of religion, such as relate to the nature and being of a God, to the mode in which he is to be worshiped, to the nature of the soul, and the expectations of man in a future state, are subjects not cognizable to human laws, and can never be ingrafted on them without injury. The overfondness that has been always shewn for legislating in these matters, instead of being serviceable to mankind, as Mr. Belsham supposes, has, I doubt not, been of essential injury in impeding the progress of knowledge, and in paralyzing the best feelings of our nature.

Mr. Belsham observes, that "if Christianity had been oppressed in Europe, as it was in Asia and Africa, which it probably would if it had not been established, it cannot be doubted that the Christian religion would have been reduced to the same miserable state in which it now exists in those extensive continents." Of this I have great doubts. Christianity was never in a more flourishing state than before it was polluted by the embraces of the Roman emperors. The history of our own country, and of all Europe, certifies that sects are most prosperous when under the rod of oppression. Look at the Nonconformists, for instance. Besides, it by no means follows that Christianity would have been always persecuted, if it had not been established. Such was not its fate always under the Roman emperors,

by some of whom it was protected. Mr. Belsham's deduction is untenable upon another account. Knowledge and virtue thrive best upon the soil of liberty. But the Eastern governments are mere tyrannies; whilst those of Europe, profiting by the light of science, commerce and the arts, have been gradually ameliorated, always keeping pace with the progress of information amongst the people. During the middle ages, established Christians in Europe were neither wiser nor better than their Eastern neighbours. Indeed, these, for a time, had decidedly the advantage. It appears to me, therefore, that the speculative parts of Christianity would have shared pretty much the same fate as the doctrines of philosophy; still bearing in mind, that, as governments became civilized, they would necessarily conform their laws as much as possible to the maxims of Christian morality.

If the fundamental principles of morality be eternal and immutable, and applicable equally to all sects and nations; if the peculiarities of the Christian system be addressed to the understanding of man as a reasonable and accountable agent, and, moreover, if the writings of the New Testament be supposed to contain a genuine and complete view of the religion of Jesus, the aid of the magistrate is not required either to recommend or enforce its acceptance, or to mould it to the shifting manners of society. Nay, more, the whole genius and spirit of the system expressly forbid it. Its institutions are none of them political; they depend neither upon the smiles nor frowns of princes, and may be observed as effectually in the secluded cottage, as in the palace or the gorgeous temple.

When the chief magistrate undertakes to drill a whole nation to a particular creed or mode of worship, there are a thousand chances to one against his making a proper selection. If he patronizes error, his influence and authority, to say nothing of penal sanctions, go far to extend the mischief; and the jealousy shewn by all governments in removing old landmarks, points out the danger of its descending to successive generations. But supposing this champion for religion to profess a great zeal for Christianity, and to say that he will establish the

religion of Jesus; how is he to go about it? If he takes the New Testament for his guide, he will find a paucity of materials to work with. Nothing can be farther removed from the pomps and vanities of the world; yet, without these, what is an establishment good for? The humility and self-denial, the zeal and devotedness, the patience and suffering practised by the apostles, and preached by their successors, would cut but a sorry figure in courts and senates. Yet, the least departure from the simplicity of the gospel, the annexation of worldly interests, or substitution of other objects than those held out by Christ and his apostles, is so far a deviation from genuine Christianity. The state may incorporate with its other institutions the profession of Christianity; it may establish the belief and practice of it with penal sanctions or without them, and if the latter, it does only half its work as the guardian of truth; it may fabricate a machinery of greater or less extent in order to give effect to its publication; but the religion so adopted and promulgated, let it go by what name it will, is merely the religion of that particular state—not the religion of Jesus Christ.

It is the opinion of Mr. Belsham, "that even admitting that the Christian religion could stand without any external support, and could make its way in defiance of all opposition, yet if its progress could be in any degree accelerated by a judicious interference of the civil power, so great is its excellence, and so beneficial its effects in every form of civil society, that it would be the indispensable duty of the civil power to afford every reasonable aid and encouragement to its advancement in the world." Should the position here laid down be granted, still much difference of opinion would exist, as Mr. Belsham acknowledges, upon the degree of "aid" that would be "reasonable;" but when the door is once open to let in the magistrate, he alone will be the judge in this matter. Suppose him to be an Evangelical or an Unitarian Christian; in either case, he will give the aid and encouragement which he considers best adapted to advance the interests of the creed he espouses. For, it would be absurd to suppose that the civil magistrate, if he is made the guardian of religious wor-

ship, will not bend his power to the support of his own particular views of it; and this he cannot do in his magisterial capacity without adopting some sort of machinery to connect it with the state, which, as I observed before, is not the Christianity of the New Testament, but something superadded to it.

When Mr. Belsham speaks of "indispensable duty," if he means any thing more by it than that it is incumbent upon every person in his individual capacity to forward the interests of truth generally, without the assumption of authority, he must shew his warrant for it. Before the civil magistrate assumes the prerogative of prescribing or patronizing, which is pretty much the same thing, a particular creed or form of worship, he is bound to prove in the clearest manner the three following things: "First, that the Deity has himself propounded a direct pattern; secondly, that the mode he recommends is agreeable to that pattern; and, thirdly, that he is expressly delegated to be its advocate and guardian." It will be clearly seen that upon the proof of these must depend not only his individual right, but the authority of the worship he establishes. Whatever excellencies may attach to it, short of this, must leave the subject to be discussed upon other grounds, and resolve it into a mere question of expediency.

Bishop Warburton well knew how vulnerable he would render himself by resting his argument on the solid basis of truth, by an appeal to the New Testament; he, therefore, defends his establishment, with its creeds, tests and penal sanctions, on the ground of their utility. "The true end" (says he) "for which religion is established is, not to provide for the true faith, but for civil utility." Mr. Belsham's establishment provides as little for the propagation of truth as that of the bishop. He is for extending civil patronage to Christians at large without distinction; and he knows full well that error and absurdity abound amongst them in as great a degree as amongst people of other religions. His system is charitable, and he must be acquitted of intentionally recommending so unjust a thing as *favouritism*. Herein, however, he deceives himself. Suppose Mr. Belsham and a party of his

friends to be taken into favour by the chief magistrate, so as to possess all the influence which he would give to the civil power in ecclesiastical matters. How would he and they act in such circumstances? Would they give any encouragement to Trinitarianism or Calvinism? On the contrary, would they not lend their power and patronage to an opposite creed, under the notion of its being the best and purest form of Christianity? Reverse the case, and give all the power and patronage to persons of the Evangelical class, and they certainly have quite as fair a claim to them as the other. They would use them differently to be sure, but the result would be the same. No one can pretend to affirm that the sects not favoured at court would not be damaged in their civil rights. If you have an establishment, and give to it immunities, it is absurd to think of excluding a system of favouritism.

But relinquishing truth for the basis of an establishment, Mr. Belsham appears disposed to reason it on the ground of expediency. In this he agrees with the champion for establishments before quoted. Their principle is the same; the only difference between them being, to adopt his own language, upon the question of *plus* and *minus*. To debate the question upon this ground would be occupying too wide a field for your pages, nor would it tend to any useful purpose. The notion of expediency is as diversified as the human intellect, and that, as the education, connexions, pursuits and employments of individuals. If the civil magistrate is to be let in as the patron of Christianity upon such equivocal and indefinite pretences, he will be the sole judge in the matter. Expediency will bend to his pleasure and convenience, and religion be made subservient to state purposes.

I differ from Mr. Belsham in his statement of the true principle of Protestant Dissent. Time was, and that but little more than a century ago, when his principle was entertained with horror, as opening the flood-gates to all manner of errors; and even in the present day, I believe by far the greater number of persons who attend Dissenting places of worship, would be alarmed at the idea of granting a licence to any one to maintain, and certainly to publish, what they consider

pestilent heresies. In truth, the subject is but little attended to excepting as a matter of feeling; to study it in connexion with the philosophy of mind, or the nature of civil government, falls to the lot of comparatively a few. It may be observed, however, in reply to Mr. Belsham, that some of the ablest writers who have appeared against the Church of England during the last half century, have attacked the principle of ecclesiastical establishments; and, I believe, it will be found that nearly the whole of those persons who maintain the right of private judgment in its most unlimited sense, have adopted sentiments adverse to the incorporation of religion with the state.

It appears to me that Mr. Belsham bears rather hard upon those Dissenters who participate in the parliamentary grants; for, whatever may have been their origin, they are now neither given nor received for any state-purpose. Their object is purely eleemosynary; and, although I do not stand forward as their advocate, yet I really see no reason why Dissenters should forego any advantages they can obtain with a good conscience under the present system, merely because they think that a better might be substituted in its stead. As little do I blame Mr. Belsham, with his views, for wishing to see the ministers of religion occasionally lifting "their mitred heads in courts and parliaments." The transition from an established church to a courtly clergy is both easy and natural; and if one sect is to be allowed to fill the seats of parliament with so much dead lumber, I see no reason why other sects should not be accommodated in a similar manner. But the principle itself is altogether pernicious: it is highly detrimental to civil liberty; it operates as a clog to reformation, and can only be regarded as an absurd relic of other times, when the ecclesiastical aristocracy claimed the privilege of intermeddling with the affairs of the state.

Upon the whole, I cannot agree with Mr. Belsham, that Christianity either *claims* or *requires* the protection and patronage of the civil power. Such a supposition might be fairly urged as *prima facie* evidence against the divinity of the system itself; for, if it is the offspring of Deity, it may surely be supposed to come better supported

and recommended than by civil pains and penalties, or the meretricious arts of the politician. The motives that draw people together into civil communities have nothing to do with religion, and the laws that are to bind them relate wholly to their civil conduct. It is true, that most nations have artfully contrived to mix them up together, but for the basest purposes. Although a zeal for religion has been the pretence, the real motive has been to strengthen the hands of the civil power. It is not to be concealed that a large class of persons imagine Christianity to be the basis of civil society, and they shudder for the fate of both were they parted asunder. This notion, however, is the effect rather of habit and feeling than of correct views of either. They rest on considerations perfectly distinct, as might easily be made appear to a calm and judicious inquirer. Matters of faith and of religious worship have really no more necessary connexion with the well-being of society than any particular theory relating to life, matter or motion, or the system of the universe. I do not mean to deny that they may not be made to have a powerful influence; for experience certainly proves that they have. Mr. Belsham well knows the effect upon society of an extensive belief in hereditary depravity, and that the moral demeanour of the great mass is supposed to be upheld by the fear of spending an eternity in hell-torments. Now, whether the theological opinions that influence mankind be true or false, it is not my present business to inquire; all I contend for is, that it is not the province of the magistrate to teach them, either himself or by his deputy.

Let no one tremble for the fate of Christianity when dissevered from the state. It has obtained too firm a hold upon society to be easily lost. The purest motives that now influence mankind to believe and to teach it will still remain in full force, and it involves considerations too interesting and important to be neglected or forgotten. Finally, if it come from heaven, its Author is fully able to protect it; and we may rest assured that he will no more suffer it to fail, than the air we breathe or the food that nourishes our animal existence. I must apologize for trespassing so long upon the pa-

tience of your readers, and commit the subject to their impartial judgment.

W. W.

SIR,

Clapham.

I THINK the following extract from one of South's Sermons, entitled "The Doctrine of the Trinity asserted," may be worthy the attention of some of your readers, as shewing how many of most orthodox repute, and deeming themselves most sound in the Trinitarian faith, have in truth not a bit of the Trinity in their creed, but are as very Unitarian heretics as Socinus or Dr. Priestley. I need hardly remind your readers, that a notable controversy once arose between Dr. South and Dr. Sherlock, on the true and right mode of conceiving of the Trinity, and that finally Dr. South's explication of it received the approbation of the University of Oxford, in convocation assembled. So that it is not to be considered as the opinion merely of an individual Doctor, but as the last corrected edition of orthodoxy from the highest authority. The passage is as follows :

"But that we may a little aid and help out our apprehensions in conceiving of this great mystery, let us endeavour to see whether upon the grounds and notions of reason, we can frame to ourselves any thing that may carry in it some shadow and resemblance, at least, of one single, undivided nature's casting itself into three subsistences without receding from its own unity. And for this purpose we may represent to ourselves an infinite rational Mind, which, considered under the first and original perfection of *being* or *existence* may be called the *Father*, inasmuch as the perfection of existence is the first, and productive of all others. Secondly, in the same Infinite Mind, may be considered the perfection of understanding, as being the first great perfection that issues from the perfection of existence, and so may be called the *Son*, who is also called *ὁ Λόγος*, the Word, as being the first emanation of that Infinite Mind. And then, thirdly, when that Infinite Mind, by its *understanding* reflects upon its own essential perfections, there cannot but ensue an *act of volition and complacency in those perfections*, arising from such an intellectual reflection upon them, which may be called the *Holy Ghost*, who, therefore, is said to proceed both from the Father and the Son, because there must be not only existence but also understanding before there can

be love and volition. Here then we see that one and the same mind is both being, understanding and willing, and yet we can neither say that being is understanding, nor that understanding is willing."

I shall not stay to point out the self-blazoning folly of this choice scheme, though it is certainly liable to more than one *reductio ad absurdum*. An obvious consequence from it, if it means any thing, is, that the Father, in himself, is destitute of both will and understanding, the Son of existence, and the Holy Ghost of both existence and understanding. Yet let it be remembered, the advocates of the Trinity, if they disrelish this, have only the alternative of the opposite doctrine maintained by the more honest Sherlock, that is, that the three persons are to be regarded as three distinct minds. But this again has the misfortune of not being distinguishable from the doctrine of three Gods: as the University of Oxford perceived, and therefore pronounced it heretical. The Unitarian believes that God has both existence and understanding and will, and thus, wafting aside the smoke of unintelligible words, he believes precisely as much of the Trinity as South and his party: while, at the same time, believing that God is but one undivided mind, he avoids the Paganism of Sherlock. In arguing with Trinitarians I believe it would be expedient to bring them, if possible, to avow one of these alternatives before we proceed further.

If, Sir, you deem what I have written worthy of insertion in your Repository, you will oblige

PHILOGRAPHUS.

Dr. J. Jones on the Introductory Chapters of Matthew and Luke.

I HOPE I shall not encroach too much on the Editor or the readers of the Repository, if, together with the remarks which I intend on Lucian and other enemies of the gospel in ancient times, I make some strictures on the introductory chapters in Matthew and Luke, beginning with Griesbach's reasoning for the genuineness of those chapters. No argument, it is said, can be deduced against these chapters from Mark's silence, because, forsooth, many other things are omitted by him. To this it may be replied, first, The object of the miracles of

Christ is to prove his divine authority, his mission from God to preach the gospel. A few of these miracles, well defined and well attested, would be sufficient to prove this object, to establish his claim as a teacher from heaven; and Mark would have proved nothing more than he has actually proved, had he minutely recorded every thing said or done by his divine Master; but the end of his miraculous birth was to prove not his *divine mission* but his *divine nature*—to prove that, as he was born in a supernatural manner, he must have been a supernatural being. This peculiar object of the miraculous birth ascribed to Jesus, rendered it imperative on every one of his biographers, to record it as essential to the gospel; and nothing could have induced any one of them to omit it, but either a total ignorance of the story, or a conviction that it was not true. Secondly, The four Gospels being now combined into one volume, a person who peruses the narrative in Matthew, is not apt to be struck with the absence of it in Mark. But this is a prejudice which Griesbach, and such men as the correspondent N, instead of taking the lead in misleading modern readers, should be the first in dissipating. Mark wrote his Gospel in consequence of the establishment of a Christian church at Rome, who wanted an authentic document respecting Christ, and who, by the omission of that Evangelist, were left in ignorance of his supernatural birth, and consequently of the doctrines of his divinity grounded upon it: and this, we may be assured, no historian of our Lord would have done. Mark, therefore, was either a total stranger to the story of the miraculous birth of Jesus, or being acquainted with it he considered it as a fiction unworthy of notice. Thirdly, the fact was first taught by men who aimed at setting aside the Gospel, by assimilating it with Heathenism a few years after the resurrection of Christ, and that in the very spot where Mark first published his Gospel. This Evangelist was therefore fully aware of its existence and circulation; and he took care in the introduction and conduct of his Gospel to set it aside as a falsehood. His Gospel opens thus: "The beginning of the Gospel of Jesus Christ, the Son of

God, (as it is written in the prophets, behold, I send my Messenger before thy face, who shall prepare thy way in thy presence,) *was* a voice crying in the wilderness," &c. Here the Evangelist says positively and unequivocally, that the good news respecting the Son of God originated with John the Baptist, no intimation being given of him till he was pointed out by his forerunner: thus inculcating on his readers that the story of his birth, with all its wonders, had no foundation in truth. It is essential to the story of our Lord's miraculous birth, that his mother should have been acquainted with his destination as the Messiah; and to shew that she did not know this, Mark represents her as thinking her son *mad* for pursuing a conduct which implied that he considered himself in that light. Mark iii. 21.

I have said that the object of the supernatural birth of Christ was to prove his divine nature; accordingly the first teachers of this *cunningly-devised fable*, as Peter calls it, consistently enough supposed that Jesus had a supernatural power when he was a *child*, and represented him as actually having wrought many miracles in his infancy. Now Mark was called upon by his peculiar situation to set aside these things as false, by stating some well-attested facts that proved them so. Such facts he does state in chap. vi. 2, 3. Here he holds forth his divine Master as a common mechanic, and not only the people of Nazareth, but his own relations, as utterly perplexed as to the source of his divine power. Had Jesus been supernaturally born, and thus proved that he was a superior being, his early title would have been very different from that of a carpenter, and the people of Nazareth would have been at no loss as to the source of his supernatural power. And Mark brings forward the circumstance that he was a carpenter, and the astonishment of those who knew him from his birth, as a complete refutation of the miraculous birth ascribed to him. I shall continue these remarks: and I hope that N, to whom the Repository is so much indebted, will take the trouble to set me right, if I be found mistaken in any of my positions.

J. JONES.

Mr. Cogan's Summary of the Evidences of Christianity.

(Concluded from p. 3.)

BUT it may be objected, that, allowing the validity of the testimony, and admitting likewise the credibility of the facts, the New-Testament history cannot be received by the philosophical inquirer, since, if the facts there recorded had really taken place, different consequences must have followed, and all Judea and the Roman empire must have been immediately converted to the Christian faith. This objection it seems, does not deny that the truth of the gospel-history is a sufficient cause of the revolution which was effected by Christianity, but simply affirms, that the progress of this revolution must have been more rapid had the facts been real. But as the sufficiency of the cause to which the Christian ascribes the origin and diffusion of Christianity is by the very objection acknowledged, those reasonings must be very clear and forcible which will oblige him to reject it. But that the objection is by no means decisive will appear from the following observations. Few *comparatively* could have been eye-witnesses of the miracles in question. Prejudices of the *strongest kind* against Christianity existed among both Jews and Gentiles. Now that these prejudices will not account for the slow and partial progress of Christianity, allowing it to have been as slow and as partial as any unbeliever will maintain it to have been, can never be proved, unless it can be demonstrated that *no* prejudice can resist the credible report of miracles. But on what *data* this demonstration is to proceed, it will be difficult to say. The mind is certainly indisposed to receive any fact in proportion as it is averse to the conclusion which is to be admitted upon the belief of the fact; and with *certain* prejudices, and in certain circumstances, it is probable that no evidence of testimony would be attended to. Paine, I think, somewhere says, that he would not have believed the resurrection of Jesus without ocular and manual demonstration; and yet he too urges the unbelief of the Jews, as a proof that the event never took place. It may here be farther observed, that they

who were not converted to Christianity in the earlier ages of the Christian history, must have remained unbelievers, either because their prejudices did not allow them to pay any proper attention to the subject, or because they knew the falsehood of the pretended miracles on which Christianity depends. If the latter alternative be adopted, how comes it to pass that it should not appear upon the *slightest evidence*, that the truth of these miracles had ever been disproved? If these observations do not remove the objection, it may be asked, How can the belief of those who did receive Christianity be accounted for, upon supposition that the facts on which it professes to depend, are false? It may perhaps be replied, that this fact may be explained by the natural credulity of the human mind, and that love of the marvellous, which has shewn itself in every age and nation. But will not the force of prejudice, equally natural to the human mind, just as well account for the non-conversion of the remainder who were not converted?

I now proceed to the consideration of the fourth method by which the evidences of the Christian religion may be opposed; by proving that the truth of the facts contained in the gospel-history, was not the real cause of the existence and progress of Christianity. And here it must be observed, that if the evidence in favour of this history has not been already invalidated, the contrary evidence must be very clear and convincing before it can with justice be rejected. Nothing, in fact, will avail but evidence, which shall be clearer and more authentic than can be produced in favour of the history, the credit of which is to be subverted. When the Christian is asked, how the great revolution which was effected by Christianity is to be accounted for, he immediately replies, by the evidence of the facts on which it professes to rest; and he produces a history of these facts, which he maintains to be attended with all the requisite marks of genuineness and truth; and if the unbeliever, without *previously* subverting the credit of this history, attempts to prove its falsehood, by unfolding the origin and explaining the progress of Christianity, it is ob-

vious that this attempt must be made on the evidence of the clearest and most decisive testimony ; and that the causes to which the rise and establishment of Christianity shall be thus ascribed, must have no connexion, even of the remotest kind, with the truth of the controverted facts. But it may now be proper to consider the causes to which the unbeliever, in the absence of historical testimony which might set aside the Christian records, must ascribe the origin and progress of Christianity ; and these must be the following, imposture and credulity. On this *hypothesis* it may be observed, that it is gratuitous, and erected in opposition to historical testimony ; and that the exigence of the case does not require it. Moreover, the operation which is assigned to imposture and credulity by the unbeliever, can never be proved to be conformable to analogy ; though it might reasonably be expected that an hypothesis which should be assumed for no other purpose than to avoid admitting what contradicts analogy, should possess the advantage of being itself analogous to the ordinary course of events, and free from the difficulty which it was invented to avoid. But was it ever heard of since the world began, that an imposture, *appealing to public facts*, produced a total change in the religious associations of a large community ? And with respect to what imposture *can* effect, we must be allowed to judge by what it *has* effected. Upon the whole, the difference between the argument of the Christian and the hypothesis of the Unbeliever stands as follows : The Christian attributes the rise, progress and establishment of Christianity, to a cause which indeed contradicts analogy, but which is affirmed upon proper evidence to have existed. The Unbeliever erects, in opposition, an hypothesis *not* supported by testimony, and which can never be proved to be more conformable to analogy than the very facts which it is invented to overthrow. Upon a review of the whole it must surely be concluded, that if Christianity is an imposture, it was the most happy in its contrivance, the most dexterous in its management, and the most magnificent in its effects that ever wrought upon the credulity of mankind.

But before I quit the subject, it will be right to notice one or two objections to Christianity drawn not from a defect of testimony, or the incredibility of the facts, but from circumstances connected with this religion, and conclusions to be admitted by those who receive it. Of this kind are the following : The partial diffusion of this religion supposed to be divine ; the incapacity of mankind in general to judge of its evidence, and the little good which has followed its promulgation.

Before I consider these objections separately, I shall premise an observation which will apply to them all, and which does not appear to have been sufficiently attended to ; which is this : that as the legitimate and proper method of attack is now relinquished, and objections urged against Christianity which do not, strictly speaking, apply to it as a question of history, those principles must be clear and certain from which these objections are derived. For in *no case* can this method of opposing historical evidence be properly employed, except the axioms which are thus brought in opposition to the testimony, are of such a nature that to reject them would be to bid defiance to the plainest conclusions of the human mind. Let the objections above-mentioned be now separately considered. It is then said, that a religion which really proceeded from God, could never have been limited to a small number of the human race, but must, like the benevolence of its Author, have been extended to them all. To this it may be replied, that a gradation of privilege is the favourite law of nature, and that moral advantages are, *in fact*, allotted to mankind in very different degrees ; so that the objection, if it has any force, must be urged not against Christianity, but against the whole oeconomy of the Divine government.

But it is farther affirmed, that the generality of mankind are not qualified to determine upon the evidences of the Christian religion, and that it cannot be supposed that a religion should proceed from God, of which the proof should not be equally clear and intelligible to all. This objection, like the preceding, has the misfortune to contradict a general principle of the Divine

administration. It is a fact, that the lower classes of mankind, who have not leisure and ability to inquire into the evidence of important truth, depend for information upon those superior classes who possess the opportunities which are denied to them. And whatever had been the evidence of the Christian religion, multitudes in the lowest station of society must have still remained incompetent judges of its truth, unless a perpetual miracle had been wrought to remedy the inconvenience. But it may be further observed, that the most ignorant, as well as the best informed of men, are capable of feeling the practical influence of Christianity, which is far more important than deciding upon its evidence.

But we are now to encounter an objection apparently more formidable and alarming, that Christianity has been the cause of great and public evils, and that it is altogether problematical whether it has done more good or harm to the cause which it professes to promote—that of virtue and happiness. Admitting the objection for a moment in all its force, it may be replied, that the evil which has resulted from Christianity has been purely adventitious, and that it is some argument of its excellence if it has done any good at all, amidst the general perversion of its principles, and the enormous load of absurdity with which it has been encumbered. And it will be allowed by judicious inquirers, that Christianity is now better understood than it has been for many ages, and that by the aid of learning and criticism its genuine principles have been unfolded, and their unadulterated excellence displayed; so that it must be admitted to be probable, that the evil complained of will be gradually diminished; and should the time arrive when Christianity shall be professed in its primitive purity, consisting simply of the doctrines of a perfect Deity, an overruling Providence, a future retribution, and the immortality of man,* it is

difficult to see what evil could arise, directly or indirectly, from such a religion. Indeed, if this is not religion, there is no such thing. And if these doctrines are admitted at all, it is difficult to conceive that their influence should be more injurious in consequence of their being received upon the evidence of fact. It may farther be remarked in reply to the objection before us,

this doctrine? This has been affirmed (but I must be excused if I add that it has been *only* affirmed) by men whose talents and character demand respect. Did nature fully disclose this doctrine to the wise men of antiquity? Let the learned Valckenaer answer the question: *Quidquid optimi philosophorum, Socrates et Cicero, de immortalitate animæ loquuntur, meræ tantum sunt fluctuationes. Christiani demum de hoc dogmate certo fuerunt persuasi. Hinc æstimari poterit, adds this great man, quam exiguum vim habuerint eximia Gentilium præcepta ethica, quippe hanc ferme vitum tantum spectantia.* Does nature by the constitution of the human mind, and the phenomena of the moral world, suggest the hope of a life to come? This hope Christianity is designed and admirably calculated to confirm. And, after having reflected upon the subject much and seriously through the greater part of my life, I venture to give my decided opinion, that, unless the doctrine of future existence can be proved to be *false* or *incredible*, the Christian religion, supported as it is by the strongest direct and presumptive evidence, cannot rationally be rejected. That the subject is not without its difficulties, I do not wish to dissemble. It seems, indeed, to be the general fate of moral truths, that when they appear to be satisfactorily established, some difficulty should remain which may form the ground of objection. This observation applies (as, I think, Bishop Watson has also remarked) even to that truth which of all truths seems to rest on the surest foundation, the being of a God. And it will sometimes happen, that an objection which has but little weight when contrasted with the evidence to which it is opposed, will be more intelligible to general apprehension than the answer, and will supply a topic of plausible declamation to those who find it easier to declaim than to reason. But in all cases the preponderance of evidence ought to be allowed to turn the scale. Have unbelievers, in general, appeared solicitous to hold the balance with an impartial hand?

* On the doctrine of a future life, which is the great discovery of the gospel, I have one or two queries to propose: Does the evidence of nature disprove the doctrine? This will not, I think, be pretended. Does nature clearly reveal

that before it can be urged with effect against Christianity, two difficult questions must be decided. First, As evil must be supposed to attend every thing which passes through the hands of such an imperfect creature as man, what balance of good may reasonably be expected from a divine revelation? Secondly, What is the precise balance between the good which has resulted from Christianity and the evil to which it has incidentally given rise?

I submit these reflections to your readers, trusting that they are just in the main, and that they may be of some service to the impartial inquirer in enabling him to decide upon the evidences of a religion which has been justly characterized as the best gift of God to man.

E. COGAN.

Chichester,
January 4, 1821.

SIR,
OF all the magnificent institutions for charitable purposes which grace our country, not one appears to me of more importance than is that for the Relief of the Widows and Orphans of Dissenting Ministers. Without wishing improperly to magnify the office of a Dissenting Minister, it may fairly be asserted, that, with very few exceptions, it is, in a worldly point of view, one of considerable sacrifice. The talents devoted to a critical understanding of the Scriptures, and the time occupied in discharging the various duties of their profession, would, in any other occupation, yield an infinitely greater advantage. The individuals who engage in this pursuit, relinquish many worldly emoluments; but not only so, their families are involved in their determination. Ministers have not only to bear the "proud man's contumely," including that of some of their clerical brethren of the Establishment, under which the testimony of conscience may be supposed to be an adequate support, but they have no opportunity for providing for their families, and must frequently be assured of leaving them at their death in circumstances of deep distress. Often must their affection, when they reflect on this result of their labours, cause them a severe pang; it might be expected to be sufficient to unman them, and to unfit them for their

varied duty. A Society which is intended in its efforts to ease this excruciating feeling, has high claims on the benevolent heart, considered merely as such, but Protestant Dissenters seem almost bound in duty to support it. The widows and orphans of those who have died in their service, have strong appeals to make to their justice, as well as to their Christian philanthropy, for preservation and support.

I was not aware till the summer of 1817, that the Society about which I am writing was deficient in funds. I found this to be the case from a letter which Mr. Ray, of Sudbury, read to a meeting of gentlemen at Stowmarket, assembled to support a county Society with somewhat similar views. This Society I should have joined had I not left the county of Suffolk, since which I considered that the funds of the London Society must have improved, as I have had no personal application made to me, as a minister, to interest myself in their augmentation. Now this appears, Sir, to me to be the proper mode for the managers of the London Society to adopt. Let them send circulars, containing an account of their funds and claims, to every minister, and I should hope, for the honour and Christian feeling of Protestant Dissenters, such an appeal would not be made in vain. Assuming that the statement in your last number, from the pen of the late excellent Mr. Howe, [XV. 722—725,] is correct, that in 1815 there were 124 congregational collections, and but 12 in 1820, the appeal to the generosity and justice of our body, which I am recommending, cannot, I imagine, have been made; and, without having so done, I must confess, had I belonged to that Society, I should have somewhat blamed the managers for selling their landed property to meet their claims; this, I think, should have been their *dernier* resource. Not being aware of their great wants, I have not hitherto supported this Institution, but I shall be happy to aid it henceforth to the best of my power, and with this feeling beg to throw out the hint of the propriety of appealing to the great body of Dissenters on the subject.

J. FULLAGAR.

An Inquiry respecting Private Property, and the Authority and Perpetuity of the Apostolic Institution of a Community of Goods.

“As it must be extremely difficult to establish such wise regulations where private property takes place, it may justly be doubted whether property must not be excluded out of the most perfect government.”—WALLACE, Various Prospects of Mankind, &c.

“A scheme of government may be imagined that shall, by annihilating property and reducing mankind to their natural equality, remove most of the causes of contention and wickedness.”—Dr. Price’s Four Dissertations on Providence, 1777, p. 138 (Note).

HOWEVER opposed to the opinions now generally prevalent, I confess I cannot wonder that from the first promulgation of Christianity there have at various times been found many amongst its most sincere disciples who considered its spirit and tendency to be directly opposed to the acquirement of personal riches, or the system of private property. The example of Jesus Christ, in conjunction with a multitude of precepts and maxims repeated from time to time during the whole course of his ministry, pointing out the evils which result from the pursuit of riches, and the vices and failings of the rich,—the humble rank of the persons whom he chose as his first disciples, *—and the numerous precepts which they have left us, agreeing with those of their Master,—may well account for the prevalence of the opinion among the first Christians, that the system of private property was incompatible with the prevalence of the gospel. And when we find how continually the Christian Scriptures inveigh against the pursuit of wealth, and the temper and conduct of its votaries, and how constantly and repeatedly the first teachers of Christianity dwell upon this subject, we might rather wonder at the little attention it excites among professors of Christianity in the present

day, than that their predecessors should neither have overlooked nor explained away a doctrine so prominent in the Christian code.

Christ came to preach the gospel to the poor. “Blessed be ye poor,” said he, “for yours is the kingdom of God. But woe unto you that are rich; for ye have received your consolation.”* The benediction, as recorded by another Evangelist, is upon *the poor in spirit*; probably meaning those who are not given to the pursuit of riches. In the parable of the sower, “He that receiveth seed among thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” After the rich young man, *who had kept the commandments*, (and whose wealth, therefore, had neither been ill acquired nor ill employed,) had gone away sorrowful when directed, if he would be perfect, to give up his great possessions, “Jesus looked round, and saith to his disciples, How hardly shall they that have riches enter into the kingdom of God!—It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.” The question, “Have any of the rulers or of the Pharisees believed on him?” shews that his doctrine was not at all acceptable among those who are called the *higher orders*. Nicodemus, indeed, went to converse with him, but it was by night. When Christ said, “Ye cannot serve God and Mammon,” the Pharisees, who had the common notions of the importance and prerogatives * of property, derided him, which may be thought much more natural for them, than for Christians to talk so much as they do of standing up for Religion and Property, which seem indeed to be but other words for God and

* Luke vi. 20, 24.

† ———— Omnis enim res,
Virtus, fama, decus, divina humana-
que, pulchris
Divitiis parent; quas qui construxerit,
ille

Clarus erit, fortis, justus:—Sapi-
ensne?—Etiam, et rex,
Et quidquid volet.

Hor. Sat. Lib. ii. 3.

* Judas, the only one who proved unworthy, was corrupted through the love of money.

Mammon. The parable of Dives * and Lazarus then followed, the tendency of which is sufficiently manifest. When one wanted to refer a dispute about an inheritance to Christ, he refused to have any thing to do with the matter ; —desires the man to take heed and beware of covetousness ; as a man's life consisted not in the abundance of the things which he possessed ; and then relates the parable of the rich man who would have pulled down his barns and built greater, and whose golden dreams of "much goods laid up for many years," † were awfully interrupted by the approach of death. He also bore his testimony against the pursuits of traffic in a remarkable manner when "he cast out all them that sold and bought in the temple, and overthrew the tables of the money changers," ‡ as having made the house of prayer into a den of thieves. And by the story of the widow's mite, he teaches that the possession of wealth is not necessary for the exercise of charity.

The concomitants of wealth—pride, § domination, and the claims of rank, were equally the subjects of our Lord's reprobation. When there was a strife for pre-eminence among his disciples, he says, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them ; but ye shall not be so : he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve." ||—"He that is least among you all, the same shall be great." ¶ "Be ye not called rabbi ; for one is your Master, even Christ, and all ye are brethren." ** To which may be added the sentiment conveyed by his washing the feet of his disciples, and many precepts of similar tendency.

The reprobation of the pursuit of riches, and the frequent animadversions on the evil consequences of inequality

of rank and condition, which are such prominent features in the teaching of our Saviour, might well be expected to produce a strong effect upon the minds of his disciples. Accordingly, we find that after his ascension, as soon as a considerable number were converted, they at once commenced the plan of a Community of Goods. This shews what was the first impression on their minds : and the miraculous punishment of Ananias and Sapphira may lead us to conclude that it was sanctioned by Heaven. If it should be objected that this plan of life, not having continued in the church, must have been found on trial to be impracticable, it may be replied, that this departure affords no better argument against the primitive practice, than is presented by any other corruption of Christianity against its genuine doctrines ; and we shall find on further inquiry, that in fact it has uninterruptedly continued to the present time as an apostolic institution in the Christian Church, and, though much disfigured and corrupted, yet perhaps not more so than the ordinances of Baptism and the Lord's Supper.

The general tenor of the apostolic writings is quite as remarkable upon this subject as that of the gospels. There are several passages which seem to relate to the community of property in the church. Paul writes to the Corinthians, "For I mean not that other men be eased and ye burdened : but by an equality, that your abundance may be a supply for their want ; that their abundance may also be a supply for your want : that there may be an equality : as it is written, He that had gathered much had nothing over ; and he that had gathered little had no lack." * With respect to the acquiring of property, † he thus writes to Timo-

* 2 Cor. viii. 13—16.

† Richard Baxter says, "There are few texts of Scripture more abused than that of the apostle, '*He that provideth not for his own, and specially those of his family, hath denied the faith, and is worse than an infidel.*' This is made a pretence for gathering up portions, and providing a full estate for posterity, when the apostle speaketh only against them that did cast their poor kindred and family on the church, to be maintained out of the common stock, when they were able to do it themselves." "His following words shew

* Dives is exactly what is called in the phrase of the *mammonarchical* faction, "*a respectable person.*"

† Luke xii. 19. ‡ Matt. xxi. 12.

§ Every one that is proud in heart is an abomination unto the Lord. Prov. xvi. 5.

|| Mark x. 42—44. ¶ Luke ix. 48.

** Matt. xxiii. 8.

thy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For *the love of money* is the root of *ALL EVIL*; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."* And the Epistle of James, the brother of our Lord, contains some strong declarations of his sentiments respecting wealth and rank: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low."† Again, "My brethren, have not the faith of our Lord with respect of persons; for if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised?—But ye have despised the poor.—Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin."‡ And in another chapter he utters these severe denunciations against the rich: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches § are corrupted, and

your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter; ye have condemned and killed the just, and he doth not resist you."*

Such were the notions with respect to riches in the Christian Church at its first commencement. The acquisition and possession of property, which it is now the practice to speak of as alone entitling a man to consideration or to the enjoyment of political rights, was then considered as almost a disqualification for the kingdom of righteousness and peace.

The apostolic institution of a Community of Goods appears to be related in a manner so distinct and marked that it seems almost impossible to avoid the conclusion, that it was either itself a divine suggestion, or at least considered by the apostles and the first converts as a necessary consequence of the doctrines that had been revealed to them. Immediately after the account of the descent of the Holy Spirit upon the apostles, and the conversion of the 3000 on the day of Pentecost, we read that "they continued stedfastly in the apostles' doctrine and fellowship:—and many wonders and signs were done by the apostles. And all that believed *were together, and had all things common*, and sold their possessions and goods, and parted them to all men as every man had need."† Again, in the 4th chapter, an allusion to this rejection of the system of private property in the infant church, forms a part of one of the most important passages of its history: "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of

that it is present provision, and not future portions, that the apostle speaketh of," &c.: "You are bound to do the best you can to educate your children, &c., but not to leave them rich."—Gildas Salvianus, p. 238.

* 1 Tim. vi. 9, 10.

† James i. 9, 10. ‡ Ibid. ii. 1—9.

§ ——— root of all disquietnesse;

First got with guile, and then preserv'd with dread,

And after spent with pride and lavishnesse,

Leaving behind them griefe and heavinesse:

Infinite mischiefes of them do arise;

Strife and debate, bloodshed and bitterness;

Outrageous wrong and hellish coverize.

Faerie Queene, B. ii. Ch. 7.

* James v. 1—6. † Acts ii. 42—45.

God with boldness. And the multitude of them that believed were of one heart and of one soul, *neither said any of them that ought of the things which he possessed was his own, but they had all things common.* And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.* Though, therefore, it be now the practice altogether to pass over in silence this part of the Christian institute, without condescending even to comment upon it, or to attempt explaining it away, or only to make it the subject of a jest, the authority for it seems to be as clear as that of any of those institutions, or supposed institutions, of Christianity which are the subject of so much discussion.

The account given in the 6th chapter of the Acts of the first appointment of Deacons, plainly shews us that the plan of a Community of Goods had been continued in the Church of Jerusalem for seven years, (according to the chronology of some interpreters,) and was then matured and confirmed by the election of Stephen and six others, by the general body, at the instance of the twelve apostles, for the express purpose of having the care of the common stock. This was recommended because some complained, (ver. 1,) that they "were overlooked in the daily ministration;" "*of alms,*" adds the Improved Version, but surely without any sanction of the original or of the context. The ministration was not *of alms*, but of the common goods, as Tyndall justly remarks in his note on the passage, "that is, not indifferently looked upon in the dayly distybutyng of the commune goodes." "Then the twelve called the multitude of the disciples together and said, It is not meet that we should leave the word of God and serve at the tables: wherefore, brethren, look ye out among you seven men which we may appoint to this needful business." Newcome renders

the passage, "minister to the tables *of the poor,*" but the words in *italic* are also interpolated without authority, and, like the others, are inconsistent with the narrative, and calculated to mislead, by preventing the reader from perceiving in this passage an important incident in the history of the apostolic community of goods, of which the office of deacon,* however it is now changed from its original design, stands as a memorial.

In contending that the subsequent relapse of the professors of Christianity into the system of Private Property ought not to afford any presumption of mistake with regard to this subject on the part of its first teachers, I do not at all mean to admit that this apostolic institution of a community of goods and the renunciation of riches, were early or suddenly lost sight of in the church; the history of its continuance and gradual perversion and decay, is probably to be traced in the history of those Religious Orders and communities whose members alone were considered as living in complete conformity with Christian principles, and which were established upon the plan of having all things in common. †

* St. Paul, in his Epistle to the Romans, (xii. 7,) probably refers to the duties of deacons in the management of the common property of churches: *εἴτε διακονίαν, ἐν τῇ διακονίᾳ*.—also ver. 8, *ὁ μεταδιδούς ἐν ἀπλότῳ*.—See Taylor and Schleusner.

† In the middle of the fourth century St. Anthony permitted a numerous body of men to live in a community with him, and lead under his direction a life of piety and manual labour.—Butler's Memoirs respecting the English Catholics. Anthony had given up a large estate on his conversion, in obedience to the precept of Christ, "Go, sell that thou hast, and give to the poor."

St. Jerome (On the Christian Ecclesiastical Writers, *verh.* Philo) says of Philo, "He hath praised the Christians, reporting them to be not only there (in Alexandria) but in many countries, and calling their dwelling-places monasteries. Whereby it is apparent that the church of believers in Christ at the first was such as monks endeavour to be now, *that nothing in property is any man's own*, none is rich among them, none poor, their patrimony is distributed to the needy," &c.

* Acts iv. 31—35.

One error into which some of the early Christians fell, was the supposing that, in order to comply with the renunciation of riches, which their religion required, it was necessary to renounce the enjoyments and conveniences of social life, which it was no doubt the design of the apostolic ordinance not to withhold, but to diffuse among all. Instead of "being together and having all things common," these ascetics lived alone and *had nothing*.^{*} The prevalence of persecution may, however, have concurred with this misapprehension in causing the adoption of the *eremitical* life. But it is in the history of *conventual* or *cœnobitic* life that we must seek for the relics of the Christian system with regard to possessions. The author of the *Histoire des Ordres Monastiques*, informs us, that many of the fathers and popes, two of the councils and a great number of writers have agreed in referring monastic institutions † to the apostles, and to the above-mentioned primitive practice of the Church of Jerusalem.

The history of the Essenes may throw considerable light upon our subject. In the learned work just mentioned we find some account of an interesting controversy which took place at the beginning of the last century relative to this sect, in which the illustrious Benedictine Dom Bernard de Montfaucon, in some observations appended to his translation of Philo *De Vita Contemplativa*, maintained, in accordance with Eusebius and Jerome and the greater number of Catholic writers, that the Essenes were Christians, but dissented from the opinion that to them the origin of monastic institutions was to be attributed, as they had wives, and did not observe the rules of any order. His anonymous opponent denied that they were Christians, as

being highly commended by Philo, whom he considers as a Jew; and as all that could be learnt respecting them savoured of Judaism, and was opposed to Christianity (meaning, no doubt, Catholic or orthodox Christianity); but at the same time maintained, that if they were Christians, they must be allowed to have been monks, living according to a rule of their own, much more ancient than any now known. The truth, however, probably escaped both these disputants, who, in the unadulterated doctrine and practice of these early believers, could not recognize either primitive Cœnobitism or genuine Christianity.

A question much connected with this inquiry, viz. whether Philo was not himself a Christian, has lately, upon other grounds, occupied the learned pen of Dr. John Jones, who quotes from the works of that writer the following accounts of the Essenes:

"These are called Esseans, a name (though not in my opinion formed by strict analogy) corresponding in Greek to the term *holy*. For they have attained the highest *holiness* in the worship of God; and that not by sacrificing animals, but by cultivating purity of heart: they live principally in villages, and avoid the towns; being sensible that as disease is generated by corruption, so an indelible impression is produced in the soul by the contagion of society. Some of these men cultivate the ground; others pursue the arts of peace, and such employments as are beneficial to themselves without injury to their neighbours: they seek neither to hoard silver nor gold, nor to inherit ample estates in order to gratify prodigality and avarice, but are content with the mere necessities of life: they are the only people who, though destitute of money and possessions,—and that more from choice than the untowardness of fortune,—felicitate themselves as rich; deeming riches to consist not in amplitude of possession, but, as is really the case, in frugality and contentment. Among them no one can be found who manufactures darts, arrows, swords, corselets, shields, or any other weapon used in war; nor even such instruments as are easily perverted to evil purposes in times of peace. They decline trade, commerce, and navigation altogether, as incentives to covetousness and usury; nor have they any slaves among them, but all are free, and all in their turn administer to others. They condemn the owners of slaves as tyrants, who violate the principles of justice and equality,

* Jesus Christ was no ascetic, and was reproached on that account by the Pharisees.

† "Cassien aiant prétendu que les Cœnobites sont plus ancien que les Anachorètes, qu'ils ont commencé avant St. Paul Ermite et St. Antoine; et mesme qu'ils ont toujours esté dans l'Eglise depuis les Apostres, M. de Tillemont veut qu'il justifie cette prétention."—Tom. I. Diss. Prélim. p. 19.

and impiously transgress the dictates of nature, which like a common parent has begotten and educated all men alike, and made them brethren not in name only but in sincerity and truth: but avarice conspiring against nature burst her bonds, having produced alienation for affinity, and hatred in the room of friendship.

"They evince their attachment to virtue, by their freedom from avarice, from ambition, from sensual pleasure; by their temperance and patience, by their frugality, simplicity, and contentment; by their humility, their regard to the laws, and other similar virtues. Their love to man is evinced by their benignity, their equity, and their liberality; of which it is not improper to give a short account, though no language can adequately describe it.

"In the first place, there exists among them no house, however private, which is not open to the reception of all the rest; and not only the members of the same society assemble under the same domestic roof, but even strangers of the same persuasion have free admission to join them. *There is but one treasure, whence all derive subsistence*; and not only their provision but their clothes are common property. Such mode of living under the same roof, and of dieting at the same table, cannot, in fact, be proved to have been adopted by any other description of men. And no wonder; since even the daily labourer keeps not for his own use the produce of his toil, but imparts it to the common stock, and thus furnishes each member with a right to use for himself the profits earned by others.

"The sick are not despised or neglected because they are no longer capable of useful labour; but they live in ease and affluence, receiving from the treasury whatever their disorder or their exigencies require. The aged, too, among them are loved, revered, and attended as parents by affectionate children; and a thousand heads and hearts prop their tottering years with comforts of every kind. Such are the champions of virtue which philosophy, without the parade of Grecian oratory, produces, proposing, as the end of their institutions, the performance of those laudable actions which destroy slavery and render freedom invincible."*

* A Series of Important Facts demonstrating the Truth of the Christian Religion, by J. Jones, LL.D. 1820, pp. 40—43.

Does not this account lead us to suppose that the Essenes preserved in its purity the mode of life instituted by the apostles? Many learned Protestant writers, with the illustrious exception, however, of Vossius and some others, have denied the Essenes to be Christians, being loth to ascribe so high an antiquity to monastic institutions. Perhaps the truth is, that these institutions are but relics of the Cœnobitic institute, which was indeed founded by the apostles, but grossly perverted by the prevalence of asceticism, celibacy,* and superstition, but especially by its restriction to a privileged order, instead of being adopted by all Christians, and by the ample endowments which the religious orders received after the church began its adulterous connexion with the state, in consequence of which they became† the greatest monopolizers of landed property, living an indolent life upon the fruits of other men's labour.‡

That this, however, was never contemplated by the founders of what are called the religious orders, but that it was intended the monks should live upon a plan of joint labour and common property, we may learn from many of their Rules. § The Rule of

* Forbidding marriage is one of the corruptions of the apostate church expressly predicted by Paul.

† Ridley, Civil Law, 261.

‡ This deviation from the original design of their foundation drew upon them the severe reprehension of the Friars, who, however, in the mode which they adopted of complying with the requirement of voluntary poverty, fell into an error of a different kind, by confounding it with a mendicant life. Parker, Holden, &c. Carmelite and Black Friars, and Milverton, provincial of the Carmelites, were imprisoned in the 15th century for preaching against the pride of prelates and the riches of the clergy. To the last, the friars had no other real estates in England than the sites of their convents.

§ Passages extracted from the Rule of St. Benedict.

Respecting Community of Goods.

— "neque aliquid habere proprium. — Omniaque omnibus sint communia, ut scriptum est, nec quisquam suum esse aliquid dicat, aut præsumat. Quod si quisquam hoc nequissimo vitio deprehensus fuerit," &c.—Regula Sancti Bene-

St. Benedict, cap. xlviii. *concerning daily manual labour*, prescribes the proportions of time to be employed in labour, in study, and in devotion; and adds, "But if poverty or local causes require them to labour by themselves in harvest-work, &c., let them not think it a grievance, for *then are they truly monks, if they live by the labour of their own hands*, as did also our fathers and the apostles:" and, greatly as they departed from the design of their institution, the monastic orders may nevertheless furnish valuable proofs of the success with which the affairs of communities may be ma-

dicti, Cap. xxiii. "*Si quid debeant Monachi proprium habere.*"

"Sicut scriptum est: *Dividebatur singulis, prout cuique opus erat*, ubi non dicimus, ut personarum, quod absit, acceptio sit, sed infirmitatum consideratio. Ubi qui minus indiget agat Deo gratias, et non contristetur. Qui vero plus indiget humilietur pro infirmitate, et non extollatur pro misericordia: et ita omnia membra erunt in pace."—Ibid. Cap. xxiv. "*Si omnes æqualiter debeant necessaria accipere.*"

Respecting Labour.

—"Quod si labor forte factus fuerit major, in arbitrio Abbatis erit aliquid augere, remota præ omnibus crapula: ut nunquam subrepat Monacho indigeries: quia nihil sic contrarium est omni Christiano, quomodo crapula, sicut ait Dominus noster: 'Videte ne graventur corda vestra in crapula et ebrietate.'"—Ibid. Cap. xxxix. "*De Mensura Ciborum.*"

"Quod si aut loci necessitas, vel labor, aut ardor æstatis amplius poposcerit," &c. —Ibid. Cap. xl. "*De Mensura Potûs.*"

—"Si labores agrorum non habent Monachi — si opera in agris habuerint—" Ibid. Cap. xli.; see also xlv.

"Certis temporibus occupari debent fratres in labore manuum; certis horis in lectione divinâ. [Then follows a division of their time.] Si autem necessitas loci, aut paupertas exegerit ut ad fruges colligendas per se occupentur, non contristentur: quia *tunc vere monachi sunt*, si labore manuum suarum vivunt: sicut et Patres nostri et Apostoli. Omnia tamen mensurate fiant, propter pusillanimes."—Ibid. Cap. xlviii. "*De Opere Manuum quotidiano.*"

"Fratres qui omnino longe sunt in labore, et non possunt occurrere hora competenti ad Oratorium,—agant ibidem opus Dei ubi operantur, cum tremore

naged,* and how literature, science and the arts may thrive without any stimulus of private emolument. Let it also be remembered, that while in the middle ages the care of the poor, and of education, and the duties of hospitality, devolved principally upon them, they were eminently successful in agriculture, drainage and embankment, architecture, and various works of public utility.†

Disgust at the corruption of the monks might well create in the minds of the first favourers of the Reformation an aversion to Cœnobitism or conventual life, which scarcely retained any traces of its first design: although, having continued in the church from the institute of the apostles in a constant succession, its perversions were no better reason for rejecting it as a Christian ordinance, than those of the mass for rejecting the Lord's Supper. The religious revolution in this country, indeed, was mainly assisted by the division of the spoils of the Church among its partisans, which seems to have given rise to a system of public robbery and embezzlement of endowments that has continued to the present time. And under this head may also be ranked the conversion of the common lands into private property, by inclosure bills, to which may be justly applied the words of holy writ: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people.—Hear this, O ye that swallow up the needy, even to make the poor of the land to fail. Woe unto them that join house to house, that lay field to field, till there is no place; that they may be placed alone in the midst of the earth! What

divino flectentes genua."—Ibid. Cap. l. "*De Fratribus qui longe ab Oratorio laborant.*"

* The great accumulation of their wealth is to be attributed to the advantageous plan of a community, more than to any other cause.

† "In the monastic institutions, in my opinion, was found a great power for the mechanism of politic benevolence."—Burke's Reflections on the Revolution in France.

mean ye that beat my people to pieces, and grind the faces of the poor?"*

Some, however, of the more disinterested forerunners of the Reformation, seem to have held the opinion that private property was inconsistent with Christianity,† especially the venerable Wicliffe and Ball, but some of their adherents fell into the error (not to be wondered at in that age) of attempting to establish their opinions by

force.* Whether there may have been any others among the Reformed that have not lost sight of the apostolic institute, I have scarcely been able to inquire.† The constitutions, indeed, of the Moravians; ‡ the Shakers, and the

* This highly culpable disposition is also imputed to the Spenceans, whose object appears to be the re-establishment of the feudal tenures, upon a modified system.

† Bock mentions, among the early Unitarians, Gregorius Pauli, and Daniel Zwicker, as advocates for a Community of Goods. There is an interesting, though rather tart, correspondence on the subject between Zwicker and Ruarus, in which it does not appear to have occurred to the former, when his antagonist urged the want of permanence of the institute of the Jerusalem Church, that it had been continued to his own time in the monasteries.

‡ The picture of a Loan Farm, occupied by a Vee-boor, (a Cape of Good Hope land-holder or country gentleman,) and the same portion of land supporting a Moravian community of Hottentots at Gnadenthal, affords an interesting and striking contrast. It is taken from Mr. Latrobe's account of Gnadenthal. "Little do I wonder at the rapture with which this place is spoken of by travellers, who, after traversing a dreary uncultivated country, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their hearers' hearts to the dwellings of bliss and glory above, taught them those things which have made even their earthly dwelling a kind of paradise, and changed filth and misery into comfort and peace."

"Nearly 1300 Hottentots now inhabit this village, which was once a perfect wilderness, or, which amounts pretty much to the same thing, a loan farm, held by a single Dutch boor. It consists of 256 cottages and huts, containing 1276 inhabitants. Every cottage has a garden, from the state of which the disposition of the owner is pretty well known. The loan farms are tracts of about 5000 acres granted in perpetual leasehold, on payment of 5*l.* per annum, or a farthing an acre, and are occupied by the Vee-boors.

"The whole establishment of a Vee-

* "The country gentleman from his neighbour's hand
Forceth th' inheritance, joynea land to land,
And (most insatiate) seekes under his rent
To bring the world's most spacious continent;
The fawning citizen (whose love's bought dearest)
Deceives his brother when the sun shines clearest,
Gets, borrowes, breakes, lets in, and stops out light,
And lives a knave to leave his son a knight."

Browne's Pastorals.

See also Goldsmith's Deserted Village, and the passage in Sir Thomas More's Utopia, lib. i. from which the following description is taken: "Ergo ut unus helluo inexplibilis ac dira pestis patriæ, continuatis agris, aliquot millia jugerum uno circundet septo, ejiciuntur coloni quidam, suis etiam, aut circumscripti fraude, aut vi oppressi exiuntur, aut fatigati injuriis, adiguntur ad venditionem. Itaque quoquo pacto emigrant miseri, viri, mulieres, mariti, uxores, orbi, viduæ; parentes cum parvis liberis, et numerosa magis quam divite familia, ut multis opus habet manibus res rustica: emigrant inquam, e notis atque assuetis laribus, nec inveniunt quo se recipiant, suppellectilem omnem haud magno vendibilem, etiam si manere possit emptorem, quum extrudi necesse est, minimo vendunt: id quum brevi errando insumpserint, quid restat aliud denique quam uti furentur, et pendeant *juste scilicet*, aut vagentur atque mendicent: quamquam tum quoque velut erronee conjiciuntur in carcerem," &c. This tragedy has recently been revived in the county of Sutherland.

† Forthi cristene men scholde been in commun riche, no covetise to hym selve.

Piers Plouhman, passus vii.

Society of Harmony in America are more *maess* founded on this principle: but, portion all the ancient churches paid honour, in the Christian proscription of gods. "Property, it is to be feared that require reformed Churches a worldly, in harvesting spirit is very much the characteristic of those who consider themselves as the godly.

Among the causes that have prevented the general adoption of the primitive suggestion of a Community of Goods, may be reckoned the want of any practicable plan to carry it into effect, and of a sufficient extension and preponderance of the genuine spirit of Christianity to make it lasting. This, however, need not excite our surprise, as it appears to have been the plan of Providence that Christianity should produce its effects gradually, and in co-operation with the efforts of human reason and the improvement of knowledge; leaving room for the exertions of mankind to carry into effect its divine suggestions. And for any successful attempt to rid society of the evils of the system of private property, we must look, not as some have done to a return to a state of nature, but to a progress in refinement and civilization. The necessary arrangements can only take rise from increased knowledge of human nature and of the art of governing. The system of private

property presents a scene of filth and discomfort. His house has neither tree, shrub, nor a blade of grass near it.—The interior is as slovenly as its exterior accompaniments." (A most forbidding description follows.) "Yet this man is probably the owner of 6000 head of cattle and 5000 sheep.—He lords it over the kraal of Hottentots with the power of a feudal chief.—He neither ploughs nor plants vineyards; his habits are slovenly, and he neglects the decencies of life.—If he carries enough butter, soap, ostrich feathers, and skins, to purchase in return a little coffee, brandy, and gunpowder, the purpose of journey and his life is answered."

Quarterly Review, Vol. XXII. p. 227.

The late attempts of emigrants to settle in the deserts of America and the Cape appear to fail miserably from having been made on the system of individual property. A community is the only plan for speedily converting the wilderness into an abode of social happiness.

property belongs rather to the savage* than the civilized state; or is, at least, but the first step towards civilization. To appropriate to himself all that he can, is the instinct of the savage: to prevent the contentions to which this propensity would give rise was the origin of laws, so that it may perhaps be more truly said that law is the creature of property, than that property is the creature of law. No doubt the institution of Private Property has been a great stimulus to improvements in the progress of man from a barbarous to a civilized state: but it by no means follows, that when a certain degree of civilization has been attained, he may not gradually lay aside this system; the existing stock of knowledge now enabling him to adopt a more perfect one.

I see no reason to adopt the opinion of those who think that if Christianity were universal, and had its due influence on the minds of all men, it would wholly supersede the necessity of civil government, and produce such a state of things that there would be no need either for laws or magistrates. As long as men, as social beings, are dependent on each other, and capable of deriving good or ill from mutual intercourse and assistance; so long it would seem necessary that some system should exist by which this intercourse may be regulated, and by its improvement made to produce the greatest sum of happiness within their reach. For, supposing that all the members of a society were influenced by the most kind and Christian spirit, yet would they, for want of wisdom and experience, and a skilful system of polity, not only fail of effecting all that might be done for the common weal, but perhaps fall into such mistakes and inconveniences as would produce a state of things destructive of those very principles and dispositions which it has been imagined might render civil government altogether unnecessary.

* Nec commune bonum poterant spectare, neque ullis

Moribus inter se scibant nec legibus uti.

Quod cuique obtulerat prædæ fortuna, ferebat,

Sponte sua, sibi quisque valere et vivere doctus.—Lucret. Lib. v.

Besides which, it seems probable, that even for this complete dominion of Christian motives, we may have to be indebted to progressive improvements in education and government, conjointly with the intrinsic power and excellence of Christianity.

Those who assert the impracticability of any plans of this kind forget how much institutions respecting property have varied, and that society has actually existed under various modifications of them. The accumulation of landed property was guarded against under the Jewish Theocracy by the divine institution of the jubilee every 50th year, when all the lands which had been sold or alienated, were re-divided among the people. Levit. xxv. 23: "The land shall not be sold for ever, for the land is mine," &c. And in the Sabbatical year the produce of the land was to be common to all, and debts were to be remitted. (*See Belsham's Sermon on the Jubilee.*) Those who are disposed to consider the Mosaic as typical of the Christian dispensation, may easily discover, in the Sabbatical and Jubilee years, a type of the abolition of private property under the gospel. In some parts even of this country the laws are much less conducive to the accumulation of landed property than in others, and many changes, though mostly for the worse, have been made with respect to the tenure and descent of property: we hear much of the danger of innovations on private property, but little is said against the scandalous conversion of public into private property. A great part, perhaps all, of our lands were formerly *shack* lands, of which the occupant had the use only whilst his crop was on, the land then reverting to the community for pasturage. Even now the meer-bauks that separate the lands belong to the community, and the occupier of two adjoining fields has no right to plough up the meer-bauk between them.—"All the lands in a district called the Theel-land, lying in the bailiwick of Norden and Bertum," says a writer in the *Edinburgh Review*, "are held by a very extraordinary tenure—we speak in the present tense, for the customs of the Theel-land were subsisting in 1805, and we do not suppose that they have since become obsolete. The

Agrarian law, elsewhere a phantom, either lovely or terrific, according to the imagination of the spectator, is here fully realized. The land is considered as being divided into portions or Theels, each containing a stated quantity: the owners are called Theelmen, or Theel-boors; but no Theel-boor can hold more than one Theel in severalty. The undivided, or common land, comprising the Theels not held by individuals, belongs to all the inhabitants of the Theel-land, and is cultivated or farmed out on their joint account. The Theel-boor cannot sell his hereditary Theel, or alienate it in any way, even to his nearest relations. On his death it descends to his youngest son. If there are no sons it descends to the youngest daughter, under the restrictions after mentioned; and in default of issue it reverts to the commonalty. But elder sons are not left destitute: when they are old enough to keep house, a Theel is assigned to each of them (be they ever so many) out of the common lands, to be held to them and their issue, according to the customary tenure. If a woman who has inherited a Theel becomes the wife of a Theel-boor, who is already in possession of a Theel, then her land reverts to the commonalty."*

In the degree of civilization hitherto attained, law has interfered only to prevent the perpetration of violence and the grosser kinds of fraud † in the acquisition of property, and to regulate in various ways its possession and conveyance. To equalize as much as possible the gifts of Providence amongst all, however consonant to reason, benevolence, and Christianity, has been scarcely at all its object. The progress of improvement, and a sense of

* *Edinburgh Review*, No. LXIII., for July 1819, p. 10, on the Laws of Friesland. For a most interesting account of this district, and of the happiness and prosperity prevailing in it in consequence of this system, see also *Travels in the North of Germany*, by Mr. Hodgkins.

See also Tacitus de Moribus Germanorum, Cap. xxxvi.

† Chiefly, however, frauds which affect the rich. Those which are committed by them upon the poorer classes do not even incur reproach.

mutual advantage have, however, induced societies of men to unite for purposes which have this tendency: such are insurances, benefit societies, and all those institutions whose object it is to obviate the inequalities of fortune, and to lessen the weight of calamity by sharing it among a numerous association. The progress of knowledge and true civilization will tend to unite men in contriving the general security and welfare by mutual co-operation, and in discovering such laws and regulations as will enable all the members of any society to partake as much as possible of its wealth.

We are all ready to allow that the superfluities of the rich, "for which men swinck and sweat incessantly," give them no increase of enjoyment, while they in their waste consume the comforts of the majority: and yet we are blindly attached to a system necessarily productive of a state of things, which the Jewish revelation has censured, which poets and philosophers have always deplored; and which Christianity has fully condemned. If the prayer be a proper one, "Give me neither poverty nor riches,* lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain,"—then is that constitution of things the best which does not expose men to these hurtful extremes, to the evils occasioned by the lubricity of fortune, and to the pernicious influence of avarice and selfish ambition, of which the poet has given us too true a picture:

"Some thought to raise themselves to
high degree
By Riches and unrighteous reward;
Some by close should'ring; some by
flatteree;
Others through friends; others for base
regard;

* *Aurea mediocritas.*

HOR. Carm. ii. 10.

"Molestissimus et occupatissimus, et si profundius inspicias, vere miserrimus est divitum status: contra autem dura quidem sed tutissima et expeditissima est paupertas. Mediocritas optima, et inter rarissima Dei dona hanc nobis contigisse gratulor."—*Petrarchæ Epist. Lib. iii. 14.*

And all by wrong waies for themselves
prepard;
Those that were up themselves kept
others low;
Those that were low themselves held
others hard,
Ne suffred them to ryse or greater
grow;
But every one did strive his fellow downe
to throw.

Faerie Queene, b. ii. c. 7.

It may be unnecessary for me to add, that I consider both Wallace and Malthus* as admitting the advantages of a community of goods, were it not for the danger of such an increase of mankind under the happy state which it would produce, that the world would not hold them, and that they must starve or eat one another; to prevent which catastrophe (according to the latter) the Creator has no better resource than to keep down their numbers by perpetuating vice and misery among them: or, as the Attorney-General of Chester lately expressed it, "There could be no doubt that poverty was the doom of heaven for the great majority of mankind." To such an objection I think no regard need be paid.

It was my intention to have considered the manifold ills which are alleged to have their source in the system of private property, and to take notice of the plans which have been proposed, or put in practice for superseding it: I must, however, content myself with referring to the publications of that zealous and unwearied philanthropist Mr. Robert Owen of Lanark; wherein, in addition to those plans of his own which it were much to be wished should undergo a careful trial, he details those which have been proposed or carried into execution by several individuals and societies.† I shall

* This essay was written before Mr. Godwin's clear and satisfactory refutation of the theory of Mr. Malthus had appeared; but its entire incompatibility with the Divine goodness was enough to convince us that it would prove false.

† See "A New View of Society, by Robert Owen, Esq., of New Lanark." See also "Muratori's Account of the Government of the Jesuits in Paraguay;" "Remarks on the Practicability of Mr. Owen's Plan to improve the Condition of the

also appeal to the exquisite and admirable work, of one of the greatest men that has adorned this or any other country, I mean Sir Thomas More, which has been disgracefully neglected and misunderstood by his countrymen, who have represented him as not having been in earnest in what he wrote, and have even converted the word *Utopian* into a term of contempt and reproach, as implying something absurd and impracticable. With a few passages from his *Utopia*, in which there can be no doubt he expresses his real sentiments, I shall, therefore, conclude this essay.

“To speak plainly my real sentiments, I must freely own, that, as long as there is any private property, and while money is the standard of all other things, I cannot think that a nation can be governed either justly or happily; not justly, because the best things will fall to the share of the worst men; nor happily, because all things will be divided amongst a few, (and even these are not in all respects happy,) the rest being left to be absolutely miserable. Therefore, when I reflect on the wise and good constitution of the *Utopians*, among whom all things are so well governed and with so few laws; where virtue hath its due reward, and yet there is such an equality that every man lives in plenty: when I compare with them so many other nations, that are still making new laws, and yet can never bring their constitution to a right regulation; where, notwithstanding every one has his property, yet all the laws that they can invent have not the power either to obtain or preserve it, or even to enable men certainly to distinguish what is their own from what is another's; of which the many law-suits that every day break out and are eternally depending, give too plain a demonstration: when, I say, I balance all these things in my thoughts, I grow more favourable to Plato, and do not wonder that he resolved not to make any laws for such as would not submit to a community of all things; for so wise a man could not but foresee that the setting all upon a level was the only way to make a nation happy, which cannot be obtained so long as private property exists: for when every man draws to himself all that he can compass, by one title or another, it must needs follow, that how plentiful

soever a nation may be, yet a few dividing the wealth of it among themselves, the rest must fall into indigence. So that there will be two sorts of people among them, who deserve that their fortunes should be interchanged; the former useless, but wicked and ravenous; and the latter, who by their constant industry serve the public more than themselves, sincere and modest men: from whence, I am persuaded, that, till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed; for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties. I confess, without taking it quite away, those pressures that lie on a great part of mankind may be made lighter, but they can never be quite removed: for if laws were made to determine at how great an extent in soil, and at how much money every man must stop, &c. these laws might have such effect as good diet and care might have on a sick man whose recovery is desperate, they might allay and mitigate the disease, but it could never be quite healed, nor the body politic be brought again to a good habit, as long as property remains; and it will fall out as in a complication of diseases, that by applying a remedy to one sore you will provoke another; and that which removes the one ill symptom produces others; while the strengthening one part of the body weakens the rest.”—More, p. 60.

And, again, at the conclusion of his delightful work:

“Thus have I described to you, as particularly as I could, the constitution of that commonwealth, which I do not only think the best in the world, but indeed the only commonwealth that truly deserves that name. In all other places it is visible, that while people talk of a commonwealth every man only seeks his own wealth; but there, where no man has any property, all men zealously pursue the good of the public: and, indeed, it is no wonder to see men act so differently; for, in other commonwealths, every man knows that, unless he provides for himself, how flourishing soever the commonwealth may be, he must die of hunger, so that he sees the necessity of preferring his own concerns to the public, but in *Utopia*, where every man has a right to every thing, they all know that if care is taken to keep the public stores full, no private man can want any thing; for among them there is no unequal distribution, so that no man is poor,

Lower Classes;” and “Mr. Owen's proposed Villages for the Poor shewn to be highly favourable to Christianity.”

none in necessity, and though no man has any thing, yet they are all rich ; for what can make a man so rich as to lead a serene and cheerful life, free from anxieties ; neither apprehending want himself, nor vexed with the endless complaints of his wife ? He is not afraid of the misery of his children, nor is he contriving how to raise a portion for his daughters ; but is secure in this, that both he and wife, his children and grandchildren, to as many generations as he can faucy, will all live both plentifully and happily ; since, among them, there is no less care taken of those who were once engaged in labour, but grow, afterwards, unable to follow it, than there is elsewhere, of those that continue still employed. I would gladly hear any man compare the justice that is among them with that of all other nations ; among whom may I perish if I see any thing that looks either like justice or equity : for what justice is there in this, that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or, at best, is employed in things that are of no use to the public, should live in great luxury and splendour upon what is so ill acquired ; and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labours so necessary that no commonwealth could hold out a year without them, can only earn so poor a livelihood, and must lead so miserable a life, that the condition of the beasts is much better than theirs ? For as the beasts do not work so constantly, so they feed almost as well and with more pleasure ; and have no anxiety about what is to come, whilst these men are depressed by a barren and fruitless employment, and tormented with the apprehensions of want in their old age, since that which they get by their daily labour does but maintain them at present, and is consumed as fast as it comes in ; there is no overplus left to lay up for old age.

“ Is not that government both unjust and ungrateful that is so prodigal of its favour to those that are called gentlemen or goldsmiths, or such others that are idle or live either by flattery or by contriving the arts of vain pleasure ; and, on the other hand, takes no care of those of a meaner sort, such as ploughmen, colliers, and smiths, without whom it could not subsist ? But after the public has reaped all the advantage of their service, and they come to be oppressed with age, sickness, and want, all their labours and the good they have done is forgotten ; and all the recompence given

them is, that they are left to die in great misery.

“ Therefore, I must say, that, as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich who, on pretence of managing the public, only pursue their private ends, and devise all the ways and arts they can find out ; first, that they may, without danger, preserve all that they have so ill acquired, and then, that they may engage the poor to toil and labour for them at as low rates as possible, and oppress them as much as they please ; and, if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws : yet these wicked men, after they have by a most insatiable covetousness, divided that among themselves with which all the rest might have been well supplied, are far from that happiness that is enjoyed among the Utopians : for the use as well as the desire of money being extinguished, much anxiety and great occasions of mischief is cut off with it ; and who does not see that the frauds, thefts, robberies, quarrels, tumults, contentions, seditions, murders, treacheries, and witchcrafts, which are, indeed, rather punished than restrained by the severities of the law, would all fall off, if money were not any more valued by the world. Men's fears, solitudes, cares, labours, and watchings, would all perish in the same moment with the value of money ; even poverty itself, for the relief of which money seems most necessary, would fall.

“ I do not doubt but rich men are sensible of this, and that they well know how much a greater happiness it is to want nothing necessary than to abound in many superfluities ; and to be rescued out of so much misery than to abound with so much wealth : and I cannot think but the sense of every man's interest added to the authority of Christ's commands, who, as he was infinitely wise, knew what was best, and was not less good in discovering it to us, would have drawn all the world over to the laws of the Utopians, if pride, that plague of human nature, that source of so much misery, did not hinder it ; for this vice does not measure happiness so much by its own conveniences as by the miseries of others, and would not be satisfied with being thought a goddess, if none were left that were miserable, over whom she might insult. Pride thinks its own happiness shines the brighter, by comparing it with the misfortunes of other

persons; that by displaying its own wealth they may feel their poverty the more sensibly."—More, p. 203.

D. R.

Clergymen compellable to marry Unbaptized Persons.

A WRITER in *The Christian Observer* for January, has communicated the following Case and Opinion on this subject, observing, that he is "informed that the present and the late Bishop of the largest diocese in England both consider a clergyman right in refusing to marry unbaptized persons." We invite the opinions of our correspondents who are in the profession of the law upon this question, which involves the dearest rights of no inconsiderable portion of the Dissenters.

"To Dr. J., *Doctors' Commons.*

"Banns of marriage between J. H. and M. W. were published in the parish church of K. on three several Sundays. The vicar being called upon to solemnize the marriage, refused the request upon its having been stated to him, that one of the parties, namely J. H., had never received the rite of baptism from any person whatsoever.

"Your opinion is requested, whether marriage may be solemnized, and whether the minister may be compelled to marry, without the rite of baptism being previously administered; and, if not, whether it will be necessary to republish the banns after baptism.

"J. T. H."

"To Rev. J. T. H.

"Whatever may have been required by the ancient Rubrick, it is now perfectly clear, that it is not incumbent upon the new-married couple to receive the Sacrament, though it be recommended as convenient to be done; and therefore the reasoning which was applicable to the law as it then stood, is not to be applied to it in its existing state. The Marriage Act, it is true, requires 'that the true Christian and Surname should be used in the publication of banns;' and perhaps, strictly speaking, there is no true Christian name but that which is received in baptism. It has, however, been held, that for the purposes of that Act, a Christian, as well as a Surname, may be acquired by repute; and that a person, whose name was Abraham Langley, was well married by, and after the publication of banns in, the name of George Smith. Vide the *King v. the Inhabitants of Bilinghurst* (3 Maule and Selwyn, p. 250).

"I am therefore clearly of opinion, that the marriage in question not only may but ought to be solemnized; and that the minister refusing to perform the ceremony may be compelled to do so; and I therefore recommend that no further opposition be made to him.

"Signed, H. J.

"*Doctors' Commons*, 5 Dec. 1820."

The late Rev. John Hornbrook's Letter on Clerical Subscription.

Birmingham,

February 2, 1821.

SIR,

THE following statement, by "a distressed clergyman," was the effusion of a heart that knew "its own bitterness:" it discloses the character of the individual from whom it proceeded, and shews that the pressure of clerical subscription has been more severely and extensively felt than persons living in the busy world may have imagined. I am enabled to inform you, on the authority of the writer himself, that this correspondent of *Mr. Urban* was the late Rev. John Hornbrook, who died, some years ago, at or near Plymouth. He was designed originally for the law: his turn of mind, however, induced him to take orders; and he officiated, for a considerable time, first as curate of Moretonhampstead, in Devonshire, and afterwards, in the same capacity, at Tamerton, in that county. From his diocesan, Bishop Ross,* whom he made acquainted with his scruples in respect of reading the Athanasian Creed, he received the most satisfactory assurances of sympathy and candour. But Conformity was a burden too heavy to be endured by a man like Mr. Hornbrook. Many years before his death, he quitted the ministry and communion of the Established Church, and joined himself to a society of Unitarian Christians. He sometimes preached to the congregation at Plymouth, of which he had now become a member. The strain of his sermons was exceedingly plain and useful; and nothing but the tremulousness of his voice and frame prevented him from being heard with unabated pleasure.

* Notices and letters of Bishop Ross will be found in *Nichols' Literary Anecdotes of the Eighteenth Century*.

Mr. Hornbrook was a man of genuine piety, benevolence and tenderness of spirit. He was also one of the most modest of human beings, never assuming airs of superiority on account of his having formerly been enrolled among the clergy of the Church of England, but grieved and humbled that he had continued in that body so long.* I have frequently heard him speak with tears on the subject of the annexed letter. With the best theological writers of his age and country he was extremely conversant: among these, *Sykes* was particularly his favourite; and I must express my obligations to Mr. Hornbrook's memory for his having first put into my hands that author's "Scripture Doctrine of the Redemption of Man by Jesus Christ."

Many interesting thoughts and recollections are awakened by the review of my intercourse with my venerable friend. As often as I have read the communication which I now transcribe for your pages, I have found it impossible to suppress the exclamation, "Offences must needs come: but alas for those by whom they come!"

JOHN KENTISH.

"MR. URBAN,†

"As your valuable magazine is held in high esteem, and much read, your inserting the following case in your next, will much oblige,

"Your very humble servant,

"*A Distressed Clergyman.*

"Having had great objections, for many years, to the subscription at present required of the clergy, by law, to the Thirty-nine Articles, &c., I took a resolution never to subscribe more, on any account whatever: and I have, accordingly, more than once declined applying to my friends, when they have had it in their power to provide for me; in consequence of which, I still remain in the situation in which I set out, when I first entered into orders; namely, in that of a country curate. It may likewise be proper to mention here, that I also joined with those of the clergy who lately petitioned Parliament for relief in this matter of subscription.

"By means of a small income which

I have besides my curacy, which last brings me in about forty pounds *per annum*, I am enabled to give a little assistance to some near relations, who would otherwise be reduced to great straits, and, which I should have mentioned before, to maintain a small family of my own, which it would not be in my power to do was it not for the small income of my cure. This, therefore, has prevented me hitherto from resigning my office in the Church, as I am satisfied I should otherwise have done before this time. For my wading through the different parts of the Liturgy in the manner I have done for some time past, notwithstanding my objections to them are much the same with those of Mr. Lindsey and Mr. Jebb, must be allowed by every serious man to be a task sufficiently hard and irksome.

"But here it will be asked, 'If your case be really so distressing as you have represented it, why do you not apply yourself to some other employment, in order to procure a subsistence in a manner that might be more agreeable?' To which I answer, that though I have frequently taken the matter into consideration, yet, having now been engaged in the ministerial office between twenty and thirty years, and confined myself entirely to the studies proper to a clergyman, I have not been able to think of any business to which I can turn myself; it being rather too late for a man of fifty to apply himself to new studies. And should it be said, 'You may open a place of worship somewhere upon Unitarian principles, as Mr. Lindsey has done,' I ask, where is it likely I should find a congregation to join with me? Could Mr. Jebb* have found such a one, I dare say he would not have turned himself to the study of physic. Besides, having been always accustomed to a plain country congregation, and always preached to them in a plain manner, suited to their capacities, it would now be difficult for me to render myself in any manner agreeable to a town congregation.

"Having thus laid my case, in a few words, before the public, if any of your numerous readers should have it in their power, and will be so kind as to point out any method of relief, it will be doing an act of charity to a person in real distress."

In p. 16 of the Gentleman's Magazine for 1778, the foregoing letter was

* So Mr. Lindsey. *Apology*, &c. p. 225.

† Gent. Magazine for Dec. 1777, p. 566.

* See, however, Mr. Belsham's Memoirs of Lindsey, pp. 94, 134, 135.

treated with an unfeeling taunt; but in p. 77 of the same volume, it is mentioned in those terms of candour, liberality and respect which it so justly merited.

J. K.

Glasgow,
January 17, 1821.

SIR,

I OWE it to yourself and your readers to take notice of the promise which I ventured to make of some account of the Life and Writings of the late venerable and learned Mr. Joseph Bretland [Mon. Repos. XIV. 494]. I have never relinquished this idea since I first formed it, although, soon after my communication to the Repository, I was led to alter the mode of publishing the materials I had collected. That I have not hitherto accomplished my intention, is owing to a variety of circumstances unnecessary to be here detailed. In the simple and interesting narrative of the executor, prefixed to the two volumes of Discourses recently published, we are presented with such particulars of the late Mr. B. as the life of a recluse student might be supposed to furnish. My own plan differs considerably from this, and is intended to include an examination of the opinions contained in Mr. Bretland's papers in the Theological Repository, &c. I wish also to be able to subjoin some account of Mr. Bretland's literary and theological connexions, and of the progress of liberal theology in his time, and within his circle of influence. Yet I dare not encourage the hope that I shall interest more than the younger and less-informed Unitarian. I feel, however, that I shall discharge a duty which my high veneration for the deceased prompted me, perhaps prematurely, to undertake, and shall be amply rewarded for my pains if the narrative should excite or confirm in any breast that love for moral and theological truth, and that upright, patient, candid spirit in the search after it, for which Mr. Bretland was so conspicuous. The small publication which I contemplate will be enriched by some very interesting letters, never before published, of the Unitarian worthies, Priestley, Lindsey, Toulmin, &c. I am sorry that I have been able to procure so few of Mr. Bretland's own letters. My thanks are, however, due in particular to Mr. Joseph Priestley, to whom I applied

for leave to consult the correspondence between his illustrious father and Mr. Bretland; but, after inquiring for me on the other side of the Atlantic, he concludes that the loss of this is only one of the numerous injuries which the public has sustained from the Birmingham Riots in 1791. I beg leave respectfully to solicit the advice and communications of such of my older friends as may be able to promote my design, the promptness of which will expedite the publication.

B. MARDON.

Portsmouth,
February 9, 1821.

SIR,

IT is with reluctance I obtrude myself on the attention of your readers, but the animadversions of your Correspondent, the Inquirer, in pp. 12—14 of your last Number, certainly require that some notice should be taken of them: allow me, therefore, to request the insertion in your next of the following remarks.

The Inquirer, in referring to the Sermon I had the honour to deliver before the Supporters and Friends of the London Unitarian Fund Society in May last, says, "Though the preacher does not expressly mention the Inquirer's Four Letters to the Rev. Mr. Fox, he has obviously alluded to them, by censuring the application there made of the case of Elymas" * (Bar-Jesus). So far was I from alluding to these Four Letters of the Inquirer, that I am at this moment perfectly ignorant of their contents, not having read a single sentence of either of them, nor had I heard that the case of Bar-Jesus was referred to in them till after the Sermon was published.

The greater part of the second paragraph applies to Mr. Fox, and was doubtless intended as, at least, a shot-wind for him, and to him I leave it.

In the third paragraph the Inquirer remarks, "Surely this was a crime by no means peculiar to Elymas, neither are we justified in imputing this crime to Elymas, unless Mr. Scott can shew that he had witnessed any miracle till that which deprived him of sight." The

* Elymas is not the name of this person, but describes his profession as a magian.

crime was so far peculiar to Bar-Jesus, that we meet with no other instance in any way similar to it. This was a personal opposition of one learned man to another. The object of their contest was a man of rank, of talent, and of great influence in the island of which Barnabas was a native, and where he would naturally be peculiarly desirous that Paul should succeed with Sergius Paulus, as he would then become their first convert from among what was termed the idolatrous Gentiles; and, as his conversion would greatly facilitate the establishment of a Christian community in Cyprus, it became necessary to put an effectual stop to such opposition. The Apostle Paul, before his conversion, had been a strict Pharisee; hence he was every where peculiarly obnoxious to the Pharisees: they hated, opposed and persecuted him wherever he went. This general feeling of the Pharisees towards the apostle accounts for the peculiar animosity of Bar-Jesus towards him, as there can be very little doubt of his knowing Paul either personally or from the hatred of his Jewish friends to him. It was now ten years since the conversion of Paul; during this time he had been preaching the gospel, and to Jews only, if we except those Gentiles who were accustomed to worship with the Jews in their synagogues. The three first years he remained at Damascus preaching to his own nation, except a short journey into the neighbouring part of Arabia. The Jews were in great numbers at Damascus, and in great favour with the reigning prince; it is probable, therefore, that a man of Bar-Jesus' pursuits would visit this ancient city. And here he could not fail to hear of the apostle, from the very great hatred of its Jewish citizens towards him. Being at Damascus, the magian would naturally extend his route to Antioch, the third city in the Roman empire, and here also he would hear of the apostle, of his preaching, and of his miracles, since he had resided here, at two different times, the greater part of two years. If it be objected that this was taking a circuitous route to Cyprus, it must be observed, that the pursuits of Bar-Jesus would necessarily lead him to visit the most celebrated cities within his reach, and also that, in the then early state of navigation, particularly among the Jews, persons were

accustomed to prefer the shortest distance by sea. And Antioch was a very short distance, about twelve or fifteen miles, from Seleucia, the nearest port to the island of Cyprus. If Bar-Jesus were not a native of Jerusalem, he would doubtless have been there at the Passover, in the course of the ten preceding years; so that either at Jerusalem, or at Damascus, or at Antioch, he, as a Jew, could not fail of becoming acquainted with the nature of the miracles performed by Paul and by other apostles at some one or other of these places. Antioch was too near Cyprus for its Jewish inhabitants to be ignorant of what was transpiring in that city respecting the great schism in their own religion, since here it was that the believers in the divine mission of Jesus first became a distinct body from the Jewish unbelievers; and this occurred about three years before this visit of Paul's to Paphos. Besides, the apostle before he visited this place had been preaching at Salamis to the Jews in their synagogues; and of this Bar-Jesus could not be ignorant. Indeed, if he had not previously known something of Paul and of the nature of his mission, he would not at once have so strenuously opposed him, but would have waited in order to penetrate more clearly the designs and plans of Paul and his companions. But possessing the same malignant temper towards the apostle that the Pharisees generally manifested, he adopted the same line of conduct, and rejected Christianity notwithstanding the miraculous attestation which he could not but know had attended its preachers. And though I cannot from *positive* evidence, which the Inquirer asks for, shew that Bar-Jesus had witnessed any miracle before that which deprived him of sight, yet from *presumptive* evidence, which is all that can be procured in the present day, the very great probability is, that Bar-Jesus could not be unacquainted with the nature of the gospel and of the miracles which accompanied the preaching of the apostles, and therefore was punished for the wilful rejection of the evidence given to the divine mission of Jesus by the testimony of miracles.

In the fourth paragraph, p. 13, the Inquirer says, that "the Roman Catholic and the Protestant sectary are allowed the open profession and quiet

enjoyment of their peculiar modes of faith and worship." Its openness and its quietness are accompanied with the deprivation of civil rights and privileges to which they have as just a claim as their brethren in the Establishment. The disabilities are inflicted on those who are as good subjects and as honourable men as any of the members of that Church to whom these privileges are secured, and which is itself a mere creature of the State. "Situated as you are," says a very acute and forcible writer, "your whole ritual, all your ordinances and articles, are a part of the law of the land! The ecclesiastic corps, through all its ranks, is as much subject to this law as the army is to the annual Mutiny Bill." "Our ecclesiastical establishment, from first to last, is the work of the civil power." * The Inquirer proceeds, "But Christianity in its most comprehensive sense, including the divine mission of our Lord and the doctrine of a future state of reward and punishment, is a part of the law of the land." Does the Inquirer forget that the Apostles', the Nicene, and the Athanasian Creeds also form a part of the law of the land? In what part of the Scriptures is it enjoined that the religion of Jesus shall become the common law of any land? Does not Jesus say his kingdom is not of this world? And where does he constitute the civil power of any country, the interpreter of his doctrines, the illustrator of his instructions, or the elucidator of his precepts for the benefit and advantage of his disciples? Does he not say, Ye have but one teacher, even Christ? And does not his apostle Paul say, that every man must stand or fall to his own master? Is not every man to judge for himself what he can receive as truth? "What is truth? I protest I have no better answer to give to any one putting this question to me than by saying, with Mr. HORNE TOOKE, that it is 'what a man *throweth*.' It is not for me to guess at the degree of respect with which this distinguished scholar and philologist may regard the sanction of the most learned of all the apostles." †

The Inquirer afterwards proceeds,

"that, for the protection of this offender," i. e. "the blasphemer, the scoffer, the daring violater of the national law, the reviler of the national faith," (the Athanasian Creed,) "the misleader of the simple, the abuser of the ignorant, the corrupter of youth, the destroyer of all that is sacred and venerable, Mr. Scott would impose an absolute restraint upon the exercise of lawful authority." In what part of my discourse can such an assertion be found, or any such inference be justly drawn? Or in what part of my life can such a spirit be attributed to me? And yet the Inquirer says, "All that I know of Mr. Scott claims respect." What! respect a man who is the abettor, or who "would impose an absolute restraint upon the exercise of lawful authority" on "the blasphemer, the daring violater of the national law, the abuser of the ignorant, the corrupter of youth, the destroyer of all that is sacred and venerable"! And this charge is brought against me because a miraculous exertion of power in an apostle of Christ does not appear to me to be a scriptural precedent for the civil magistrate of this country, who possesses no such power, to inflict what punishment he pleases on an Unbeliever. If this punishment of Bar-Jesus is to be established as a scriptural precedent, on the same principle we ought to adopt that which has been set us by the apostle Peter, for those who practise religious fraud and dissimulation, religious prevarication and falsehood, who thought it necessary to inflict the punishment of instant death on Ananias and Sapphira, who were guilty of these crimes. And why not punish with sickness, infirmities and death, those who misuse the Lord's Supper by introducing improper practices into its celebration, by obliging men to employ it as a qualification for a civil office? These precedents stand each of them upon a similar foundation; that of peculiarity in their nature, their circumstances, their time or their cause, and can have no kind of affinity to the case of modern Unbelievers.

In the next paragraph the Inquirer goes on to remark, "I beseech you, says St. Paul, be ye followers of me. No, says Mr. Scott, you must not follow Paul, unless you can produce similar evidence of being divinely com-

* Layman's Letter to the Rev. Dr. Goddard, p. 30. Chichester, 1811.

† Ibid. p. 38.

missioned." Is this true? Is it a fair inference from any thing I advanced? Paul himself shall be the judge between us. The apostle, finding the Corinthians inclined to be diverted by other teachers from those doctrines and precepts he had delivered to them, tells them that he was their father in Christ, and then exhorts them (1 Cor. iv. 16) to be followers of him in adhering to the truth in which he had instructed them. Not a word about Bar-Jesus! Not a syllable about his having enjoined the civil magistrate, "under the limitation of Christian benevolence, to exercise that power with which he is entrusted in defence of the dearest interests of men." In the 11th chapter of this Epistle, the apostle is arguing against eating things offered to idols, and concludes with the words, "Be ye followers of me, even as I also am of Christ." But on what occasion does Christ employ the civil power in defence of his religion? Or when did he enjoin his disciples to punish others for unbelief? His whole conduct is the very reverse of any such practice, if we are to depend on his historians. In the 3rd chapter of his Epistle to the Philippians, we find the apostle opposing the Jewish zealots, who were desirous to prevail on the Gentile converts to be circumcised: "Brethren," (ver. 17,) "be followers together of me, and mark them which walk so, as ye have us for an ensample." I cannot see any connexion between circumcision and the civil magistrate's "exercising that power with which he is entrusted," not by Christ certainly, nor by his apostles, "in defence of the dearest interests of men." The Thessalonian converts had, we are informed, become the followers of Paul, but it was in remaining firm in their belief of the gospel in the midst of trials, difficulties and persecutions: they had become followers of Paul in bearing punishments with Christian fortitude, not in inflicting them "under the limitation of Christian benevolence."

It appears that there is another "fatal result" arising from the view taken of the conduct of Paul towards Bar-Jesus in this Sermon: "it tends to raise a barrier between us and that perfect Example on whom the spirit was poured without measure, and to remove it from our imitation."—P. 14.

Who ever thought of going to Bedlam or St. Luke's, and there imitate our Lord by rebuking the unclean spirits and commanding the devils to come out of its unfortunate inhabitants? If the exertion of miraculous power in Paul is to be imitated, "under the limitation of Christian benevolence," so must the exertion of miraculous power in the Master of Paul, so far as they possessed it in common, since the apostle says expressly, "Be ye followers of me, even as I also am of Christ." "He who declared that he *came not to send peace on earth, but a sword*, had a divine commission: if we, who have no such commission, knowingly, and without an object of adequate magnitude, do what has in the smallest degree the same tendency, shall we not be found deficient in one of the essential requisites of the Christian character?"*

"Paul," says the Inquirer, p. 14, "peculiarly the apostle of the Gentiles, and to whom we naturally look for a precedent in the treatment of Unbelievers—this very Paul has left the striking case of Elymas, a case that in after ages was likely to be of frequent occurrence, unguarded by word or hint that his conduct on this memorable occasion was *not* to be imitated by future Christians." It also happens that this very Paul has left this striking case *without a word* or hint that his conduct on this memorable occasion *was* to be imitated by future Christians. But then he has done better, by not leaving the matter in any degree of doubt or uncertainty. He has openly and plainly told us in his writings in what way we are to deal with Unbelievers. Rom. xvi. 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own bellies; and, by good words and fair speeches, deceive the hearts of the simple." 1 Cor. xvi. 22: "If any man love not the Lord Jesus," and not to love was then to hate and disbelieve, "let him be anathema maranatha," separated from you; † or,

* Letter from a Southern Unitarian, &c., p. 11. Chichester, 1805.

† Wakefield and I. V.

as others think, let him be reserved for punishment to the coming of Christ. 1 Tim. i. 19, 20: "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I have delivered unto Satan," excluded them from our societies, "that they may learn not to blaspheme." And in chap. v. 6, Timothy is to withdraw himself from men of corrupt minds, or who are destitute of the truth. In the Second Epistle, (iii. 1,) the apostle desires Timothy to be prepared for great opposition to the gospel, by its enemies, who would of course be unbelievers, and especially as they were to resist the truth. What is Timothy to do with these men? Is he to punish them? No. Is he to deliver them over to the civil power to be punished "under the limitation of Christian benevolence"? No: but, in ver. 9, Paul desires they may be *left to themselves*, and *their folly* would soon become sufficiently manifest unto all men.

"Paul, peculiarly the apostle of the Gentiles, and to whom we naturally look for a precedent in the treatment of Unbelievers," has given us four, at least, each of which must be greatly superior to that which the Inquirer appears so solicitous to adopt, because each is unencumbered with the difficulties which necessarily attend a miraculous case; and they have each the advantage of being perfectly compatible with "Christian benevolence." They are superior in another point of view. Each of these four is an exhortation to a duty to be performed, and is recorded by the apostle himself. The case of Bar-Jesus is merely the narration of a circumstance which occurred, and to which Paul never afterwards alluded, nor is it probable that he even knew of its being placed on record. The history of the Acts of the Apostles is generally acknowledged to have been written in Greece, and about the time that Paul was imprisoned at Rome, previously to his death. This history was avowedly written for the use of an individual, and to whom it was in the first instance undoubtedly sent. It must have been some time, therefore, before it would get into circulation, and much longer before a

copy would reach Rome, where Paul suffered martyrdom. Luke mentions this miracle, as he states other facts, with a view to confirm the faith of his friend Theophilus in the divine authenticity of the gospel, to convince him that it was established on miracles, and to assure him that the Gentiles were equally to be participators of its advantages and blessings with the Jews. The Inquirer therefore appears desirous of attaching a degree of authority to the narration of this miracle which the occasion will not justify, and "has been carried further in this instance than scripture, when fairly interpreted, can warrant."

"I am inclined to think," says the Inquirer in the second paragraph of p. 14, "that political or sectarian prejudices, or perhaps a mixture of both, has in this instance carried him further than scripture, when fairly interpreted, can warrant." I am at a loss to conceive what could have induced the Inquirer to refer in this way to my political principles, and to insinuate that they have influenced my opinion in the case of Bar-Jesus. It is somewhat singular that the advocates of religious coercion should attribute the views of those who think differently from them to political prejudices; for this, Sir, is not a solitary instance in your pages. I like not the scowling aspect of this insinuation; I will not, therefore, trust myself any longer in its company, but, in taking leave, just whisper in its ear, "O! full of all subtilty and of all mischief!"

With regard to the "invidious remarks in pp. 26, 27," of the Sermon, I have only to observe, that, as they are founded on facts and established on the public conduct of the different sects there mentioned, I cannot see how they can justly be considered as envious or malignant. And if the truth is not to be spoken of the public conduct of such large bodies of Christians, we may, on the same principle, stigmatize with the epithet "invidious," the remarks of our Lord on the public conduct of the Pharisees; he may be declared envious and malignant when he told them, that if he did not exhibit to the people those points in which he thought they violated the law of Moses and disgraced their descent from Abraham, he should be a liar

like unto them (John viii. 55); he should not fulfil that mission with which he was entrusted.

The "prism" and the "pyramid" I send greeting to the church that is in Laodicea.

RUSSELL SCOTT.

Liverpool,

February 9, 1821.

SIR,
OBSERVING in the newspapers an advertisement of a reprint by Mr. Hone of a scarce publication, entitled "The Spirit of Despotism," I turned to Vol. XII. p. 94, of the Monthly Repository, where one of your Correspondents wishes to learn who was the author of this excellent little production. I am sorry I am only able to furnish a surmise on this head, but there appears to be a considerable probability that the author ("who," as your Correspondent says, "from his correct and polished language, was no *every-day* writer") is not yet added to the "*great majority*," as he imagines. The original book was printed, but perhaps not published, in London, about 1794 or 1795, and in the succeeding year was reprinted in Philadelphia, *without note or comment*. This was about the time, it is conjectured, when Mr. Law (son of the late Bishop of Carlisle and brother to the present Bishop of Chester) emigrated to the United States, and by him the book was by many supposed to have been written. This supposition is strengthened by the Unitarian sentiment displayed in the work, which doctrine Mr. Law has, I am told, always maintained. It is not a little singular, that whilst one brother was vindicating in the House of Lords the persecution of Mr. John Wright, of Liverpool, for the very opinions held by his father, the venerable Bishop of Carlisle, another brother should shortly after assist Mr. Wright, on his removal to America, to establish an Unitarian Society.

The only copy of the "Spirit of Despotism" I have seen, was one brought several months since by a friend from Philadelphia, who lately took it to Mr. Hone with a view of endeavouring to trace the author, and procure its republication. Mr. Hone had just before, with some difficulty, procured a copy of the book, and was then

engaged in making a new edition of it, though he had not succeeded in making out the writer.

H. T.

SIR,
A WORK, intituled *Not Paul but Jesus*, is (I am assured) on the point of offering itself to the public eye. The title is such as can scarce fail to excite no small interest, not to say emotion, in a Christian breast. The point which, if I understand aright, it is principally occupied in establishing, is—that the *inward* conversion of St. Paul never obtained credence either on the part of any of the disciples of the apostles, or on the part of the apostles themselves, or any of them. Supposing this proposition established, the consequences, in regard to doctrine, are too obvious to need mentioning, as well as too important to be thought of without anxiety; for curiosity would be too light a word.

This same opinion, as may be seen in Mosheim, Lardner and others, was entertained by the Ebionites, a sect of primitive Christians so called, the time of whose existence was as early as the commencement of the second century. (See Mosheim, Eccles. Hist. Cent. I. Pt. 2, Ch. 5, § 17.) To them, if Mosheim and his translator are correct, St. Paul was an object of undissembled abhorrence, in which seems necessarily implied, that, in their eyes, the allegation of his intercourse with Jesus was no other than an imposture. Of this opinion, the existence is all that is now known. As to the grounds on which it was built—the considerations from whence it was deduced—of these we know nothing. Whatsoever they may be, these, as far as the nature of the case has favoured his researches, the industry and discernment of the author will, of course, have been occupied in bringing to view. In the several histories we have of the affairs of the Christian Church, the place of this denomination of Christians has, of course, been in the list of *heretics*. But, whatever may have been the erroneousness of their doctrines, the stroke of the pen by which this denomination has been applied to them, will scarcely be thought to have afforded any very conclusive proof of it.

G—l S—h.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*An Examination of the Charges made against Unitarians and Unitarianism, and the Improved Version, by the Right Rev. Dr. Magee, Bishop of Raphoe, in his "Discourses and Dissertations on Atonement and Sacrifice:" with some Strictures on the Statements of the Bishop of St. David's, Dr. Hales, Dean Graves, Dr. Nares, Dr. Pye Smith, and Mr. Rennel, &c.; and on the System pursued by some recent Editors of the Greek Testament.* By Lant Carpenter, LL.D. 8vo. pp. 502. Bristol, printed and sold by T. J. Manchee; sold also by Longman and Co., London. 1820.

TRINITARIANS and Calvinists, both in the Church of England and out of it, have long called for an answer from Unitarians to Dr. Magee's "Discourses and Dissertations," and have triumphed not a little in this *unanswerable* publication. To the Bishop's statements and charges there have indeed been replies in our Repository and other works, which that redoubtable polemic has found it easier to sneer at than to dispose of in fair argument. But the difficulty of making a complete answer to him must be admitted; though the difficulty arises solely from causes not very creditable to his reputation as an author or a divine. His volumes form a heterogeneous and discordant mass, *rudis indigestaque moles*, a chaotic confusion, which it requires no small portion of time and labour to reduce into any thing like order. They treat of the atonement and of every thing else. They abound with false quotations and complex misstatements. The text is overwhelmed by notes, and the notes have often nothing in common with the text, except the *odium theologicum* which pervades both, and in which alone the author preserves the appearance of uniformity.

"Who could willingly engage in controversy with an author who, imitating the example of a more acute and powerful disputant, and, as may reasonably be supposed, with similar expectancies, endeavours to bear down the doctrines

of an unpopular sect, and the arguments of those who defend them, by vilifying the talents and the character of his opponents? It is a savage species of warfare that is to be opposed. And if the author of a reply to the Dean of Cork* do not succeed in convincing him, that he has offended against the laws of Christian equity and candour,—that he has been guilty of glaring perversion of our views, injurious misrepresentations of our arguments, and illiberal aspersion of our motives,—and in dispelling the mists with which the learned Dignitary appears enveloped, which prevent him, to take the most favourable supposition, from understanding that which he condemns, and which cause him to combat, instead of realities, the monsters of his own creation,—he can expect nothing but a repetition of 'false and slanderous imputations' directed against himself, certainly not to the advantage of his peace or of his good name.

"There is nothing in the character of Dr. Magee's work, to make the examination of it interesting. There is scarcely an oasis to afford rest and refreshment to the wearied mind, while traversing the desert. Those who, in perusing the writings of the Dean of Cork, merely look for the indications of scholarship and extensive reading, for caustic ardour and controversial dexterity, for confidence in his own critical and theological decisions, for supercilious and abusive invectives against those whom he attacks, and for the most extravagant assumption of superiority to them, will be satisfied: but if any seek for the luminous arrangement and close reasoning of the sound logician, for the accurate, cautious inferences of the mathematician, for the discriminating penetration and enlarged comprehension of mind which should be learnt in the schools of literature and philosophy, or for that well-proportioned union of independence of understanding and humility of soul, that correctness and impartiality in the statement of evidence, and that openness to conviction, and ability to discern what is just and important in the midst of apparent error, which form some of the striking characteristics of him who pursues truth, fearlessly yet judiciously, for the love of it,

* The Dean of Cork was promoted to the bishoprick of Raphoe in the period between the writing and printing of the greater part of the "Examination" and its publication. Ep.

—they may, under the influence of that charity which hopeth all things, hope that the intellectual and moral character of the Divine is not to be decided by his writings; but, in their search for such qualities as I have enumerated, they must be disappointed.”—Pp. 18—21.

To engage with such a combatant as the Bishop of Raphoe required a patience and perseverance which few writers possess. Dr. Carpenter has shewn himself eminent in these qualifications; and the Unitarians are indebted to him for one of their most masterly defences. His volume is preliminary; but it was necessary to clear away Dr. Magee's misrepresentations before he proceeded to the direct argument. With what success he has executed this part of his task, we shall shew the reader by a series of extracts. The complimentary terms in which he speaks of us, do not, that we are aware, bias our judgment when we pronounce that he displays throughout the volume a manly preference of truth to every personal and party consideration and a truly Christian indignation at the appearance of fraud and calumny, united with a candid judgment of the character of his fellow-Christians and a spirit of evangelical piety. No writer ever kept faith with his reader more punctually: in matters of fact he is scrupulous in stating his authorities, and for every charge he produces abundant evidence. Yet the detail into which he is thus led, rarely, if at all, appears tedious; and in the chapters that from their titles would seem of necessity somewhat heavy, the reader is relieved and delighted by passages of great spirit and sometimes of exquisite beauty. In Dr. Carpenter's pages, we are frequently reminded of Dr. Priestley: there are in both the same simplicity of language, the same unreservedness in the expression of personal feelings, the same indifference to any other end than the promotion of Christian truth, and the same fervent and glowing expectations, founded on the same scriptural basis, of the final ascendancy of “religion, pure and undefiled.”

Dr. Carpenter thus explains himself on the subject of National Religious Establishments:

“The question of the expediency and influence of a Religious Establishment has no more to do with Unitarianism,

than the doctrine of Necessity has, or that of Materialism; and Unitarians differ very widely on the subject..

“There are some, and Mr. Belsham is understood to be in the number, who think that the rites and services of religion may be well supported by the interference of the State; and that there is nothing in Christianity which directly opposes the Episcopal form of Church-government, in all its detail, as existing in the English Establishment. There are many others, and I must class myself with them, who think that, independently of what they regard as objectionable in the doctrine and discipline of the Church of England, the principle is radically wrong, which allows the interference of the Civil Magistrate in matters of Religion; and that all which Religion asks of the State is, that it may be left to itself.

“Wise and good men, in as well as out of the Church of England, have seen and lamented the tendency of the honours and wealth exclusively bestowed on those who subscribe to her articles of faith, to mislead men's judgments, to warp their consciences, to check their disposition to search after truth, to make them look with suspicion on those who differ from them, and to induce them to confine their charity and respect to those within their own pale. Numberless instances indeed occur, in which this tendency is effectually restrained, if not altogether prevented, by the liberal spirit of our common Christianity, by the strict principles of duty entertained by the individual himself, by the influence of those extensive associations for the temporal or spiritual welfare of men which draw different parties towards the common centre of Christian love, and by the liberalizing disposition produced by the diffusion of knowledge and the free communication of opinion. Yet the tendency exists, and necessarily attends an exclusive Establishment.

“I cordially wish, therefore, that the time may never arrive, when the principles of Unitarianism shall be alloyed by admixtures of worldly policy, or rested on the special support of civil authorities. And I doubt not that the period will come, when the support of public worship will be left to every one's own sentiments of its importance to society, and his own appreciation of its value to himself; when no preponderance will be given to any denomination of professing Christians, by exclusively connecting with them civil privileges; when worldly motives will not be mixed with the solemn concerns of religion; and when every one will be equally protected and encouraged in the

exercise of the inalienable right and duty of private judgment, and left, unbiassed by power and interest, to worship the God of his fathers in that way which he deems most accordant with Christian principle. Were I a Trinitarian, I should desire that period as earnestly as I do at present: because I could not less believe that Christ's kingdom is not of this world.

"That period will be accelerated by every instance in which the gradual yet rapid progress of enlarged and enlightened views is lost sight of; and, on the other hand, it is reasonable to suppose, that it will be retarded by every instance of wise accommodation to the liberal spirit of the times. Were I from conviction a member of the Church of England, I would aim to promote such accommodation. Truth cannot vary; but the modes of maintaining and promoting it must have some relation to circumstances, or they must be ineffectual."—Pref. pp. xiii.—xv.

The Monthly Repository has had the honour (for such, of course, we must esteem it) of being occasionally, though, as will appear, superficially, read by the Bishop of Raphoe. The following passage will shew how complacently his Lordship inferred, both from what he read and what he did not read in our numbers, that the Unitarians had abandoned the controversy on the Atonement: in quoting it, we make one omission, that of the name of the Editor of this work, introduced by an inadvertence, for which Dr. Carpenter has subsequently expressed more than sufficient regret.

"Dr. Magee's supposition, that the Unitarians had relinquished the prosecution of this controversy, appears, however, to have been in part produced by a singular train of reasoning which is found in the Postscript, p. 355 [819].* He had informed his readers, near the beginning of his Postscript, p. 73 [537], that 'the Editors of the Unitarian Journal' had, in their number for December, 1814, 'notified their intention of making the doctrine of the Atonement the subject of their special examination, in a series of ensuing publications,' and 'for this purpose invited the free communications of the several correspondents.' In this last passage he tells them that a letter of Mr. Frend's on the subject of Atonement, drawing 'a broad line of distinction be-

tween himself and such Unitarians as Mr. Belsham,' 'there is good reason to think, had the effect of deterring the conductors of that journal from carrying forward the discussion on that subject.' The Editor of the Monthly Repository, and Mr. Frend, could tell him that his inference was erroneous; and any reader of that journal might shew him that it was unfounded. But I go further, and say that it is a proof of the most culpable negligence, in one who was bringing such heavy and numerous charges against his brethren, if he did not *know* that it was unfounded. Dr. Magee has shewn us that he was well acquainted with the volume for 1815,* in which it was earnestly hoped by many that the doctrine of Atonement would have received a full discussion: he, therefore, ought to have known the two following facts. (1) Mr. Frend's letter (inserted in the first number for the year 1815) *did not* deter the Editor from carrying forwards the promised discussion; for he introduced communications on the subject even to the very last number of the volume.† And (2) Mr. Frend himself, having by vague expressions, drawn what Dr. Magee calls a 'broad line of distinction,' maintained a persevering silence as to the import of them, though repeatedly called upon to define precisely the difference existing between himself and the Unitarians to whom he referred.‡

"It is, however, the fact, that Mr. Frend's letter contributed to lead away

* "See *Postscript*, p. 352 [816], where there is an enumeration of above twenty pages, (from p. 226 to p. 745,) as references to papers respecting the use of the appellation *Unitarian*."

† "In this number are several of the papers referred to in the preceding note, and *included in the Dean's enumeration*; and there can, therefore, be no doubt that he was not ignorant of its contents. What must we say, then, when we perceive that the first paper, under the head of Miscellaneous Communications, is an able Letter *expressly* ON THE ATONEMENT, and that the writer (G. of Manchester) adverts to the '*hardy assertions and inimitable criticisms of Dr. Magee*'? See *Monthly Repository* for 1815, p. 738."

‡ "With a specific view to my own inquiries, I also solicited Mr. Frend to state his views in the Monthly Repository, but without effect; and I do not find that he has ever given his Unitarian brethren any clue to his meaning. That view of the ends of the death of Christ which, possibly, he adopts, I shall have occasion to notice hereafter."

* These double figures refer to the different paging of Dr. Magee's Work in different editions. Ed.

from the subject of the Atonement. He made some statements respecting the more extended use of the appellation *Unitarian*, which brought about a discussion displaying too much of that polemical and even party spirit which the defence of truth does not require, and which the Christian's rule forbids.* The result has nevertheless been beneficial. With a very few exceptions, the term *Unitarian* is now applied, among us, to all who hold the Absolute Unity and Unrivalled Supremacy of God even the Father, who regard Him as the Sole Object of Religious Worship, and view Him as the Sole Original Source of the blessings which we possess through Christ Jesus. In compliance with what, at the period when I wrote my Letters to Mr. Veysie, was among all parties the prevalent use of the appellation, I employed it in its more restricted sense,—implying a belief in the Proper Humanity of Christ. Since that time, I have gladly contributed to extend the application of the term, believing that the principles, which separate all who avow them from the fellowship, and even the worship, of every Trinitarian Church, ought to be the bond of union among themselves; and knowing that among the believers in the Proper Humanity of Christ, differences exist on points much more important than the Pre-existence.†—Pp. 4—7.

And, again,

“But what is more than all, (to pass by some single sermons, the existence of which the Dean might have learnt from the *Monthly Repository*, ‡ and the valuable tract on the Sacrifice of Christ, above noticed, §) the volume for 1814 contained, in four numbers, a judicious and able

* “I must, in this connection, refer my younger Unitarian brethren to an invaluable Discourse, entitled *The Love of Truth a Branch of the Duty of Benevolence*, by J. Kenrick, M. A., published by R. Hunter, St. Paul's Church-yard. If the opponents of Unitarianism would read it, it might afford them also some useful lessons.”

† “I refer to the state between death and the resurrection, and especially to the final condition of the wicked. On these topics, Unitarians, as well as other classes of their Fellow-Christians, are divided among themselves.”

‡ “For instance, a truly evangelical and excellent Discourse by Mr. Madge, on the *Salvation of Man by the Free Grace of God*; and another, by James Yates, M. A., entitled *The Nature, Manner, and Extent, of Gospel Salvation*.”

§ Mr. Fox's *Letters to Dr. J. P. Smith*. ED.

Review of the Discourses and Dissertations. The brief but comprehensive and acute strictures which are found there, certainly demanded the Dean's attention, and claimed some notice in his subsequent edition: yet he still leaves unaltered in the fourth, p. 412, the remark which appears near the close of the third, p. 492. ‘It is now ten years [more than twelve years] since the first publication of this work; and, during that time, neither Mr. Belsham, nor any of his learned Unitarian fellow-labourers, have, as far as I know, favoured the public with any observations upon the arguments which it contains.’ Dr. Magee was, however, acquainted with the number of the *Monthly Repository* for December 1814; and twelve pages of that number were occupied with the conclusion of a criticism on his work, from a pen which is guided by sound learning without ostentatious display.”*—Pp. 9, 10.

The following classification of the national clergy is, we believe, just:

“The characteristics of the *Evangelical* party in the Establishment are well known. Those who for some years were spoken of as the *True Church*, are now (it is understood) termed *Orthodox*, and are distinguished by their firm attachment to the doctrines and discipline of the Church of England, *as such*, (without reference to Calvinism or Arminianism,) and their indisposition to unite with those whom they term sectaries in religious objects of common interest. By the epithet *Secular*, I wish to denote that class, who are not solicitous about articles of faith and modes of worship on account of their supposed truth and value, but who are attached to the Church of England as the religion of the State, and supported by its honours and emoluments; and who believe that all worldly respectability is contained within its precincts. For the interest of religion one would willingly hope, that few deserve an exclusive place in this division; but is not the secular spirit distinctly visible among many who class under the other

* “‘His *Appendix* (says the judicious Reviewer, *Monthly Repository* for 1814, p. 785) is highly discreditable to his reputation, both as a scholar and a gentleman; and must class among the most censurable effusions of arrogance and unfairness in controversy.’ The Critic had not the task of reviewing the Dean of Cork's *Postscript*, or he must have used still stronger expressions of censure.

“Of this Review we must suppose the learned Dignitary ignorant: and yet, is it possible?”

divisions? That religious establishments naturally foster such a spirit is one grand evil inseparably connected with them.”

—P. 13.

[To be continued.]

ART. II.—*Observations on Mr. Brougham's Bill, &c., shewing its Inadequacy to the End proposed, and the Danger which will arise from it to the Cause of Religious Liberty.* 8vo. pp. 32. Baldwin and Co.

ART. III.—*A Defence of the British and Foreign School Society, against the Remarks in the Sixty-Seventh Number of the Edinburgh Review.* 8vo. pp. 48. Hatchard and Son.

ART. IV.—*A Brief Reply to the Rev. Richard Lloyd's "Letter to a Member of Parliament, on the Dangerous Defects of the British and Foreign Schools."* By James Shepherd, Treasurer to the City of London Royal British School. 8vo. pp. 76. Highley and Son.

MR. BROUGHAM has given notice that he means to bring forward his Education Bill, and he will present it, we fear, with little or no modification. Convinced that the project is openly hostile to religious liberty, and that it would eventually be a hindrance rather than a help to general education, we deem it right to endeavour to awaken the attention of our readers to the measure, and to call upon them to resist it by every constitutional method.

“The Nonconformist” (see pp. 25—33 of the last Number) has left us little to say on the threatening aspect of the Bill with regard to religious liberty. This, certainly, is our first objection. We know of no advantages scarcely, that we could allow ourselves to purchase by the sacrifice of the least portion of freedom of conscience.

The national clergy are very much dependant on the administration for the time being, and may therefore have, or think that they have, interests distinct from those of the people; for which reason it behoves us to look with jealousy upon any increase of their power. Mr. Brougham proposes to give them power without responsibility, and the sensible author of the first of these pamphlets supposes a

case of oppression in one of the projected schools in which there would be no possibility of redress: the humble parent of the child aggrieved might appeal from the parish-priest to the ordinary, but if the ordinary should listen to the tale of the priest rather than to that of the poor man, the grievance must remain. (Observ. pp. 20—22.)

It is unpleasant to indulge suspicions with regard to any body of men, but the past conduct of the clergy justifies the fear that with more power they would not shew less bigotry. The author of the pamphlet last quoted informs us,

“In a populous parish in London, an attempt was lately made to withhold parochial relief from a family because the children attended the British and not the National School; and in a large village near the metropolis, *where the clergyman is the magistrate*, the poor have been threatened with similar privations for this offence. Not long since, several boys were actually dismissed from a National School, because the parents, after taking them to attend the regular worship of the Established Church on the Sunday, sent their children in the evening to a Dissenting meeting-house.”—P. 19.

There are two points of view in which the Dissenters may contemplate the probable operation of the new scheme of education; in reference first to their own community, and next to the mass of the population.

With regard to themselves, the Dissenters say truly, that the Bill is unnecessary; their poor are not uneducated; in their religious economy, a meeting-house and a school are generally connected. In the majority of their larger congregations, there are establishments for daily education, and in many of these there is provision for clothing the poor children. Few of them are without Sunday-schools, and, since the introduction of the new system of teaching, the improvement made by children in these schools is so great as to come up to the full idea heretofore entertained of common education. A considerable proportion of the children in these Dissenting schools are of Church-of-England parents. Thus providing for their own wants, and, in some degree, for those of others, the Dissenters are surely entitled to com-

plain of new establishments of which they must bear their quota of the pecuniary burden, at the same time that they are excluded from all management of them, and are, indeed, expressly excepted from even the humblest offices in them, on the ground of their Dissent. From causes that might easily be explained, they reckon in their communion a far greater number of schoolmasters than corresponds with their proportion of the population. But none of these meritorious individuals, how much soever wanted, could be employed in Mr. Brougham's schools; though these schools would certainly break up many private ones, and deprive the masters of their present means of subsistence. (*Defence*, p. 7.) Education would indeed be still open to Dissenting children; but, in lieu of "schools for all," we should have schools with distinct forms, and the back seats on which the little Nonconformists would sit, would bear the inscription of "heresy and schism."

The tone which the projected plan would give to all public schools already existing would also be an evil to the Dissenters. Many of the "Free-schools" throughout England are exempt from connexion with the Church; some of them have disentangled themselves within our memory; but it is one of the objects of Mr. Brougham's Bill to bring these establishments under clerical influence, and the managers could save themselves from this bondage only by introducing into them such rules and observances as would prevent the clergyman from complaining of their being destitute of proper religious instruction.

So far the Dissenters have, in our view, peculiar reason to object to the Bill: but it is said that national education is so great a good, that for the attainment of it they ought to be willing to sacrifice their separate interests. Is it to be taken for granted, however, that Mr. Brougham's is the only practicable plan of public education? Other plans have been suggested which are unexceptionable on the score of religious liberty, and more available as to the end in view. (See *Report of the Parliamentary Education Committee*, and the *Defence*, p. 8, &c.) These ought in decency to be tried in Parliament before the Dissenters are sum-

moned, on pain of being taxed with selfishness, to acquiesce in a measure that is both oppressive and insulting.

The advocates of the Bill seem to think that an Act of Parliament is all that is wanted, forgetting that the act would be only waste paper unless it carried with it the opinions and feelings of the people. A parliamentary enactment may raise school-rooms and salary masters, but it cannot of itself fill the schools. Every one that has been conversant in charitable education knows the difficulty with which the poorest part of the population are brought to consent to the schooling of their children: we have found, in some instances, the inducement of comfortable clothing insufficient. There need the reasonings and persuasions of intelligent and active individuals, at least to set the machine going; but all such voluntary efforts are superseded, not to say spurned, by the projected Bill. Instead of this living machinery, the proposer would introduce an engine of parchment. But, as the author of the *Defence* very wisely remarks, (p. 14,) "Benevolent feelings may be checked, but cannot be created by Act of Parliament."

The clergy are not universally popular, and there would be too great a likelihood of schools under their exclusive management being out of favour with the people. Wherever this should be the case, education would be at a stand. One part of this very Bill of Mr. Brougham's is designed to correct the enormous abuses that have crept into endowed schools, which have been chiefly under clerical controul; and what is to prevent the new establishments from sharing the fate of the old? Their poverty! But there may be as much unfair influence, and as much jobbing, in the appointment of an exciseman as in that of a lord of the treasury. The clergyman may choose to have no school at all, unless he can make a certain favourite the master. The Bill invites him to nominate the parish-clerk, and he may insist on this half-laic, half-clerical personage, for the precise reason that under him the boys would not learn too much. Is it uncandid to suppose some of the priesthood inimical to the instruction of the poor? Pamphlets and even sermons might be quoted in which this hostility is avowed. Supposing it then

to exist, the clergyman may stand in the way of a school altogether, or appoint an incompetent master, or fix the rate of quarter-pence so high as to make the school inaccessible to the very children that most want instruction, or introduce such vexatious rules of management as will disgust and turn away the parishioners. But, however useless the new schools might be, they would have the certain effect of breaking up some of the schools that are now conducted on liberal principles with considerable success: these institutions of benevolence are supported with difficulty, and an education-tax would diminish voluntary subscriptions on their behalf, and the compulsory schools would draw off from them so many of the children as to make the *cheap* education of the remainder impossible.

Mr. Brougham's Bill contemplates only one sex in children. For the education of girls it makes no provision whatever. Yet if morality and religion be the objects of education, is it of no moment to train the characters of those who, as mothers, have the greatest influence over the mind in the most ductile season? If the care of girls may be remitted to individual benevolence, so, we conceive, might that of boys too, under such legislative *encouragements* and *assistances* as have been again and again pointed out.

The spirit of Mr. Brougham's Bill is, in our serious judgment, unworthy, not only of himself as a professedly liberal senator, but also of the age in which he and we live. Even in France, under a Bourbon, an attempt to put education into the ecclesiastical trammels, which Mr. Brougham holds to be wisest and best, has totally failed. But the attempt was there made, not by any statesman of reputed comprehension of mind, but by the Catholic clergy. (*Defence*, p. 35.)

We can add only a word or two on the pamphlets whose titles stand at the head of these remarks. The *Observations* contain a series of calm but close reasonings: it is hardly possible for a Dissenter to read them and not be convinced of the injurious tendency of the proposed Bill with regard to religious liberty. The *Defence* is from an equally able, if not from the same pen, and fully answers and exposes

the Edinburgh Review, which, with memorable brevity of wisdom, decried in August last the very principle of education which in May of the same year it had highly extolled. A better advocate than this anonymous writer, the "British and Foreign School Society" cannot desire; and we trust that whatever be the fate of Mr. Brougham's Bill, the friends of universal education will still more zealously support an institution which is opposed and vilified by a certain class of politicians in pretty equal proportion to the sum of good which it is effecting throughout the world. The *Brief Reply* is not to be placed on a level with the foregoing pamphlets, but it has the merit of generous zeal for the interests of the human race, and of disdain of sectarian prejudices and passions. It is in answer to a "Letter" full of the cry, "The Church is in Danger." The Letter-writer, "the Rev. Richard Lloyd," is, to use his own words, quoted by Mr. Shepherd, (p. 35,) one of those "honourable and worthy characters" who have "of late been led to look back with *complacency*, and even with *preference*, to *former days of ignorance* and comparative simplicity:" and to such persons as this, Mr. Brougham would commit the work of popular education, at the same time accusing those that object to his selection of education-trustees, of turning their backs upon the agents expressly raised up for the office by Providence!

ART. V.—*The Christian Reflector, and Theological Inquirer*. Vol. I. 8vo. pp. 256. Liverpool, printed by F. B. Wright: sold by D. Eaton, London.

THIS work was published in cheap numbers and is still continued. Its design is to furnish those that have not access to a variety of books with short expositions of Scripture and essays on Evangelical truth. The publication is accommodated in some measure to the local controversies in the town of Liverpool, but the greater part of the contents is interesting to readers in general.

The following melancholy anecdote, copied from an American Journal into the *Traveller* English newspaper, had escaped our notice:

"The Western Reserve Chronicle of Ohio, of the first ultimo, gives a distressing account of the death of three only children of Mr. and Mrs. Stone, of Kinsman in that State, who were drowned by the hand of their mother. The circumstances are peculiar and were communicated for publication by a Clergyman.

"Mr. and Mrs. Stone possessed amiable dispositions, sustained unblemished characters, and had lived together in the utmost harmony. During a late revival of religion, Mrs. Stone was awakened, and supposed she had experienced a change of heart. Soon after, however, she settled down in a state of grief and melancholy, and declared that she had committed the unpardonable sin. Under this impression and believing that if taken off at their present tender age, the children would be happy, and believing also that having committed the Unpardonable Sin, no injury would follow to herself—while her husband was gone to Meeting on Sunday, the 14th day of May, 1820, she drowned the little innocents in a spring, about three feet deep.

"The verdict of the Coroner's Inquest was, 'Drowned by the mother in a fit of insanity.'"—P. 187.

The Editors have given us some interesting passages from Mr. Southey, the Poet Laureate's "Address to A. S. Cottle, on publishing his translation of Icelandic Poetry:"

"———" 'Twas a strange belief!
And evil was the hour when men began
To humanize their God, and gave to stocks
And stones the incommunicable name.
It is not strange that simple men should rear
The grassy altar to the glorious sun,
And pile it with spring flowers and summer fruits,
And when the glorious sun smil'd on their rites
And made the landskip lovely, the warm heart
With no unholy zeal might swell the hymn
Of adoration. When the savage hears
The thunder burst, and sees the lurid sky
Glow with repeated fires, it is not strange
That he should hasten to his hut and veil
His face, and dread the Dæmon of the storm.
Nor that the ancient Poet, he who fed
His flock beside the stream of Helicon,
Should let creative fancy people earth

With unseen powers, that, clad in darkness, roam
Around the world, and mark the deeds of men.

But that the Priest with solemn mockery,
Or monstrous faith, should call on God to lead

His armies forth, and desolate and kill,
And over the red banners of the war,
Even in the blessed name of JESUS, pour
Prayers of a bloodier hate than ever rose
At Odin's altar, or the Mexican,
The victim's heart still quivering in his grasp,

Rais'd at Mexitlis' shrine—this is most foul,

Most rank, most blasphemous idolatry!
And better were it for these wretched men

With infant victims to have fed the fire
Of Moloch, in that hour when they shall call

Upon the hills and rocks to cover them,
For the judgment day is come.

"The Poet eulogizes America, as
——— that happier shore
Where Priestley dwells, where Kosciusko rests

From holy warfare. Persecuted men!
Outcasts of Europe! sufferers in the cause

Of Truth and Freedom! ye have found a home,

And in the peaceful evening of your days
A high reward is yours, the blessedness
Of self-applause.

"He expresses his surprise at the negligence and inattention of men to Christianity.

———" Is it not strange, my friend,
If aught of human folly could surprise,
That men should with such duteous zeal observe

Each idiot form, each agonizing rite
Of Pagan faith, whilst there are none who keep

The easy precepts of the Nazarene,
The faith that brings with it its own reward,

The law of peace and love?—But they are wise

Who in these evil and tumultuous times
Heed not the world's mad business;
chiefly they

Who with most pleasing labouring acquire

No selfish knowledge. Of his fellow-kind

He well deserves, who for their evening hours

A blameless joy affords, and his good works,

When in the grave he sleeps, shall still survive."—Pp. 191, 192.

There is an article, pp. 219—222, on the progress of Unitarianism in America, partly extracted from the *Christian Reformer* and partly original. The Editors say, “a subscription has been commenced at Washington, by THOMAS LAW, (brother to the late Lord Ellenborough and the present Bishop of Chester,) his son JOHN LAW, and several other persons, for the purpose of building a church, sacred to the worship of the *One only God.*” They also furnish us with the following passages from a sermon preached before the “General Assembly of the Presbyterian Church of the United States,” at Philadelphia, in May last, by the Rev. J. H. Rice, D. D. which are the most decisive evidence that has yet come before us of the wide and rapid spread of Unitarianism in America :

“After lamenting the want of attention in the orthodox to make literature subservient to religion; the preacher says, ‘But it deserves particular consideration, that there is a set of men (and they possess great facilities for carrying on their purposes) who are making vigorous efforts to give to the whole literature of the country, a direction in favour of what we do conscientiously believe to be fatal error.’ ‘They expect to occupy the seats of learning and direct the influence of literature.’ ‘And now they are almost continually throwing into circulation something calculated to further their plans, and to give the hue and tone to public sentiment.’

“‘The very circumstance that religion is becoming fashionable is one that may alarm us. We have in this country nothing to bind men to the support of sound orthodox divinity, but a feeling that this system of truth is necessary for the peace and salvation of a sinner. Socinianism is the religion exactly suited to a man who wishes to escape the odium of infidelity, and yet maintain the pride of his understanding, and indulge his favourite inclinations. It will find friends on every side. Its acute and industrious advocates perceive where their advantage lies, and they will make the most of it. The pestilence will spread like wild-fire. At our own doors, and by our own firesides, we shall have to maintain the contest with this most formidable enemy of ‘the faith once delivered to the saints.’ Considering the great extent of country and its population committed to our care, and the smallness of our numbers, it is impossible for us to render personal service every where. It is our duty, then,

to embody our best thoughts and best feelings, and present them to all who can and will read through our country; to address our fellow-citizens not merely in evanescent words, but permanent writings. By zeal, talents and industry combined, we may thus exert a continual influence, may give to ourselves a sort of pluri-presence, that in a considerable degree may compensate for the paucity of our numbers, and the limited extent of our personal exertions. Are these plans visionary? Why should they be thought so? Are we as a body incapable of enlightening the public mind, and giving direction to the public taste? Then certainly we ought, with increasing zeal, to follow the things whereby one may edify another. Is the situation of our country thought to be such, that schemes like these cannot be executed? The energy of Socinianism will shew us the contrary. Are we so divided, so intent on local interests and personal schemes, that we cannot be brought to co-operate with sufficient zeal and perseverance? Then our Jerusalem is, in its present condition, like the ancient city, within which were divisions and contention, while without it was beleagued by Roman armies. I am sometimes afraid, too, that the enemy will succeed; that here the banner of Socinianism will be unfurled, and wave in triumph. Had such fears been expressed in the days of Mather and Elliott, the prophet would, perhaps, have been laughed to scorn. *But look at what was once the scene of their labours, and the theatre of their triumphs. Look at the present state of once flourishing Presbyterian Churches in England! Look at Geneva!* It is necessary that something should be done. As far as the influence of the clergy is separated from the general literature of the country, and it falls into other hands, infidelity, in some form or other, is almost sure to prevail: it will be broad, open, unblushing Deism; or it will try to wear the garb, and assume the port and bearing of Christianity; it will be insinuating and sly; talk much of moderation, while violence is in its heart; and of liberal views, while all its feelings are sectarian; and of the pure morality of the gospel, while it is a very free liver;—and it will misname itself Unitarianism. In some form infidelity will prevail. Aware of this, we ought to go forth in all the strength with which God has endowed us, and all the zeal of which we are capable, and seize on every point which will give us any advantage in the conflict that we have to sustain.’ [Pp. 16—20.]”

—Pp. 220—222.

ART. VI.—*The Warning Voice! A Sermon, preached on Sunday, Dec. 10, 1820, at Waltham, in Surry.* By George Clayton. 8vo. 2nd ed. pp. 62. Black and Co.

WE have here a coarse political Sermon against the study of politics, and a violent remonstrance on behalf of quietness. In a style of vulgar flippancy, and by sad jokes and strained metaphors, the preacher endeavours sometimes to insult, sometimes to ridicule, and sometimes to denounce and proscribe, with what is commonly called Jacobinical fury, all the Reformers of England, including the most exalted in our aristocracy, our wisest and wealthiest commoners, and a large proportion of our educated, moral and religious public. There is, indeed, a marvellous indistinctness even in his satire, but if he do not mean all that we have stated, his oration is sound without sense. Let him attack bad men of all parties, if he please; but let him not, without discrimination, fling his saucy common-places, gleaned from our most depraved and venal journals, at that large body of Englishmen, of every rank and denomination, who, feeling deeply for their beloved country, seek to save it by restoring in a constitutional manner the great political principles on which the Throne and the seats of justice can alone securely rest.

In his "Advertisement," the political preacher betrays an apprehension that his doctrine is not quite English; for he boldly avows, that if he were to *exercise his functions* in Westminster or at Whitehall, he might expose "grievances," and call for a diminution of "the *onerous weight* of civil and ecclesiastical taxation, *under which the nation groans.*" And yet he seems to condemn, almost to future punishment, that part of this "groaning nation" who are legally endeavouring to persuade such as they send to Westminster and Whitehall to relieve this "onerous weight," and to save the people from being ground to dust!

With a higher aim, perhaps, than he chooses to avow, this advocate of social order degrades the pulpit into a vehicle of abuse on those of the other sex that manifest public spirit, or, in the ap-

propriate style of the awkward censor, "the lady-politicians of the *modern day.*" "Happy," says he, "would it be for the country and for the world if every female would *emulate the qualities* of a distinguished character of former times, 'a mother in Israel,' who thus explained her pretensions to Joab, *I am one of those that are peaceable and faithful in Israel.*" (P. 55.) Now, really, there is deep but scarcely concealed Radicalism in this recommendation; for "the mother in Israel" was no other than the *wise woman* (2 Sam. xx. 16—22) who proved her peaceableness and fidelity by using her eloquence to procure the destruction of a troubler of her native city: *Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba, the son of Bichri, and cast it out to Joab.*

We are no friends to turbulent Reformers, but neither are we to the thorough-going, unblushing advocates of *whatever is*; and we deprecate sermons like this, from whichever side they come, as tending to exasperate men's minds, and to prevent those temperate and healing measures by which alone the distresses of the country can be cured or alleviated.

ART. VII.—*The Resurrection from the Dead, an Essential Doctrine of the Gospel: and the Neglect of it by reputed Orthodox Christians an Argument against the Truth of their System.* By Richard Wright, Unitarian Missionary. 12mo. pp. 38. 1820.

IN the design of this little pamphlet there is something of novelty; and the argument is forcibly as well as ingeniously put. We can imagine minds that resist the impression of particular texts of Scripture, but would nevertheless be affected by this reasoning from the undisputed object of the Christian revelation, and by the contrast here exhibited between apostolic and modern sermons; and therefore we cordially recommend Mr. Wright's tract to the perusal of intelligent and candid persons of "reputed orthodox" predilections and partialities.

CRITICAL NOTICES OF NEW PUBLICATIONS.

ART. I.—*Essays and Sketches on Life and Character*. 12mo. pp. 254. 2nd ed. Longman and Co. 1821.

IT is generally known that the author of this little volume is Lord John Russell. In the first edition, the work bore the fictitious appearance of "Papers by a Gentleman that had left his Lodgings," but the fiction answering no end whatever, is now properly dropped.

The Essays are worthy of the reputed author; sensible, good-natured, unaffectedly written, and containing some shrewd observations on manners. They betoken a lively regard to pure morals; and the disquisition entitled "State of the English Constitution," breathes the spirit of pure patriotism.

The author speaks, no doubt, from mortifying observation on character in the higher circles, when he says, (p. 200,) "We are apt to despise the South-sea islanders for exchanging their pigs and yams for beads and red cloth; but you see that, for stars and ribands, red, green and blue, the Europeans will truck their fortune, their character, and even their liberty."

He bears a little hard upon *converts* in the following passage, pp. 41, 42: "At first none appear to be more unjustly persecuted than those who change their opinions, either in politics or religion. Reason would teach us that such a change was rather a favourable proof of candour, but experience has shewn that it is so generally the effect of a *want of integrity and principle*, as to justify the saying of a lady of great talents, that *she never could help confounding a convert and a convict*." Whatever be the fair censor's talents, we demur to her wisdom. If all conversion or change of opinion is to be stigmatized, what is the possible use of debates in Parliament and books of argument? Chillingworth changed his opinions to and fro, but he would, in our judgment, betray something worse than the weakness which this conversion and re-conversion may be

thought to prove, who should charge that admirable man with "want of integrity." But the *convert* and the *convict* are a pretty alliteration for a female tongue, and Lord John Russell has quoted the *jeu d'esprit* somewhat too gravely.

ART. II.—*Supplementary Memoirs of English Catholics, addressed to C. Butler, Esq., Author of the Historical Memoirs of the English Catholics*. By the Rev. J. M., D.D. F. S. A. 8vo. pp. 338. Keating and Brown. 1820.

THE Rev. J. M., is Dr. Milner, the Roman Catholic Vicar Apostolic. From his well-known learning and talents, we expected under the above title a very different and far more valuable work. The "Supplementary Memoirs" are in fact occupied almost entirely with the squabbles of the Catholic body, uninteresting and nearly unintelligible to the Protestant reader; and the Vicar Apostolic seems in compiling them to have had no higher object in view than to *run down* the literary and even moral character of Mr. Butler, whose instructive and liberal work received our commendation [XV. 48—51]. Some of his charges against this gentleman are of a very grave character, but Dr. Milner furnishes us with a decisive proof of the value of his assertions in the following passage, which we shall quote without any other comment than the expression of a wish that the reader would refer to the letters alluded to, inserted in our XIVth Volume, pp. 707—712:

"A certain advocate of impiety, by name Aspland, defending his friend Carile in *The Times* newspaper of last November, appeals with high praises to Mr. C. B.—'s theological works, and particularly to his new Apostles' Creed of eleven articles, published in his *Confessions of Faith* and his *Life of Fenelon*."—*Note*, p. 194.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Specimens of the Russian Poets, with Preliminary Remarks and Biographical Notices. Translated by John Bowring, F. L. S. 12mo. 8s.

The Speeches of Sir Samuel Romilly in the House of Commons, with a Memoir of his Life, collected and arranged by William Peter, Esq., with a fine Portrait by Reynolds, after a painting by Sir Thomas Lawrence, R. A. 2 vols. 8vo. £1. 6s.

Vindiciæ Britannicæ : a Vindication of the People from the Charge of Blasphemy, and a Defence of the Freedom of the Press. In Six Letters addressed to W. Wilberforce, Esq., M. P. By Christophilus. 4s. 6d.

Picturesque Piety; or Scripture Truths, illustrated by 48 beautiful Engravings, with an Original Poem to each, and an Address to Parents. By the Rev. Isaac Taylor, of Ongar. 2 vols. half-bound. 6s.

Histoire de la Secte des Amis, suivie d'une Notice sur Madame Fry, et la Prison de Newgate à Londres. Par Madame Adèle du Thou. 5s.

The Spirit of Despotism, a new edition. 8vo. 1s. 6d.

A Christian Biographical Dictionary, containing an Account of the Lives and Writings of the most distinguished Christians and Theologians of all Religious Denominations and in every Nation, from the Commencement of the Christian Æra. By John Wilks, Jun. 12mo. 9s.

Memoirs of the Rev. Mark Wilks, late of Norwich. By His Daughter. 7s. Portrait.

Miraculous Prophecies and Predictions of Eminent Men, from the Earliest Records. 5s.

The History of Seyd Said, Sultan of Muscat; together with an Account of the Countries and People of the Shores of the Persian Gulph, particularly of the Wahabees. By Shaik Mansur, a native of Rome, who, after having practised as a physician in many parts of the East, became Commander of the Forces of the Sultan of Muscat, against the Geovas-seom and Wahabee Pirates. 12s. extra boards, with a Plan.

Travels in various Countries of the East, being a Continuation of Memoirs relating to European and Asiatic Turkey, &c. Edited by Robert Walpole, M. A. 4to. £3. 3s. Plates.

The Bioscope; or, Dial of Life explained. By Granville Penn, Esq. 12mo. with a Plate. 12s.

The Life of the late George Hill, D. D., Principal of St. Mary's College, St. Andrews. By George Cook, D. D., F. R. S. E. 8vo. 10s. 6d. Portrait.

The Life of Sir Thomas Bernard, Bart. By the Rev. James Baker, his Nephew and Executor. 8vo. 8s. 6d. Portrait.

One Hundred and Twenty-six Sepulchral Mottoes; consisting of Original Verses for Epitaphs. 4s.

An Illustration of the Liturgy of the Church of England, including an Exposition of the Athanasian Creed, shewing its Scriptural Foundation, &c. With an Appendix, Historical, Critical and Practical. By T. Pruett, Curate of Dursley, Gloucestershire. 2 vols. Royal 8vo. £1. 14s.

A General History of the House of Guelph, or Royal Family of Great Britain. With an Appendix of Authentic and Original Documents. By Andrew Halliday, M. D., Domestic Physician to His Royal Highness the Duke of Clarence. 4to. £2. 10s.

Zoophilos, or Considerations on the Moral Treatment of Inferior Animals. By Henry Crowe, A. M.

A Catechism of Political Economy. By Jean Baptiste Say, Professor of Political Economy at the Royal Athenæum of Paris. Translated by John Richter. 6s.

Observations on Mr. Brougham's Education Bill, shewing its Inadequacy to the End proposed, and the danger that will arise from it to the Cause of Religious Liberty. 8vo. 6d.

Plain Thoughts on the Abstract of Mr. Brougham's Education Bill, humbly submitted to the Consideration of the Legislature. By a Plain Englishman. 1s.

A Brief Reply to the Rev. Richard Lloyd's Letter to a Member of Parliament on the dangerous Defects of the British and Foreign Schools, &c. By James Shepherd, Treasurer to the City of London Royal British School, for Educating Three Hundred Boys, in Harp Alley, Fleet-market.

Vindiciæ Hebraicæ; or, a Defence of the Hebrew Scriptures, as a vehicle of Revealed Religion; occasioned by the recent Strictures and Innovations of Mr. J. Bellamy, and in Confutation of his

Attacks on all preceding Translations, and on the Established Version in particular. By Hyman Hurwitz. 8vo. 9s.

A Reply to the Economists, in Defence of the Answer to Mr. Malthus's Essay on Population. By William Godwin. 8vo. 1s.

Thoughts on the Criminal Prisons of the Country, occasioned by the Bill, now in the House of Commons, for Consolidating and Amending the Laws relating to Prisons; with some Remarks on the Practice of looking to the Taskmaster of the Prison rather than to the Chaplain, for the Reformation of Offenders, and of purchasing the Work of those whom the Law has condemned to Hard Labour as a Punishment, by allowing them to spend a Portion of their Earnings during their Imprisonment. By George Holford, Esq., M. P. 8vo. 2s.

The Exclusion of the Queen from the Liturgy, historically and legally considered. By a Barrister. 2s.

A View of the Sovereign Power, and of the Statute Law, on the Question of the Omission of the Queen's name in the Liturgy of the Church of England. 1s.

Nuptiæ Sacræ; or, An Inquiry into the Scripture Doctrine of Marriage and Divorce. 8vo. 5s. 6d.

Memoirs of the Life of Anne Boleyn, Queen of Henry VIII. By Miss Bengier. Small 8vo.

The National Joy on the Abandonment of the Bill of Pains and Penalties, vindicated, in a Letter to a Friend. By John Walker, LL.B., Vicar of Hornchurch, Essex, and late Fellow of New College. Second edition. 1s.

Baptism.

Thoughts on the Essential Requisites for Church-Communion, Baptism and the Lord's Supper, as they stand connected with Christian Missions: being an Examination of the Sentiments of the Rev. S. Greatheed, F. A. S.; to which are added, some Miscellaneous Essays. By W. Moorhouse, Jun. 4s.

A History of the Baptized Church meeting at Shortwood, in the Parish of Horsley, Gloucestershire, read at a Centenary Commemoration of its Establishment. By William Winterbotham. 8vo. 9s.

Sermons.

On Infidelity. By the Rev. Andrew Thomson, M. A., Minister of St. George's, Edinburgh. 18mo.

Theology Explained and Defended, in a series of Sermons. By the late Timothy Dwight, S. T. D. LL.D., President of Yale College, in America. 5 vols. 8vo. £3. 10s.

On the Christian Faith and Character.

By the Rev. John Bird Sumner, Prebendary of Durham, and Vicar of Mapledurham, Oxon. 8vo. 10s. 6d.

On the Beatitudes, &c. By the Rev. D. S. Wayland, M. A., Vicar of Kirton in Lindsey. Vol. II. 8vb. 10s. 6d.

Two Discourses on the Unity of the Church, its Divisions and their Removal. To which is subjoined, A Short View of the Plan of Religious Reformation, originally adopted in the Secession. By Thomas M'Crie, D. D., Minister of the Gospel, Edinburgh. 12mo.

For Domestic Use; intended to inculcate the great Practical Truths of Christianity. By William Bishop, M. A., Rector of Upton Nervet, Berks. 10s. 6d.

Single.

The Wisdom and Benevolence of the Deity in the Ordination of Death. A Discourse, occasioned by the Death of the Rev. Thomas Howe, delivered at Bridport, November 26, 1820. By T. Southwood Smith, M. D. 1s. 6d.

The Residence of God in the Church, preached at the Opening of the Poultry Chapel, by the Rev. J. Clayton, Senior. 1s. 6d.

Christian Loyalty (as taught by St. Paul) acceptable to God and beneficial to Mankind, preached in the Parish Church of Wooburn, Bucks, November 12, 1820, By the Rev. Thomas Mortimer, Curate. 1s.

Attention to the Origin and Design of the Gospel recommended, including Observations on the Doctrine of Imputed Righteousness, preached at Whitehaven, July 14, 1820, at the Visitation of the Bishop of Chester. By William Ainger, B. D. 1s.

Preached at Lambeth, November 12, 1820, at the Consecration of the Right Rev. William Carey, D. D., Lord Bishop of Exeter. By the Rev. Edmund Goodenough, D. D., Head Master of Westminster School.

National Gratitude enforced: a Sermon on the Relinquishment of the Bill of Pains and Penalties against Her Majesty, preached at the Independent Chapel, Chalford, Gloucestershire, Nov. 26, 1820. By S. Nicholls. 1s.

"Go and Sin no more:" preached Nov. 26, 1820, at the Evening Lecture in the Parish Church of Sittingbourne. By J. Hodgson, B. A., of Trinity College, Perpetual Curate of Oure, in Kent, and Chaplain to Lord Harris. 8vo. 6d.

Christ Anointed to preach the Gospel to the Poor, preached in St. Paul's Cathedral, December 10, 1820. By J. T. Barrett, D. D. of Peter's College, Cambridge. 6d.

OBITUARY.

The Rev. Dr. JAMES LINDSAY.

To none of our readers scarcely will the melancholy intelligence be new, that the world has been deprived, by an awfully sudden death, of this distinguished friend of truth and liberty. Hereafter, we shall endeavour to do justice to his manly and generous character: at present, we must confine ourselves to the circumstances of his death and interment.

On Wednesday, the 14th instant, the Dissenting Ministers of the Three Denominations had assembled to receive the Report of a Committee previously appointed to consider and watch the progress of Mr. Brougham's Education Bill. There were probably fifty in number. Dr. Rippon was in the chair. The business was opened by Dr. Rees, the chairman of the Committee, who related the substance of a conversation with which Mr. Brougham had favoured the Committee, we think the preceding day. He was followed by Mr. Innes, another member of the Committee, who corroborated Dr. Rees's statements, and added other particulars. It being known that Dr. Lindsay differed in some degree from most of his brethren with regard to the magnitude of the evil involved in the Bill, there was now a general, but friendly call, upon the Doctor, who was also on the Committee, to explain his sentiments. This wish expressed by the Body, proceeded from that cordial respect which they universally entertained for him, and which his uniformly frank and courteous manners never for a moment permitted any difference of opinion to lessen. He rose and spoke with great ability, and with some animation, though not in our judgment with quite his usual energy, for about ten minutes. He did not defend Mr. Brougham's Bill, as has been reported, but maintained that some of its clauses were highly objectionable, and pledged himself to unite with his brethren in an honourable and candid opposition to them: he stated most clearly, however, that such, in his opinion, was the power of education over error and injustice, and even over whatever might be faulty in the plan of education itself, that he would rather have the Bill as it was than risk the postponement of a scheme of national education to an indefinite period. At the same time, no one could have gone farther than he went in

disclaiming all approbation of national religious establishments, and in asserting the principles of Nonconformity. He expressed a more than ordinary warmth of esteem for his brethren around him, and especially for the venerable Dr. Rees, who, he said, would have swayed his mind somewhat differently on the question, if he could have allowed himself to be determined by any authority whatever. He sat down, declaring that he would go with the meeting as far as he could, and that when he could go no further he would make no opposition, but cheerfully yield to the decision of the majority. Mr. Clayton then spoke for two or three minutes, and Dr. Waugh for about the same time. Something dropped by this last gentleman, led Dr. Rees to rise again to explain the *principle* of the Bill, which was not education simply, but education under ecclesiastical patronage. At this moment, the eye of the writer met Dr. Lindsay's, and he assented by a decisive motion of the head to Dr. Rees's explanation, saying, without rising from his seat, "Certainly, I admit it: that is the principle of the Bill." These were his last words. After Dr. Rees had made one or two remarks, and Mr. Innes had thrown in an explanatory sentence, the Secretary, Dr. Morgan, was proceeding to read a series of resolutions proposed by the Committee to the adoption of the meeting, and had advanced to the fourth or fifth, when the attention of the persons around Dr. Lindsay was attracted by a sort of groan, three times repeated. They found him inclining forward on his walking-stick, and on lifting him up, perceived that he had been seized with a fit. A slight convulsive motion of the head and face was observed by the gentleman nearest to him. He was instantly carried into the inner library, and within five or six minutes medical aid was procured; but in vain: pulsation had ceased, and the spirit had fled. Till long after his death was matter of certainty he continued to be surrounded by his sorrowing brethren, one of whom, Dr. Waugh, offered up on the occasion a solemn and deeply impressive prayer to the Almighty.

The shock of this calamity put an end to the business of the meeting; and as soon as the persons present could compose themselves sufficiently to recollect what had passed before their lamented brother's seizure, they congratulated each

other that not the least deviation from urbanity or friendship had taken place in the conversation in which Dr. Lindsay had shared, and, in fact, that no single expression had been uttered which even now any one of the speakers would have wished to retract or alter.

In this public manner did this public-spirited man breathe his last. Such of his brethren of Dr. Williams's Trust as were present, authorized the family of the deceased to make use of the Library-house for the funeral obsequies, and individual ministers of the Three Denominations expressed their wish to follow the remains of their departed brother to the grave. The body lay at Red-Cross Street until Friday, the 23rd instant, when it was removed for interment to Bunhill Fields. The procession consisted of nearly fifty coaches, of which several were the private carriages of his friends, and six were filled by former pupils of the excellent man now carried to his long home. The concourse of people was very great, both around the library and in the burial-ground. The corpse was preceded by Dr. Rees and Mr. Barrett: the latter delivered an appropriate address and prayer at the grave. The pall was borne by the following ministers of the Presbyterian body, according to seniority: Mr. Belsham, Mr. Coates, Dr. T. Rees, Mr. Aspland, Mr. Fox, and Mr. Mallison. Then followed the family: after whom came the personal friends of the deceased, the members of his congregation, (about 80 in number,) and ministers of the Three Denominations. More genuine honour was never paid to any man's memory; and in this rarely-witnessed deep and general expression of respect was remarkably exemplified Dr. Lindsay's own favourite principle, laid down in the preface to his sermons, (see Mon. Repos. XV. 37,) "that in the end firmness and consistency will secure more esteem even from those to whom we refuse to yield, than the sycophancy of those despicable characters, who become all things to all men for the sake of popularity or filthy lucre."

Dr. Lindsay was in his 67th year, and had been upwards of thirty-five years minister of the Presbyterian congregation in Monkwell-Street. Four daughters survive him.

We lament to announce the death, after a short illness, on the 18th inst., of the Rev. WM. BLAKE, of Crewkerne, Somerset. Some correspondent will, no doubt, furnish us with further particulars of this exemplary Christian minister.

1820. April 2, at *Castle Howard, Ireland*, WILLIAM PARNELL, Esq., M. P. Mr. Parnell was distinguished in private society for the amiableness of his manners, and for the suavity and intelligence of his conversation. He deservedly ranked high in letters and in politics for his general acquirements, but more especially for his writings, "The Causes of Popular Discontents in Ireland," and "The Apology for the Catholics:" works which have been greatly esteemed by the highest authorities for their elegance of style, the statesmanlike principles which they enforce, and the pure patriotism of the author. Had Mr. Parnell lived, the attention which he was in the habit of giving in Parliament to Irish affairs would have been productive, ere long, of lasting benefits to his country. Time only was wanting to enable him to give effect to those plans, which had been his constant study from his earliest years, for relieving Ireland from her grievances, and for ameliorating the condition of all classes of her people, in wealth, in manners, and in morals. The following lines are from the poems of the late Mrs. Henry Tighe:

To. W. P., Esq. Avondale.

"We wish for thee, dear friend! for
summer eve
Upon thy loveliest landscape never cast
Looks of more lingering sweetness than
the last;
The slanting sun, reluctant to bereave
Thy woods of beauty, fondly seemed
to leave
Smiles of the softest light, that slowly
past
In bright succession o'er each charm thou
hast
Thyself so oft admired. And we
might grieve
Thine eye of taste should ever wander
hence,
O'er scenes less lovely than thine
own; but here
Thou wilt return, and feel thy home
more dear,
More dear the Muse's gentler influence;
When on the busy world, with Wisdom's
smile,
And heart uninjured, thou hast gazed
awhile."

1821. Jan. 5, at *Blandford*, in the 88th year of his age, the Rev. HENRY FIELD, who had been engaged in the ministry at that place for a period of 67 years, and was regarded as the father of the Dissenting ministers in the county of Dorset.

Jan. 7. In Holles Street, Cavendish Square, in the 79th year of her age, Mrs. ANNE HUNTER, widow of that distinguished physiologist, John Hunter. She was the eldest daughter of Mr. Robert Home, an eminent surgeon, first in the army and latterly at the Savoy. To her we are indebted for many popular lyric effusions—the stanzas “On November, 1784,” (inserted in our XIVth Volume, p. 636,) “Queen Mary’s Lament;” “the Death-song of Alknomook, the Indian Warrior,” &c. When Haydn passed a season in London, Mrs. Hunter became the Muse of that celebrated composer; and his beautiful Canzonets were composed on words which she supplied. Most of these are original, and particularly the pathetic song of “My mother bids me bind my hair;” first written as accommodated to an air of Pleydell’s; and then beginning with what is now the second stanza, “’Tis sad to think the days are gone.” The elegant authoress collected her poems in a small volume, published about twenty years ago. She lived in retirement, but enjoyed select literary society. Her character is highly, and we believe deservedly eulogized, by such as had the honour of her acquaintance.

Feb. 2, at *Taunton*, in the 83rd year of her age, Mrs. ELIZABETH HURLEY. In early life she was connected with the Calvinistic Baptists, but on subsequent reflection was induced to forsake their communion, and became a decided Unitarian. She was, during a long course of years a regular attendant on the ministry of the Rev. Dr. Toulmin. Her religious faith was adorned by a consistent life, and numerous were her acts of disinterested kindness and generosity; but to publish her virtues now would be little consistent with her wishes and the modest retirement of her life. “Her record is on high.” May those who have had the benefit of her example, emulate her virtues; and may he who has ever experienced from her more than parental kindness, and who now pays this humble but sincere tribute of respect to her memory, fulfil the pious wishes and prayers of her who was his best, his earliest and his dearest friend.

O. J.

— 7, in his 55th year, at *Lichfield*, the venerable and Rev. EDMUND OUTRAM, D. D., Archdeacon of Derby, Chancellor and Vicar-General of the Diocese, Canon, Residentiary Prebend, and Treasurer of the Cathedral, Lichfield, Master of St.

John’s Hospital, Domestic and Examining Chaplain to the Bishop, a Magistrate for the counties of Warwick and Stafford, and Rector of St. Philip’s Church, Birmingham. Whilst conversing with a pensioner of St. John’s, he was suddenly seized with an affection in his head which baffled the aid of medical skill in the space of half an hour. The general regret expressed on this melancholy occasion is the best testimony to the distinguished worth of this excellent man, for it may with great truth be said, that few persons have possessed, in so high a degree as Dr. Outram, the cordial esteem and respect of every class of his neighbours and of every variety of religious denomination among us. To the attainments of an excellent scholar were added the urbanity of the gentleman, and the mild and conciliatory spirit of the Christian minister: though decidedly attached to our established institutions in Church and State, he appears to have acted under the influence of that divine injunction, “If it be possible, as much as lieth in you live peaceably with all men,” and, therefore, on all occasions he manifested a due respect for the temperate and conscientious expression of opinions from which his principles compelled him to dissent. In the maturity of his years, possessing high and influential stations—ready, as far as his health would allow him, to every benevolent work—beloved and venerated by his parishioners, and deeply lamented by all. The public and personal virtues of such a man as the late Dr. Outram will long be remembered in this place; they are his best relics, and they will then be most honoured by his survivors when contemplated by them as models for imitation.

— 9, in his 60th year, the Rev. Dr. NICOL, upwards of 25 years minister of the Scots Church, Swallow Street.

— 11, at *Richmond*, aged 90, Mr. ADAM WALKER, the late celebrated lecturer in experimental philosophy. His ingenious mind was ever active in the pursuit of science, and his original invention of that beautiful machine the Eidouranion or Transparent Orrery, and the Celestina, the great revolving lights on the Isle of Scilly and Cromer, by which, under Providence, thousands of lives and property have been saved, the warm air-store under the House of Lords and Italian Opera-house, the present mail-coach, &c., still remain as proofs.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

The Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales was held at Aberdâr, Glamorganshire, on Thursday the 28th of December, 1820. Two discourses were delivered at the place of meeting in the evening of the day preceding; one by Mr. J. Griffiths, of Llandyfaen, Carmarthenshire, from 2 John 9; and the other by J. James, of Gelli-Onnen, Glamorganshire, from 1 Tim. i. 15, and the introductory service of reading and praying was conducted by Mr. Wm. Williams, of Blaen-y-gwrach, Glamorganshire. The hymns were all given out by the minister of the place. Mr. Thomas Evans. Mr. J. Davies, of Capel-y-Groes and Ystrad, introduced on the 28th, and Mr. J. Thomas, of Pant-y-defaid, both in Cardiganshire, preached the sermon from John i. 4, and concluded with a short prayer, when the meeting was converted into an open conference, by the unanimous call of Mr. Evans, the minister of the place, into the chair. The question proposed from the chair was, Whether the Person of Christ consisted of two natures? Mr. David John, of St. Clears, spoke at some length, and with general and great approbation, in defence of the negative side of the question, and several others made short observations on the same side, but no one opened his mouth in support of the doctrine of two natures forming the one person of Christ. The meeting was respectably attended, and appeared to afford general satisfaction.

The next meeting is to be held at Wick, Glamorganshire, on Thursday the 26th of April next; Mr. J. Davies, of Capel-y-Groes and Ystrad, Cardiganshire, to preach the sermon, and the Nature and End of Sacrifices is the subject to be discussed at the conference.

J. JAMES.

January 19th, 1821.

Quarterly Meeting of the Presbyterian Ministers of Manchester.

THE Christmas Quarterly Meeting of the Presbyterian Ministers of Manchester and its vicinity, was held at Manchester on the 4th of January, in the Chapel of the Rev. John James Tayler. The Rev. Mr. Brooks of Hyde, performed the intro-

ductory devotional services, and the Rev. Mr. Elliott, of Rochdale, preached the sermon, from Psalm cxli. 5. The preacher expatiated with much interest upon the duty of administering reproof; and particularly enforced its obligation, as a most important, but much-neglected branch of the pastoral character. A select number of friends afterwards dined together, and the afternoon was passed in pleasing and instructive conversation. A new interest seemed to be excited in the support of these meetings, which, it is to be regretted, have been for some time upon the decline, but which, conducted and supported with proper spirit, might be rendered eminently serviceable to the cause of truth and of rational Christianity.

W. H., Sec.

A List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1821.

William Smith, Esq., M. P., Chairman, Philpot Lane; Joseph Gutteridge, Esq., Deputy Chairman, Camberwell; James Collins, Esq., Treasurer, Spital Square; Edward Busk, Esq., Pump Court, Temple; James Esdaile, Esq., Bunhill Row; W. A. Hankey, Esq., Fenchurch Street; David Beran, Esq., Walthamstow; Joseph Bunnell, Esq., Southampton Row, Bloomsbury; John Bentley, Esq., Highbury; William Titford, Esq., Turner Square, Hoxton; James Gibson, Esq., Lime Street, Fenchurch Street; John Christie, Esq., Hackney Wick; William Freme, Esq., Catherine Court, Tower Hill; Robert Wainewright, Esq., Gray's Inn Square; Samuel Jackson, Esq., Hackney; Benjamin Shaw, Esq., London Bridge-foot; Henry Waymouth, Esq., Wandsworth Common; Thomas Wood, Esq., Little St. Thomas Apostle, Queen Street; William Marston, Esq., East Street, Red Lion Square; Joseph Stoward, Esq., Stamford Hill; George Hammond, Esq., Whitechapel; B. P. Witts, Esq., Friday Street; Robert Winter, Esq., Bedford Row; Joseph Benwell, Esq., Battersea.

WE are informed that the Annual Sermon, recommending the Society established for the relief of the *Necessitous Widows and Children of Protestant Dissenting Ministers*, will be preached, on Wednesday the 4th of April, by the Rev.

W. J. Fox, at the Old Jewry Chapel, (removed to Jewin Street, Aldersgate Street). Service to begin at Twelve o'Clock.

ECCLESIASTICAL PROMOTIONS.

The Right Rev. C. M. WARBURTON, D. D., Bishop of Limerick, to the Bishopric of *Cloyne*.

The Rev. T. ELRLINGTON, D. D., to the Bishopric of *Limerick*.

Dr. KYLE appointed the new Provost of the University of Dublin. He was previously a resident fellow of Trinity College.

The Rev. HENRY PHILLPOTTS, Prebendary of Durham, has been presented to the living of *Stanhope in Weardale*, in that diocese, *vice* Hardinge, deceased; and the Bishop of St. David's (Dr. BURGESS) succeeds to the first *prebendal stall*, void by the cession of Mr. Phillpotts; and the Rev. JOHN BIRD SUMNER, M. A., of Eton, to the vacant prebend.

The Rev. H. H. NORRIS, Curate of St. John's at Hackney, to a prebendal stall at Landaff.

The Rev. R. STEVENS, M. A., to be Dean of Rochester in the place of Dr. W. B. BUSBY, deceased.

MISCELLANEOUS.

Proceedings of Royal Society.

SIR HUMPHRY DAVY was lately elected President of the Royal Society, in the room of Sir Joseph Banks, deceased. Lord COLCHESTER, the late Speaker of the House of Commons, was a competitor with Sir Humphry, but the latter obtained a great majority of votes. The Society consisted of 1066 members at the time of Sir Joseph's death.

SIR HUMPHRY DAVY took the chair as President, in the sitting of Dec. 7, and delivered an able and elegant discourse on the objects of the Society, and its relation to other scientific institutions, which he concluded by expressing his confidence that the Fellows of the Royal Society, in all their future researches, would be guided "by that spirit of philosophy, awakened by our great masters, Bacon and Newton; that sober and cautious method of inductive reasoning, which is the germ of truth and of permanency in all the sciences. I trust," he said, "that those amongst us who are so fortunate as to kindle the light of new discoveries, will use them, not for the purpose of dazzling the organs of our intellectual vision, but rather to enlighten us by shewing objects in their true forms and colours. That our philosophers will attach no importance to hypotheses, ex-

cept as leading to the research after facts, so as to be able to discard or adopt them at pleasure; treating them rather as parts of the scaffolding of the building of science, than as belonging either to its foundations, materials or ornaments:—that they will look, where it be possible, to practical applications in science; not, however, forgetting the dignity of their pursuit, the noblest end of which is to exalt the powers of the human mind, and to increase the sphere of intellectual enjoyment by enlarging our views of nature, and of the power, wisdom and goodness of the Author of nature."

Howton Academy.

THIS important institution for the education of ministers in the Independent connexion, educates forty students. Its managers have made an appeal to the public, on the ground of "great inadequacy of funds." They say that "during the last three years, thirty-six valuable ministers have been sent out; and nineteen have, within the same period, been successful in raising new interests in considerable towns, in which new chapels have been, or are soon to be, erected."

Ireland.

AN unusual calm has prevailed for some time in this country, so long agitated with fierce storms and destructive tempests. To what is this owing? In part, we believe, to the wisdom and liberality of the government, and especially to the temper and conduct of the Right Hon. CHARLES GRANT, Secretary to the Lord Lieutenant, and the acting minister for Ireland. This gentleman is the object of virulent abuse to the High-Church party in that country, and a Letter has been addressed to him by a writer under the signature of Anglo-Hibernus, arraigning him of the high crime of associating with the open or insidious enemies of the Established Church, of encouraging all the institutions of the sectaries, and of stretching out the hand of patronage to the Roman Catholics and their priests. The revilings of this Letter, which are eagerly repeated by the Antijacobin Review, are in the highest degree honourable to Mr. Grant. But for them, the attention of the English public would not perhaps have been drawn to his enlightened, liberal policy. In proportion as bigots hate and traduce, candid and impartial men will respect and honour him, and we feel ourselves doing only an act of justice in challenging the gratitude of our readers on his behalf, as one of the benefactors of Ireland.

LITERARY.

Royal Society of Literature.

THIS is a new and somewhat singular institution. More, we suspect, is meant by it than meets the eye. There has been a complaint of the talents employed by the press in opposition to ministers, and this may be an attempt to enlist literature in the service of what is so facetiously called *loyalty*.

The Society is professedly instituted "for the Encouragement of Indigent Merit, and the Promotion of General Literature," and is to consist of honorary members, subscribing members and associates.

The class of honorary members is intended to comprise some of the most eminent literary men in the three kingdoms, and the most distinguished female writers of the present day.

An annual subscription of two guineas will constitute a subscribing member. Subscribers of ten guineas, and upwards, will be entitled to the privileges hereafter mentioned, according to the date of their subscription.

The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the Society.

His Majesty has been pleased to express, in the most favourable terms, his approbation of the proposed Society, and to honour it with his munificent patronage, by assigning an annual sum of one hundred guineas each, to ten of the associates, payable out of the privy purse; and also an annual premium of one hundred guineas for the best dissertation on some interesting subject, to be chosen by a council belonging to the Society.

Ten associates will be placed under the patronage of the Society, as soon as the subscriptions (a large portion of which will be annually funded for the purpose) shall be sufficient, and in proportion as they become so. An annual subscriber of ten guineas, continued for five years, or a life subscription of 100 guineas, will entitle such subscribers to nominate an associate under the Society's patronage, according to the date of their subscription.

The associates under the patronage of the King will be elected by respected and competent judges. The associates nominated by subscribers must have the same qualifications of learning, moral character, and public principle, as those who are elected, and must be approved by the same judges.

Every associate, at his admission, will choose some subject, or subjects, of literature for discussion, and will engage to devote such discussions to the Society's memoirs of literature, of which a volume will be published by the Society from time to time; in which memoirs will likewise be inserted the successive prize dissertations.

From the months of February to July, it is proposed that a weekly meeting of the Society shall be held, and a monthly meeting during the other six months of the year.

His Majesty, says the *Gentleman's Magazine*, has intrusted the formation of this Institution to the learned and eminent Dr. THOMAS BURGESS, Bishop of St. David's. Other branches of the Royal Family have become subscribers; ministers give their aid; many of the most distinguished among the clergy concur in promoting the plan; and the leading members of both Universities are among its friends. The funds are already considerable; and his Majesty may be considered as the *personal* as well as Royal Founder and Patron of the Society. The first *Prize Questions* are as follows:

Premiums for 1821 and 1822.

1. The King's Premium of *One Hundred Guineas*, for the best Dissertation on the Age, Writings and Genius of Homer; and on the State of Religion, Society, Learning and the Arts, during that period, collected from the writings of Homer.
2. The Society's Premium of *Fifty Guineas*, for the best Poem on Dartmoor.
3. The Society's Premium of *Twenty-five Guineas*, for the best Essay on the History of the Greek language; of the present language of Greece, especially in the Ionian Islands; and on the Difference between Ancient and Modern Greek.

THE United Body of SCOTCH SECEDERS have commenced a magazine at Glasgow, under the title of "The Christian Recorder." The Prospectus is altogether a manifesto of the church militant. The worthy Scots who compiled it thus speak of a portion of their brethren: "We are sorry indeed to be under the necessity of adding, that those usually known by the name of *English Presbyterians* have long ago forsaken the faith of the gospel, and drunk deep at the streams of the Arian and Socinian heresies." These infallible Presbyterians further promise "the friends of truth" regular bulletins of "the position and strength of the *enemies' forces*, whether under the designation of Heathen Idolaters, Deluded Ma-

homedans, Ignorant and Superstitious Papists; Free-thinking Infidels, or Rational Christians." Still, the aforesaid literary and religious purveyors promise that one part of the work shall be an "Intelligencer;" which metaphorical personage is to "know no party," but is to be "at once a Baptist, a Methodist, a Moravian, a Presbyterian, an Independent, an Episcopalian, and even a Papist and a Unitarian:" yet this creature of fancy and of all religions is to be no better than a spy of the Scottish Burghers and Anti-Burghers; for his spiritual metamorphoses are to be all adopted in order to enable him never to "lose sight of the enemy." *Simulation* has heretofore succeeded in commerce; it may answer with the United Seceders from the Kirk. But we would whisper, if our feeble voice can reach the adventurers, that the English market is overstocked with this species of wares; and that though Scottish literature and science always find their price South of the Tweed, there is no encouragement to the importation of Scottish sectarian bigotry.

new edition of his *Essays on Hypochondriasis and Nervous Affections*.

In the press, *Sermons for Families*, by the Rev. WILLIAM BROWN, of Enfield.

Mr. W. Faux, an English farmer, has issued proposals for publishing the following work:—"Memorable Days in America, being a Journal of Tours, Voyages, Visits and Visitations, made in the Years 1819-20, from England to the United States, principally for ascertaining, by Positive Evidence, the Condition and probable Prospects of British Emigrants, and the consequent Good or Evils of Emigration generally; as exemplified by the Author's Personal Examination of the Enterprize and Economy of M. Birkbeck, Esq., the Flower Family, and other distinguished Refugees. The whole interspersed with Anecdotes and Examples, intended to shew Men and Things as they are in America. To which are added, new and interesting Facts relating to a recent Commercial Intercourse with the Aborigines of the North-West Coast and the Islands of the South Sea."

DR. REID is preparing for the press a

CORRESPONDENCE.

Communications have been received from Messrs. Frend; Thomas Foster; Cogan; M'Cready (of Cork); S. Gibbs (Plymouth Dock); and J. Smethurst; W. J. (Manchester); T. C. H. (Edinburgh); T. F. (Liverpool); Q in the Corner; C. B.; Theophilus (Bristol); E. T.; and G. M. D.

The remarks in the last volume on the *Quakers' Yearly Epistle* have occasioned several Communications to be made to us by members of that denomination, some of which will be inserted in the next number.

We are requested by "The Editor of the Apocryphal New Testament" to say, that he means to propose for the next number some defence of himself, in relation to the animadversions of our Reviewer (pp. 39—41).

Some singular and interesting MSS. of Mr. JOHN FOX's, formerly of Plymouth, have come into our possession, and will be laid before our readers in our successive numbers. Mr. Fox was educated for the ministry amongst the Nonconformists, and was the contemporary and friend of Archbishop *Secker*, Dr. *Chandler*, Mr. *Peirce*, and other eminent men; and the MSS. consist of his own *Memoirs*, written with great liveliness, and containing many curious particulars relating to himself and others; of *Biographical Sketches* of some leading Dissenting Ministers of the West of England; and of *Letters* to himself from *Secker* and *Chandler*.

An Engraved PORTRAIT of the late Rev. JOSEPH BRETLAND, of Exeter, was given with the last number, which we mention lest any of the copies should have been accidentally delivered without it.

Volume XV. may be had of the Publishers in boards, price 18s. 6d.; as may also single Numbers of that Volume, and the preceding Volumes and Numbers which are not out of print. They have also on sale a complete set of the work in half-binding.

Communications are requested to be addressed (*post paid*) to the Publishers only; to whom likewise, or the Printer, ADVERTISEMENTS must be sent and paid for on delivery. The Editor receives no Advertisements.

Monthly Repository.

No. CLXXXIII.]

MARCH, 1821.

[Vol. XVI.]

Memoirs of Himself, by Mr. John Fox, of Plymouth: with Biographical Sketches of some of his Contemporaries; and some unpublished Letters from Archbishop Secker and Dr. Samuel Chandler.

[WE here commence the publication of these interesting MSS., described in our last number (p. 128). Little needs to be said by way of introduction. We can vouch for their genuineness, of which indeed the internal evidence is decisive. Part of them were seen by Dr. Toulmin, through the liberality of Mr. George Cleather, of Stonehouse, near Plymouth; and some use is made of them in his "Historical View of the Dissenters from the Revolution," published in 1814, in one volume, 8vo. (See Appendix, pp. 567—569.) The Doctor says, in a N. B., "Mr. Fox, a native of Plymouth, was a fellow-student with Dr. Chandler and Archbishop Secker, at Mr. Eames's. He was educated for the ministry and preached once; but soon after *lay* (laid) aside the character, and afterwards conformed, as a layman."

The MSS. lay open the origin of the Arian controversy which so deeply agitated the West of England, in the beginning of the last century, and represent the principal actors in it in their undress. They also describe, with great smartness, the characters and manners of the leading Dissenting ministers of that period. The writer's circumstances will account for the jealousy with which he watched the conduct of his brethren, and form an apology with the reader for the occasional severity of his remarks. In our humble capacity of editing the MSS. we incur no other responsibility than that of giving them to the reader correctly. Every one will judge for himself of the justness of the writer's representations.

The descendant of Mr. Fox's, from whom we have received the papers, says of them, "The sphere in which the author moved brought him into close and intimate connexion with two very distinguished characters in the last century, Archbishop Secker and

Dr. Samuel Chandler, with both of whom he carried on a correspondence for some years; and his memoirs of course derive some additional interest from this circumstance. At the same time, it is but justice to him to remark, that great good sense, acuteness of intellect and a purity of style, nearly if not perfectly, equal to that of Addison and Steele, who were his contemporaries, exhibit themselves in every part of them, which with a lively and entertaining manner that seems natural to him, will, it is presumed, render them a pleasing as well as instructive addition to the literary records of the age and country to which they relate."

When we have published the letters from Secker and Chandler, the originals will be deposited in Dr. Williams's Library.

At first, it appeared to us desirable to insert explanatory and other notes upon the memoirs and correspondence, but we found that this would swell the matter too much for the limited capacity of a magazine, and therefore dropped the design. But it has been suggested to us by a respected friend that it would be doing a service to the public to collect the whole of the papers, when they shall have been inserted in our successive numbers, into a separate volume. Should we feel authorized to take the advice, notes will then be necessary, and with a view to the preparation of them, we invite communications from our correspondents on the names which occur and the facts which are related in the series of papers. ED.]

MEMOIRS.

I DO not write these memoirs from any principle of vanity, or because I think them to be of consequence to mankind. I write them partly for amusement, and for the pleasure of recollecting some passages in my life

which are very agreeable to me; and partly to let the person that comes after me know in what manner some of my time was spent, and what sort of men I was concerned with in spending it; by which my intention is to shew, how difficult it is to be an honest man in any party of religion, as a party, and how few can be said to deserve that title, of whom such party is composed.

The great zeal which my father ever expressed for Dissenters, and the great opinion he entertained of Dissenting ministers, were the causes of my being educated as I was. He devoted me to the ministry from an infant; and when I consider, that he himself was brought up in all the common prejudices against the Establishment, I do not wonder at it. His mother lived in Somerset, and was some time an eye and ear-witness of the cruelties which King James's men used towards the remains of Monmouth's foolish rebellion. This had the same effect on her, as it has on mankind in general, whose opinions and prejudices, right or wrong, are always heightened and confirmed by persecution and ill usage. Besides, he was always very fond of entertaining these ministers, who neglected no opportunities of encouraging his resolution, and by a little flattery persuaded him that I might prove a credit to the cause and an ornament to the profession.

I was first sent to Tavistock school, which had at that time a good character. Here I remained two years, and learnt Helvicius,* Ovid and Virgil. I was then called home, and placed with old Mr. Bedford, with whom I staid till I was thought fit for an academy, when I was taken away, and for two or three months afterwards I was invited by Mr. Harding to read over the Greek Testament and Virgil with his son, who was to be sent to the same place. My father took this as a mark of great favour and friendship, and was very generous and liberal by way of acknowledgment, not suspecting that good Mr. Harding had an end of his own in it. But the secret was this. Mr. Harding had brought

up his son in his own taste and manner, that is, he was never allowed to go and play abroad with other boys, he was never sent to any public school, lest he should see bad things, or learn bad words; by consequence all he knew of the world was from his mother and an old nurse, and all his learning was from a father, whom he was taught to admire as an oracle, though at the same time he dreaded him as a tyrant. Thus knowing nothing of the world, it was natural to suppose he would be at a loss how to behave and converse, when he came into it; for this reason I was made acquainted with him. I was to learn and know his temper, and to behave with the same respect to him abroad, as I did to Mr. Harding's son in Plymouth. Neither was this all, for it appeared afterwards, that it was expected that I should in all points yield him the precedence, though we were both entered at the academy together, and though I happened to be the eldest of the two.

In May, 1708, my father went with me to Mr. Hallett's in Exeter. I was then about 15 years of age. Mr. Harding and son went with us, which my father took to be so great an honour, that he defrayed all their expenses upon the road. In less than a month, Mr. Nicodemus began to discover what he expected from me. But he was disappointed. I did not find myself in the least disposed to give up one point to him, and I was luckily encouraged in doing so by all my fellow-pupils. My tutor directed me to construe before him at lectures. I was helped and drank to at meals before him, and on all other occasions treated as the senior, which gave so much offence at Plymouth that it brought his father up to Exeter in a month after our first coming. He was soon after removed to private lodgings, under pretence of having some pimples upon him which required a room and bed to himself. I was three years in going through the several courses of the academy, during which time I led a very reserved and sedentary life. There was something in the country about Exeter which pleased me, and something in the town which I hated, so that I conversed with no creature not belonging to the house, scarce ever went out above twice a-week, and

* Probably, his *Synopsis Historiæ Universalis*. Ed.

then only in an afternoon for a solitary walk, and without any manner of view to a party of pleasure, or to any diversion common for young people to delight in. While I lived here some of us fell into the Unitarian scheme about the Trinity. The first in it was Mr. Joseph Hallett, our tutor's eldest son, who held a secret correspondence with Mr. Whiston, then publishing his "Primitive Christianity." He was a very grave, serious, and thinking young man; he was most patient of study, and read most of any in the house. He had a good judgment and memory, and was very well versed in divinity, morality and such kind of things as most suited him. He turned out afterwards a popular preacher, learned and laborious, and published some things which had much more of clergy than of the mother in them. He had, however, a great propensity to rule and management, and was very careful to maintain correspondencies which promoted these, and made him significant. I was more intimate with him than with any of the rest of the young men, but knew nothing of his notions till our class was lectured on Pictet's chapter concerning the Trinity. He then laid several books upon that subject in my way, which extremely surprised me, for I had always taken this doctrine for an undoubted truth, which was never to be examined or called in question. I remember what startled me most was the famous Mr. Boyse's answer to Emlyn. At that time I had never heard of either of their names, and knew nothing of the prosecution of the latter, or any part of his story, and, therefore, I could not possibly have any bias or prejudice upon me. But the bare quotations which Boyse made from Emlyn, in order to answer him, seemed to strike so strongly, that I began to doubt from that moment, notwithstanding my own natural prejudices and all the art and learning of Mr. Boyse. We were about five or six of us who understood one another in this affair, but we conversed with great caution and secrecy. And from this small beginning sprang the grand quarrel and dispute at Exeter: for the notion by degrees got abroad among some conceited citizens, who perhaps at first talked of more than they understood; then the ministers began to be alarmed, and the danger

of heresy was uppermost with them, not only in their conversation, but in their prayers and sermons. At length, they began to dispute, and consequently to be angry, all which laid the foundation for that war which broke out soon afterwards.

I returned to Plymouth after three years' stay at the Academy, but with no great disposition of being a minister. I now knew the difficulty of subscribing the Thirty-nine Articles. I had seen so much of the ways and practices of the Assembly, that I dreaded an examination. Both these were to be submitted to before I could exercise the function, and for one of my sentiments to do the former seemed to me hypocrisy, and to comply with the latter mean and base. This lay very heavy upon me, for I was obliged to conceal them, partly for fear of the ministers, and partly for fear of my father. I took all opportunities to talk of the unreasonableness of being obliged to subscribe articles of faith made by men, and how hard a task it was for an honest man to tell the world he did believe such articles when in truth he did not, and that though the Church thought it right to impose them in point of policy on its own members, yet I was in doubt how far imposing them on Dissenters was consistent with a toleration, or at least with their principles to subscribe them. My father liked this reasoning very well, as it was an argument against the Church, but when I ventured to speak plainer, and to hint that I could not believe that the sense of the compilers in some of the Articles was agreeable to the Scripture, that for this reason it was not honest to subscribe them, and that if I did not subscribe them I could not be a minister, he began to suspect something, and to be alarmed. And as he had acknowledged what I said was true before he suspected the use I intended to make of it, he became quite out of humour, and made many reflections. He employed every one he could think of to talk to me, and to persuade me. Sometimes he was angry, sometimes he was sorry, at length a coolness ensued, upon which I thought myself ill used, and grew sullen and reserved upon it. Upon the whole, I led a very untoward life, the ideas of which do still make so strong an impression on me that the

remembrance is painful, though so many years are passed away since that melancholy time. Besides these difficulties, I had conceived a great aversion to live in a little country town or village, which must probably have been my case whenever I should take the ministry upon me; and I had observed that the most part which compose such country-meetings were people of mean rank and meaner understandings, with whom to take any pains would be a very heartless and unthankful office. In this very disagreeable state I remained for many months: my father eternally complaining of his disappointment, and sometimes throwing out with heat that I had put him to an extraordinary expense to no purpose. All I durst say for myself was, that I had no objection to being a minister, provided I could be one honestly. This seemed so honest and reasonable, even to several people to whom my father complained, that they told him it was hard and ungenerous to compel me against my judgment, and, as I was told, spoke so much in my behalf, that he was almost angry with them. But all this in the event signified nothing, for he had so long and so much delighted himself with the thoughts of seeing me in a pulpit, and of having me applauded by some favourite enthusiasts, that he could not think of being disappointed with any manner of patience, and though he said but very little, it was easy to see that it made a deeper impression on him than a thing of this kind ought in reason to have done.

While matters stood thus, Mr. Gilling, of Newton, came to Plymouth under a disguise. It seems there was a process out against him for keeping a Latin school contrary to the Schism Act; the bailiffs were looking for him; and he was advised by Counsellor Walrond and others to step out of the way for a few weeks. He came to our house, for he was pretty nearly related to my father. He was soon made acquainted with my affair, and the result of their conference was, that I was to accompany him in a large tour which he was about to take, upon his promise to use all the persuasion he could with me, and to get all the ministers we should fall in with during the journey to do the same. I knew nothing of this bargain at first, and therefore I set out highly delighted with the pro-

spect of an agreeable ramble, and of seeing new things and new places. We left Plymouth in the beginning of March, 1712. We got to Tavistock the first day, and the next day to a farmer's house near Tiverton; from thence we skulked through bye and cross roads to Honiton, and so on till we got clear of the county of Devon, and the bailiffs who were in pursuit of us. The first halt we made was at Dorchester, where Mr. Gilling was acquainted with one Mr. Howell, minister of the Dissenters in that place. Here we spent two or three days very agreeably, for he was a man of good sense and of generous principles. He was easy and genteel in his conversation, well acquainted with mankind and the world, and was well known and respected, and yet the most disagreeable preacher I ever heard in my life. He seemed to think much the same way I did about creeds, articles and high priests, and seemed very far from offering arguments in favour of the ministry. I remember Mr. Gilling preached for him one part of Sunday, and on Monday appeared in the public Coffee in his lay habit and long wig, to the very great diversion of many who had seen him in a different dress and character the day before. From Dorchester we proceeded to Salisbury, where the judges held the assize. Here I was in company with the great Sir Peter King, then Recorder of London. Mr. Gilling was an old friend and acquaintance of his, and he received him as such, for he used him with great freedom and civility, invited him to go and stay at Okeham till his return from the circuit, and gave him his advice relating to his affairs. From hence we soon got to town. Mr. Gilling took a bed with one Batt Parr, a relation, to part of which I was invited, but I did not like this, because I found I was to see and know little or nothing of the town, and be confined very often into the bargain. I therefore inquired out a niece of my mother's, who was married in town, to one Dare, an haberdasher of hats, in Bishopsgate Street. This fully answered my intention, for I found a hearty welcome, had perfect liberty, together with the offer of Mr. Dare's company when and where I pleased. Mr. Gilling could make no objection to this remove, but he seemed con-

cerned because he could not now take me with him to such ministers as he went to see. I remember I visited but one with him during our fortnight's stay, and that was the celebrated Mr. John Shower, who preached at the Old Jewry. Nothing was said during the conference of me, and indeed the state in which country brethren are admitted to audience, and the very short time allowed for it, would not admit of such trifles. I thought the haughtiness which I had seen country ministers express to their juniors was a sufficient indication of their pride, but how was I astonished to behold the state and pride of a London one, who, in the midst of great compliment and external civility, gave all possible marks of a most enormous contempt for such as lived in the country! I remember he made a heavy splutter about his brother Sir Bartholomew Shower, and after making each of us a present of his treatise upon the Sacrament, we were dismissed. Being fully satisfied with this specimen of the ministers, I very decently took my leave of them, and employed the rest of my time in town in court and at theatres. I saw Queen Anne at her chapel, the famous Duke of Marlborough, and several other great personages, and was enabled to form a very different notion of crowned heads and ministers of state from what I had been taught in the country. After a fortnight's stay in London, Mr. Gilling thought himself at liberty to return home, and accordingly we set out for Newton Abbot, where we got safe in four or five days, having seen or met with nothing uncommon in the journey. After we came down, Mr. Gilling invited me to stay some days with him, which I willingly accepted, being very much pleased with the situation and retirement of his house and gardens, as well as with his family and way of living. One day I happened to be in his study, and saw a letter from my father to him lying open on the table, whether placed there by design or left by accident I know not. My curiosity led me to look into it, in hope of knowing what report Mr. Gilling had made of me, and what kind of reception I was to expect at Plymouth. The first passage I saw was about the middle of the letter, which ran thus: "If he continues obstinate, I have lost

all." I was struck with this beyond all imagination; I fancied I read in this, despair, resentment and entreaty; all the tenderness my father had ever shewn me shewed itself in a light I had never seen it, and I was immediately melted into that kind of softness which the *σπργή* is apt to raise on particular occasions. From that moment I determined to be a minister at all events, or without one reflection, and accordingly I hinted to Mr. Gilling that my journey had given some turn to my thoughts about the matter, and that if my father approved of it, I should be glad to stay some time in the country, and prosecute my studies. This message was soon sent, and joyfully received. My request was granted, and I went to Newton in the summer 1712.

And here I must stop to take a little pleasure in reflecting on the most pleasant part of my life. Every thing here suited my taste. The situation of the house and gardens, surrounded by beautiful orchards, all which I could command from my apartment, the charming retired walks, beautiful groves full of singing birds and soft streams and rivulets, and the variety of rural prospects, together with the conversation of a large family, which was an house of great hospitality, the advantage of a great collection of books, both for amusement and instruction, so entirely pleased and possessed me, that I had no desire after any diversion or entertainment besides what I had. I sought after and knew nobody in the town, and though I had a horse of my own, and was but three hours from Exeter, I never rode there once during the three quarters of the year I lived at Newton. I believe the friendship which began to subsist between Mrs. Gilling* and me might in some measure heighten these notions; but, after all, if I know any thing of myself, I could at that time, without throwing in that circumstance, have most willingly spent my days in the way and manner I then lived, and in that charming and delightful retreat.

I remember while I lived here, one Mr. Samuel Adams was ordained at Chudleigh. Mr. Gilling was con-

* Miss Gilling, whom Mr. Fox afterwards married. ED.

cerned in the ordination ; several went over from Newton, and my friend Mr. Joseph Hallett, with some others, came down from Exeter. I staid at home. I thought that too much power was assumed by the ordainers, and had no notion of paying any compliments to them as such, or of giving any countenance to the solemnity ; neither had I any acquaintance with, or value for, the persons to be ordained, one being a conceited enthusiast, and the other of a plain, blundering understanding. Some notice was taken of my absence ; some fancied themselves slighted ; and Mr. Hallett, with whom I then corresponded, wrote to me about it. He had high notions of the ministerial power, and thought that that power was derived from the apostles, who had their commission from Christ, so that his opinion was, that Christ had granted a charter, (that was his word,) by virtue of which all ministers had a commission and power to rule and act in the church as such, at all times and upon all occasions. At that time I believed nothing of this, and therefore I told him plainly, that I thought ministers had no power but what was given them by the people or the laws of the land ; that they were in reality the guides, teachers and servants, but not lords and rulers of the people ; that they were hired and paid as such, at so much yearly, to tell truth and explain the Scriptures ; and that if they were workmen in their way, and understood their business, and knew how to behave with decency and good manners, they deserved respect and a handsome maintenance, but yet I did not see that they were to be complimented as ambassadors, or that they had any kind of credentials to produce which could demand or require any such respect. To this I received a very warm answer. He supposed, he said, I had been reading some such books as the "Rights," and, without entering into the merits of the cause, advised me, with the air of a tutor, to read such answers to them as he directed me to, and, by way of conclusion, he hinted that I had made indecent reflections on the ministry, which he should look upon as a design to break our correspondence. This gave me a mean notion of him, which I had never entertained before. I saw plainly that he loved

power, that he had a disposition for rule and management, and that he only wanted an opportunity to exert himself. But Providence never indulged him in this ; for the Assembly divided before he could get into the saddle, which obliged him to behave better than he would have done otherwise. I answered him with indifference and some resentment, and in short told him, that if friendship was to be broke for difference in opinion ; especially about trifles, that it was worth neither seeking nor keeping. I thought I should have heard no more of him, but he cooled and renewed our correspondence with a very civil letter.

After three quarters of a year's stay at Newton, I returned home. My time was divided between my books and the ministers whose conversation was most agreeable to my father's taste and temper. It had been determined always that I was to live some time in London before I began to preach, that I might have something more than the common education in the Dissenting way, and learn a little more of the world than was usual for such to know. But still subscribing the Thirty-nine Articles lay heavy upon me. I had talked with my father and with as many friends as I could trust, but without any satisfaction. My father did not care what I did ; as long as I got to a pulpit at last, and most who had taken them were sneaks and shuffles, thinking they had given the world full satisfaction for abusing it once very solemnly, by resolving they would not do so a second time. In short, I found that after all the pretences to honour and conscience which Dissenters talked so much of, a man was fully forgiven for being a rogue to promote his interest, and if he was more scrupulous than his neighbours, it was thought an effect of pride and vanity. While things were thus, Dr. Edmund Calamy came into Devonshire, and was at the Exeter Assembly in 1713. He was considered as a head of his party, and taken great notice of ; for, in his *Life of Mr. Baxter*, he had given a large and particular account of all the ministers ejected in King Charles the Second's reign. He was to come to Plymouth. As I was designed for London, my father thought it could not be amiss to shew him some respect, and so he

sent him an invitation by Mr. Enty to lodge with him. I went as far as Newton to meet him, where he was treated nobly, and far beyond what the Doctor expected from a country brother. He moved by slow degrees to Torbay, Dartmouth, Shilston, and thence to Plymouth, where he took up his lodgings at the great inn for all Dissenting ministers, which was at Mrs. Pinson's. While he staid at Newton, Mr. Gilling told him of me, and the Doctor received me with great civility, and made me several offers of his friendship and assistance when I should come to Town. But the chief good he did me was in making me easy about subscribing the Articles. He had been told of my objections, and the difficulty I lay under; upon which he took the first opportunity, when I was alone with him, to tell me, that I need not trouble myself on that head, for, "if I could keep myself to myself," (that was his expression,) there was no occasion of subscribing them at all. None would ever suspect an omission in such a case as this, or think of examining about it: he said it was his own case; he had never taken them, and was never suspected, and that he trusted me with this that I might keep his secret as well as my own. Thus was I at once delivered of an insuperable difficulty, in a manner entirely unexpected and unthought of. My father was overjoyed at it, and did not seem to value any risque of a prosecution, and some there certainly was, notwithstanding I had so great a precedent. And now matters went on smoothly, without any remarkable alteration, till I set out for my residence in London, which was in the beginning of October 1714.

[To be continued.]

Biographical Sketch of J. S. Semler.

(Concluded from p. 72.)

HAVING in a former paper related the principal events of Semler's life, and given a general sketch of his character, and the result of his labours, it remains that we should speak more particularly of his works, in the several departments of theology. It is remarkable, that among the numerous writings of this author there is scarcely one which would give an adequate idea of his merits, or

appear to justify the high station and important influence which we have assigned to him, if the reader knew him only as he appears in his works and did not consider him in reference to his contemporaries. In this respect, his rival Michaëlis has greatly the advantage. The *Mosaic Law*, and the *Introduction to the New Testament*, (we might, perhaps, add the *Questions to a Society of learned men*,) are the pillars on which his reputation rests, classical works in the departments to which they respectively belong, which will preserve his memory to a distant period, as the representative of the theological literature of the eighteenth century. But among the two hundred publications of Semler, (their very number may perhaps be considered as an explanation of the fact,) we look in vain for even a single work so elaborate and perfect as the reputation of the author might lead us to expect. A rich profusion of new and ingenious thoughts is scattered through most of them, but with so little care to arrange and dispose them to advantage, and conveyed in so involved and uncouth a style, that all but the most patient and laborious readers are revolted and wearied, and the praise of what he had discovered or suggested has often been usurped by those whose only merit was that they had clothed his ideas in a more attractive dress. Hence, while every department of theology owes him the highest obligations, the works which originally rendered this service are little read, and few, even of theological scholars, have the evidence of their own experience, for the praises which are bestowed upon him. This disproportion between the literary excellence of his works, and the extensive and important influence ascribed to the author, is owing in part to this, that the press was only one instrument which Semler used for the diffusion of his opinions, and that the change which he accomplished was effected quite as much by his oral instructions as a professor. Of these, it is evident, no trace can remain, but in the memory or grateful testimony of his pupils, and the acknowledgments of contemporaries: the wider the circles have spread, the more difficult must it be to ascertain where the impulse was first given. But the effect of which we are speaking was owing also

in part to the character of Semler, to its virtues and its faults. He was too impatient to submit to the "delay and labour of the file;" too ardent a lover of truth to keep it back from the world, till he could present it in the form best calculated to attract admiration to himself, and connect his own name with his discoveries. We trust that no one will think that we derogate from the respect due to the talents of Dr. Priestley, when we compare him with Semler, in this neglect of the polish of his writings and indifference to merely literary reputation. Had he published fewer works, had his pen been less prompt, wherever error was to be attacked or truth defended, he would have retained a higher permanent rank as an author, but never could have given that powerful impulse to the public mind in his life-time which his unwearied activity and constant readiness for exertion enabled him to produce: and no doubt if the option had been formally presented to him, of incurring the charge of incorrectness, or limiting and delaying the usefulness of his works, while he brought their style and arrangement nearer to perfection, he would have chosen the former part of the alternative with a cheerful sacrifice of fame to duty.

We shall now proceed to speak of Semler's works under the heads of *Exegesis*, *Criticism*, *Ecclesiastical History* and *Dogmatic Theology*, abridging what Eichhorn has said on these subjects in the article referred to in a former number.

As an expositor of Scripture, Semler was the first among the Germans who perceived, in its full extent, the importance of interpreting it *historically*, i. e. according to the sentiments and circumstances in which the authors were placed, the phraseology current in that age and the ideas attached to it. Before him the New Testament had been expounded, as if its authors had attached the same meanings to words, as we do in the present age. It is not meant, that preceding expositors had been so blind, as not to advert at all to the circumstances under which the different books of the New Testament had been written; but none of them had carried this principle far enough, none had perceived that the dress is often Jewish when

the ideas are Christian, and that consequently the expression of them must be completely changed, in order to convey their real and essential meaning in a modern language. Semler himself only gradually became sensible of the extent to which this principle must be applied; in the two first of his paraphrases, that on the Epistle to the Romans (1769) and the first Epistle to the Corinthians, (1770,) it is timidly and partially employed—in that on the Gospel of John, (1771,) it is first applied in its just extent. It was thus that he gave to all the language respecting demoniacs in the New Testament, the explanation of a Jewish mode of speaking respecting a natural disorder—an innovation so bold that even Ernesti, although he favoured many of Semler's opinions, wrote against it. It may easily be judged to what important doctrinal results this principle would lead, in the hands of one so acute and ardent as Semler. Of philological knowledge he possessed an adequate, but not an extraordinary share; not more of Hebrew than was necessary to understand its influence upon the style of the New Testament; and the grammatical part of his notes is the least original and least valuable: what relates to history and antiquities is much more so. He always retained a fondness (derived from the English expositors) for the method of paraphrase, which is unfavourable to accurate grammatical interpretation, by the liberty of diffusion and interpolation which it gives. Semler's style was little calculated for the removal of those faults which are most inherent in this mode of exposition.

In all that Semler has written on the New Testament, we find him bringing forward an hypothesis of his own, respecting the early division of the Christian church into two great schools or parties, of which the Apostles Peter and Paul were respectively the heads, and which continued to exist till the time when the present canon of the New Testament was formed. He thought that the origin of these two schools might be traced to the different modes of preaching which our Saviour himself adopted, according to the capacity for truth which he found in his hearers; with the Jews speaking in Jewish phraseology, with the Hellenists using a freer and bolder tone,

and opposing the comprehensive spirit of his own religion, to the narrow particularity of Judaism. Our four Gospels contain the specimens of the former method; the lost *Ἀπομνημονεύματα* of Marcion appear from hints and fragments to have exhibited the more liberal system. Peter and the other apostles, who confined their labours to the Jews, formed their doctrines upon the model of the former; Paul placed himself at the head of the party which endeavoured to detach Christianity as much as possible from Judaism, (the *σάραξ Χριστός*), and raise the spirit of it (*πνεῦμα Χριστός*) to an universal religion. After the death of the apostles, these parties continued to divide the church, and to rival each other; the school of Paul degenerated into the Gnostic and allegorizing strain, endeavouring to strip Christianity completely of her Jewish garb; and the epistle which bears the name of Barnabas gives an idea of their mode of teaching. The other party, to which the author of the Clementine Homilies belonged, in order to justify their own gross and worldly expectations of a reign of the Messiah on earth, and his speedy appearance to assume it, forged gospels and other works under the names of James, Peter and Thomas. Scandalized at this disunion, and alarmed at its probable consequences, the Christians of the second century devised a plan for removing it: in pursuance of which Peter was represented as having borne a part in the conversion of the Heathens; the author of the Epistles of Ignatius makes Peter and Paul to have preached together at Rome, and Clement, of Alexandria, mentions a discourse of Peter, in which he referred to the words of Paul. This project was in great measure successful, and to complete it, the Catholic Church took upon itself to brand as heretics both those who approached too closely to Judaism, and those who pretended to a higher spiritual knowledge, (*γνώσις*), while Tertullian, in his zeal against this compromise, accuses the Catholic Church of "*corruptionem legis, prophetarum et evangelii*," &c. Even long after, the Montanists retained the ancient freedom of opinion, and separated themselves so much from the other Jewish Christians as to fix the place of the reign of Christ on earth in Asia

and Mysia, and bestow the name of the heavenly Jerusalem on the city of Ardaba. In the settlement of the canon of the New Testament, Semler supposed the four Gospels to have been designed more especially for those who leaned to Judaism; the Epistles of Paul for the opposite party—the Catholic epistles for their union. His speculations upon the origin of the three first Evangelists appear to contain the germ of the system which Eichhorn, Marsh and others have more fully developed in their dissertations upon this subject.

We have undertaken only to state, and not to examine, Semler's opinions, and shall therefore only remark, that he has, to use an expression of Horsley's, "helped out the broken accounts" of the two first centuries with an ample portion of hypothesis. But the history of this period can never be given from positive authority, for want of original materials, and a probable hypothesis is the nearest approach to historical truth that can be made. If, instead of supposing a direct hostility of the two great apostles, a formal separation of their followers, a designed production of writings to favour one side or the other, and a solemn attempt to heal the schism, and unite both in a Catholic church, he had said, that the different education of Peter and Paul led one to contract and the other to extend the scope of the gospel which they preached; that until the destruction of Jerusalem, and for half a century afterwards, the Jewish party still continued strong in the Christian church, and that it was only gradually that men learnt to consider Christianity as something grafted upon and not eradicating Judaism, and Judaism as superseded but not annulled by Christianity, he might, perhaps, equally have explained the phenomena for which he framed his hypothesis, and have avoided the difficulty of there being no trace in ecclesiastical history of the events which he assumes. Gradual changes in modes of thinking are seldom noticed by historians.

Semler's merits were more unequivocal, in respect to the criticism of the New Testament. His master, Baumgarten, had not even a glimpse of its true principles, and Semler, we have seen, began his career by defending the integrity of the common reading in

such passages as 1 John v. 7; Acts xx. 28; 1 Tim. iii. 16. Even where no doctrine of orthodoxy was affected by the change, an attempt to disturb the established text was considered as a dangerous impiety, tending to weaken the authority of the Bible. Wetstein, who had employed great part of his life in collecting MSS., was not guided by any sound principles of criticism in estimating the authority of various readings—he *numbered* MSS. instead of *weighing* them, and did not distinguish between the age of a *copy* and the age of a *text*. Bengel, with a critical apparatus, far less splendid than that of Wetstein, possessed more just principles of criticism; he first perceived that there existed in early times different *recensions* of the sacred text, that the proximate business of the critic was to ascertain how far these coincided or differed, respecting any particular reading, and that one MS., which represents a recension, is equivalent to any number which, belonging to the same recension, make up only one *voice* after all. These principles, timidly proposed by Bengel, adopted by Semler, and applied by him to the copious materials of Wetstein's edition, furnished him with more correct conclusions than Wetstein himself had drawn. In particular, he defended, against the Remonstrant Professor, those MSS. which he had charged with being corrupted into a conformity with the Latin Version, by shewing how improbable it was, that this Version should have been so highly prized in the East, where the Greek MSS. must have been written, as to lead to an alteration of the Greek text to produce a conformity with the Latin; and that the very readings which had fallen under this suspicion were generally less pure Greek, and consequently more likely to be ancient and genuine than those of other MSS., and were confirmed by the concurring testimony of recensions, versions and fathers. This view was at length adopted by all critics; even Michaëlis, who did not like that another should find what he had missed, in the later editions of his Introduction declared himself a convert. Semler's critical principles formed the basis of Griesbach's editions, and in the more systematic form and extended application which he has given them, have met with

the universal approbation of biblical scholars, with the exception of a few, who think that orthodoxy can ill spare the texts which this impartial criticism has pronounced to be corrupt or spurious. In respect to the Old Testament, Semler embraced the critical principles of Richard Simon, but it is not recorded that he added any thing remarkable to them. In his work on the Canon of Scripture, he has endeavoured to correct the inaccurate notions which prevailed on this subject, and to shew that the Jews meant by *canonical* not inspired books, but a collection of national literature of various contents and worth; and the Christians, writings useful to be read in the public assemblies, and tending to promote uniformity of doctrine. To introduce more correct notions respecting inspiration, he translated Kiddell's treatise on that subject from the English. His own opinions were either expressed or conceived obscurely; according to him, the proof of inspiration must, in all cases, be *subjective*, i. e. must exist in the mind of the individual, and consists in his feeling that a particular portion of scripture produces spiritual perfection. Of course, the same passage might be the word of God to one person, and not to another; might by the *objective* proofs of criticism be shewn to be a forgery, and by this *subjective* evidence to be inspired. This seems very like an attempt to retain a term in the theological system, which could not conveniently be banished from it, without connecting any intelligible idea with it.

In *Ecclesiastical History*, the Germans had contented themselves, from the Reformation to Semler's time, with drawing from the stores of the Magdeburgh Centuriators, with little study of the original sources and less philosophical reflection. Semler had always been a diligent student of history, especially during the period of his residence at Altdorf, chiefly, indeed, civil history, but that particular branch of it which is most connected with ecclesiastical history, the history of the middle ages. Baumgarten, when he removed as professor to Halle, assigned him the department of ecclesiastical history as his province, and gave him a compendium of his own, as a guide in preparing his prelections, which Semler, after losing much time and

labour by using it, discovered to be a mere abridgement of Fleury. On this he determined to take no guide; but by the study of the originals form his system for himself. Instead of using them as polemical weapons, to defend the doctrines of the Lutheran Church, as had been the practice of his predecessors, if they had used them at all, he investigated in them the origin of those doctrines which had since been stamped with the character of orthodoxy, and shewed that the fathers had often received as unsuspecting truth, what, in a subsequent age, had been anathematized as heresy; and hence drew an argument for the revival of that freedom of judgment on doctrinal matters which had been enjoyed in earlier ages. In pursuance of this object he printed, in 1775, the letter of Pelagius to Demetrias, and Augustin's censure of it, with annotations, exposing the miserable criticism by which the latter extracted the dogma of original sin from the Latin version, and vindicating the doctrine of Pelagius, as that of all the best expositors before Augustin's time. Among the Latin fathers he made Tertullian the object of his most careful study, as the first great writer of the Latin Church, and model of patristical Latinity, attracted perhaps, at the same time, by a secret sympathy with his bold and ardent genius. He published his works in five volumes, 8vo. in 1770 and the following years. The text has been in some places corrected by the help of the various readings, and the index facilitates the study of the peculiar and difficult Latinity of Tertullian; but it is to be regretted that he did not bestow more labour on his edition, and make it still more useful. In the history of the middle ages he did not confine himself to writers professedly ecclesiastical, but studied the civil historians of the same period, with more diligence than most of those to whose province they belong. The researches, into the history and law of the German empire, into which he had been led at a very early period of his life, had made him familiar with them, and in the middle ages the secular and the ecclesiastical power were so connected, that the study of both is essential in order to understand either. A work of his, entitled "On the proper Use of the Sources of Civil

and Ecclesiastical History in the Middle Ages," (1761,) contains in a short compass the first attempt which had been made to establish any principles of criticism on this important subject. His diligence in studying these authors, whose size and barbarous style is terrific to most readers, makes this part of his ecclesiastical history the most valuable. Generally speaking, this class of his works must not be consulted as a full repository of facts; they are rather extracts and observations relating to ecclesiastical history, than a history itself. What every reader might be supposed to know he passed over, or only mentioned slightly, and he is, therefore, most copious on those ages, in regard to which it costs most labour to ascertain the truth. In these, as in his other works, his want of the graces, and even the necessary perspicuity of style, has given the credit of his thoughts to those who had the art to arrange and clothe them better.

The opinions of Semler respecting dogmatic theology, or the doctrines of the gospel, must of course have been the result of his study of scripture and ecclesiastical history, and it will be evident, from what has been said under these heads, that he arrived at results very different from the doctrines which the confession of a Lutheran church exhibited. It was here, however, that his situation became most critical, and that it was necessary for him to proceed with the utmost caution. Though his criticism shewed those texts to be spurious which are commonly deemed pillars of orthodoxy; though his exegesis explained away the phraseology from which popular doctrines are deduced, and his ecclesiastical history shewed how different the orthodoxy of former ages was from that which in his time passed under the name; still all this, though it excited reasonable suspicion of the unsoundness of his own faith, did not prove it. He could still aliege that he believed the doctrines of the church, upon reasons of his own, or at least challenge his enemies to give a proof that he did not. But when he came avowedly to lecture upon them, he could not so easily avoid laying himself open to censure unless he practised more reserve. "A theological manual," observes Eichhorn, "is not the

proper place for free sentiments, if we would not alter too much at once, or expose ourselves to great inconsistencies. In both cases the innovation strikes as dangerous; the ecclesiastical searcher finds the contraband goods at once, and falls into a rage." Semler's method was, to take the Lutheran confession of faith, and under each article to state its history, its scriptural evidence, its relation to the essence of Christianity, and its importance in itself. He appears to have held the divinity of Christ; other doctrines of the Lutheran Church assumed under his hands a far more mild and rational aspect than before. We have already seen that he sided with Pelagius in the controversy respecting Original Sin, Predestination and Grace; the satisfaction of Christ he represented, not as the effect of the wrath of God, but of the love of the Father and of Christ towards the human race. With whatever caution these improvements were proposed, it is not probable that Semler could have escaped so easily, had not his public life fallen in the reign of Frederic the Great.

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It would have been contrary to all analogy of human nature, if those who had learned from Semler to go so far in rejecting established opinions should have stood still precisely where he did. We do not doubt that he was sincerely a believer in Christianity, which he defended against the attacks of the *Wolfenbüttel* Fragments: yet it is impossible not to perceive, in his language respecting the use of miracles as proofs of a divine revelation, and the unimportance of the historical form of Christianity to those who are capable of entering into its spirit, the germ of the system which has since become so prevalent among his countrymen, in which miracles are altogether discarded, and the events of the gospel history reduced to the level of natural occurrences. This system is little known in this country, and perhaps, since the death of Mr. Tooke, (*Mon. Repos.* pp. 54, 55,) has only one other avowed partizan amongst us. In Germany it still maintains its ground, although it is admitted that the attempts to explain *how* the miracles of the gospel have originated from natural events have failed, and Paulus, who had most distinguished himself in

this undertaking, has suspended his commentary in the middle of John, not finding that popularity as he proceeded which attended his earlier volumes. Believing ourselves that the miraculous parts of the New-Testament history are established by the same rules of evidence as the rest, and that no separation can be made of them, we do not doubt that the theologians of Germany will return from this extreme of scepticism, and only wish that their rulers, who are beginning to be morbidly sensible to the danger of innovation, may leave the truth to take care of itself.

A complete list of Semler's works would be of little use. We shall, however, enumerate the most important of them in each class, according to the order of time.

Vorbereitung zur Theologischen Hermeneutik: 4 Parts, Halle, 1760—1770. 8vo.

Dissertatio de Ætate Codicis Alexandrini, 1760.

Dissertatio de Dæmoniis quorum in Evangeliiis fit mentio. Halæ, 1760, ed. 4to, 1779.

Dissertatio quod Paulus Epistolam ad Hebræos græcè scripserit, 1762. 8vo.

Jo. Jac. Wetstenii Prolegomena in N. T. cum Notis et Appendice, 1764. 8vo.

J. J. Wetstenii Libelli ad Crisin atque Interpretationem N. T. Adjecta est recensio Introductionis Bengelii ad Crisin N. T. atque Ridley Diss. de Syriacarum N. T. Versionum indole atque usu. Pleraque Observationibus illustravit, 1766. 8vo.

Historiæ Ecclesiasticæ selecta capita: Tom. I. II. III. 1767, 1769. 8vo.

Apparatus ad liberalem N. T. Interpretationem, 1767. 8vo.

Paraphrasis Epistolæ ad Romanos, 1769.

Paraphrasis in primam Pauli ad Corinthios Epistolam, 1770.

Q. S. F. Tertulliani Opera. Tom. I. 1770; II. III. IV. 1771; V. 1773.

Commentarii Historici de antiquo Christianorum Statu: Tom. I. Tom. II. Pt. 2. 1771.

Paraphrasis Evangelii Ioannis, Pt. i. ii. 1771, 1772.

Apparatus ad Libros Symbolicos Ecclesiæ Lutheranæ, 1775.

Abhandlung von der freyen Untersuchung des Kanons: Pt. i. 1771; ii. 1772; iii. 1773; iv. 1774.

Paraphrasis 2dæ Epistolæ ad Corinthios, 1776.

Paraphrasis Epistolæ ad Galatas, 1779.

Antwort auf das Bahrdtsche Glaubensbekenntniss, 1779.

Beantwortung der Fragmenti eines Ungenannten vom Zweck Jesu und seiner Jünger, 1779, 1780. 8vo.

Paraphrasis Epistolæ Jacobi cum Prolegomenis, 1781.

Lebensbeschreibung von ihm selbst abgefasst, 1781, 1782. 8vo.

Paraphrasis in Epist. 1 Petri.

Novæ Observationes quibus illustrantur potiora Capita. Hist. Eccl. Christ., 1784.

Paraphrasis in Ep. 2 Petri et Judæ, 1784.

Über historische, gesellschaftliche und moralische Religion der Christen, 1786.

After Semler's death, Nösselt published from his papers,

Paraphrasin in primam Ioannis Epistolam, cum Laudibus Semleri.

He translated from the English, History of the East and West India Companies in Europe, 2 vols.; Lives, from the English Biographical Dictionary, 10 vols.; Sykes on Sacrifices; Sykes' Paraphrase of the Epistle to the Hebrews; Kiddell on Inspiration; Farmer's Letters to Worthington; Townson on the Four Gospels: most of them with notes and additions.

Tribute to the Memory of the late Rev. Dr. James Lindsay.

(Being the conclusion of a Sermon on the *Excellence and Reward of Christian Integrity*, from 2 Cor. i. 12, preached at the New Gravel-Pit Meeting-house, Hackney, on the morning of Sunday, Feb. 25.)

WITHOUT any direct application of this subject, every one that hears me would, I am sure, understand it as applying to a recent and memorable instance of mortality. To this event, I had made up my mind not to refer more particularly in this place than I did in the conclusion of the sermon last Sunday morning; but finding an expectation in some persons that a more particular tribute of respect would be here paid to my revered friend and brother, I could not refrain from indulging in the preceding

reflections on *Christian Integrity*, the reflections which the view of his character most naturally excites, lest I should seem not to participate in the deep feeling at once of regret and of admiration which pervades so large a portion of the public.

The circumstances of Dr. LINDSAY's death have, happily I may say, given a publicity to his character which in the ordinary course of events it might not have obtained, and it is well for the best interests of mankind that such a character should be fully and widely known. The suddenness of his departure was awful, and gave a temporary shock to every feeling of the heart. Yet as an eye-witness of the mournful stroke, I now consider it as a most happy death. It was such a mode of dying, as, in dependence on the Divine will, he had ventured amongst his more intimate friends to declare desirable. It was unattended (as far as spectators could judge) by the smallest sense of pain. The summons found the faithful servant of Christ at the post of duty. He fell in the arms of his brethren, who next to his family enjoyed his warmest affections; and he breathed his last in a place endeared to him by numberless associations of ideas, the very place that, had it been permitted us to choose, we should have selected for his closing scene. There seems a consistency in the order of Providence, that so public-spirited a life should terminate by a public death.

Sudden dissolution is deprecated in the prayers of some churches, on the too rational presumption that all men are not at all times prepared for their final account. In this case, no one could entertain such a fear. Our departed brother had received a warning, if to his truly Christian mind any warning had been needful, in a long and severe illness, from which it appears he had but imperfectly recovered, and his character, always excellent, was ripened by his affliction, and his spirit was prepared for its translation to heaven.

The mind of Dr. LINDSAY was happily formed. His intellectual powers and his social affections were remarkably strong, and the purest moral and Christian principles put them in harmonious action. Every one knows

that he was a just man and a good man; and every one feels that he was *great* by being just and good.

There was in his whole character a pure and noble-minded simplicity. Never was human breast more free from sinister design, envy and suspicion. Never were manners more remote from art and affectation. In public and private he was the same man: warm-hearted, disinterested, open and generous.

The religious circle in which he moved and shone has had in it men of deeper learning, of more extensive knowledge, of more *brilliant* talents, and of greater opportunities of professional distinction; but it never possessed an individual who carried with him more completely the affections of all that approached him, who drew to himself without design or effort more respect and confidence, or whom a religious denomination would be more proud to put forth and say, "He is one of us."

In any walk of literature or science, Dr. LINDSAY might have been eminent. It may be regretted that circumstances over which he had no controul prevented his being a benefactor to nations and ages. Yet he is not without a memorial upon earth. The present generation must be totally forgotten before his name will be lost to conversation; and his published Sermons will, if I mistake not, give him a lasting station amongst the superior English divines.

Though brought up in a national religious Establishment, that of Scotland, Dr. LINDSAY was a decided and zealous Protestant Dissenter. The rights of conscience in their greatest latitude were his favourite theme, in discoursing on which his fine countenance was lighted up with its brightest expression, and his hearty voice rose to its highest and most commanding tone.

He was in the best, the Christian sense of the word, a patriot. He loved his country because he loved mankind. His zeal was ardent, but equable, for public morals and national freedom. His generosity of soul preserved him from political enmities, but it urged him to be the foremost to assert great moral principles, and to stand forward, even though he should stand alone, in

the cause of innocence and justice and humanity and liberty.

One subject of late engaged in a peculiar degree his thoughts and affections; I mean the education of the People. All other interests, those of patriotism, morals and religion, he considered to be involved in this. "Give me," he would say with his cordial warmth, "Give me an educated population, and I care not what errors and delusions are abroad. They will be sooner or later scattered by the power of knowledge. This is in the hands of Providence the mighty instrument of reformation, and it will go on working until it subdue all opposition to the rights and peace and happiness of mankind, and prepare the way for the universal spread of the pure gospel of Christ."

This was, in fact, the substance of the last speech which he uttered—uttered, alas! with his dying voice. One would willingly take it as prophetic; and, for one's-self, a better wish cannot be entertained than that in mature years, and even in age, there may be experienced the generous, the almost youthful enthusiasm of philanthropy which to the last moment animated and delighted this good man's bosom.

To Protestant Dissenting Ministers, a more encouraging spectacle cannot be exhibited than the history of their lamented and revered brother. He was scarcely a *popular* preacher, in the vulgar estimation of pulpit talents and services. He never canvassed for applause, nor ran about to gather fame. The attendants on his ministry were not the crowd. Yet his condition was such as a mitred head might envy. His hearers were personal friends. Every year proofs accumulated of their affection, and even of their devotion to his welfare. He had nothing more in this respect to desire. And, further, when death had finished his character, it appeared, perhaps to the surprise of some persons, that no man, no minister of the gospel, ever enjoyed a greater share of well-earned and rational popularity; not that noisy breath which goes before, but that steady respect and love which follow, exalted merit. His funeral obsequies, however mournful, were in one respect the triumph of integrity and charity;

verifying the consolatory, animating truth, that notwithstanding the occasional prevalence of prejudice and bigotry, *The memory of the just is blessed.*

SIR,
THE respect which you describe (p. 123) as having been paid by the Ministers of the Three Denominations to Dr. Lindsay's memory is truly gratifying, and would lead us to hope that the bigotry which once divided them exists no longer. Strangely and lamentably different, however, is the state of the case, as a well-known recent fact, connected with Dr. Lindsay's name, shews. It was his custom to preach an annual sermon to young persons on the evening of the first Sunday in the year, when a collection was made for some charitable object. This year the charity selected by the lamented preacher was the "Society for the Relief of Aged and Infirm Ministers of Protestant Dissenters of the Three Denominations." An advertisement of the sermon was sent to the *Evangelical Magazine*, and was refused admittance on the ground, it is understood, that the preacher was *heretical*.

The same wretched bigotry has led some Dissenting Ministers, though happily they are not many, to oppose the Society altogether, because gentlemen that have not been *sound* in faith may possibly have their wants supplied and their declining years made comfortable by it. Yet these opposers cry out loudly against Popish inhumanity! "My soul! come not thou into their secret, and to their assembly, mine honour! be not thou united."

A DISSENTING MINISTER.

SIR,
IT is at any rate gratifying to curiosity to see what men of old said of disputed matters of history and faith, and I therefore copy for you the following passage from Sir John Mandeville's *Travels* in the beginning of the 14th century, on the subject of the Athanasian Creed, which seems to have been even in his day, and among men of his stamp, a matter of curiosity, or he would not have taken the trouble to inquire and record on the spot the tradition concerning it.

In connexion with the subject matter of that "Psalm," I shall subjoin its bodily description by Chateaubriand, which may serve as a commentary or illustration of the doctrine.

T. E.

"And than passe men the see and arrivien at Trapazond, that is a gode cytee; * * * * In that cytee lythe Seynt Athanasie that was Bishopp of Alisandre, that made the Psalm, *Quicumque vult*. This Athanasius was a gret *Doctour of Dyrnyntie*, and because that he preched and spak so *depely* of Dyrnyntie and of the Godhede, he was accused to the Pope of Rome that he was an *Heretik*. Wherefore the Pope sent afre hym and putte him in presoun; and whils he was in presoun, he made that Psalm, and sente it to the Pope, and seyde, that gif he were an *Heretik*, that was that heresie, for that, he seyde, was his beleve. And whan the Pope saughe it, and had examyned it, that it was *parfite and gode*, and veryly oure Feythe and oure Beleve, he made him to ben delyvered out of presoun, and commanded that Psalm to ben seyde every day at Pryme; and so he held *Athanasie* a gode man. But he wolde nevere go to his Bishopriche agen, because that thei accused him of Heresye."

Chateaubriand, in his description of the "Cité de Dieu," says,

"Là surtout s'accomplit, loin de l'œil des anges, la mystère de la Trinité. L'esprit qui remonte et descend sans cesse du Fils au Père, et du Père au Fils, s'unit avec eux dans ces profondeurs impénétrables. Un triangle de feu paroît alors à l'entrée du saint des saints. Les globes s'arrêtent de respect et de crainte, l'hosanna des anges est suspendu, les milices immortelles ne savent quels seront les décrets, de l'Unité vivante, elles ne savent si les Trois Fois Saint ne va point changer * * * Quand les Essences primitives se réparent, le triangle de feu disparoit; l'oracle s'entr'ouvre, et l'on aperçoit les Trois Puissances."

Nottingham, *

December 3, 1820.

SIR,
THE doctrine of the forgiveness of sinners that repent, has often been stated as depending for its evidence exclusively upon revelation. This appears to me highly improbable in itself, and dangerous in its consequences. It is a concession of which the advocates for Satisfaction and Atonement will make great use. It may be admitted

that, as a part of natural religion, the forgiveness of sins was surrounded with too much uncertainty to be the source of any comfort, or the spring of any exertion in the human breast. But that there are solid foundations of truth and justice laid for it, cannot, I think, be doubted: it seems absurd to think otherwise. For if the venerable attributes of the Almighty stood opposed to the forgiveness of the penitent; if his holiness, for instance, admitted not of the exercise of his clemency; or justice, in regard to the whole of his moral creation, forbade the extension of mercy to a part; nothing could, nothing ought to prevent the punishment of offenders. In this case, the Divine goodness would acquiesce in the execution of a sentence calculated to repress disorders, and establish the influence of just and salutary laws. It is most certain that the covenant of mercy would never have been offered to the acceptance of sinners, if it were not strictly consistent with the natural principles of equity and justice. That men were unable to make this application of them, is a proof of the weakness of their judgment, rather than of any inherent intricacy or difficulty in the subject itself. Yet this fact of the hesitation of unassisted reason in regard to the forgiveness of the penitent, has often been adduced as an argument that the exercise of pardon is something extrinsic from the original plan of the Divine government, and that our Maker constructed his laws upon a principle that would have consigned us to hopeless perdition, had not other provisions been made, by which the strictness of the original law was modified and, as it were, evaded. Nothing can well be plainer (considered in the abstract) than that creatures who are by nature ignorant and imperfect, are by their very constitution intended for a state of trial, and therefore are of course proper objects of pardon upon repentance. It is true that when men have not enjoyed the blessing of revelation, their cruel rites have testified the fears with which their guilt has inspired them; but shall we argue that their fears were just in their full extent, and that the authors of such odious modes of worship are to be consulted for proper conceptions of that holy Being in whom all venerable and

all amiable attributes unite? Because poor ignorant Heathens, overwhelmed by a sense of the vast and irresistible power of the Deity, from which their fear taught them to argue the existence of cruel purposes and severe vengeance, have gone into his presence with every mark of terror and apprehension, and have sought to appease him by the immolation of innocent victims, and by the groans of their fellow-men inhumanly sacrificed upon their altars, are we to believe that God is really a Being of that implacable disposition, or that he regards his offending creatures with that severity, which is by these disgusting rites implied? God forbid. Reason overcome by fear might thus err; but the voice of revelation speaks very differently. Witness that noble passage in which Micah reports the answer of Balaam the son of Beor: "Wherewith shall I come before the Lord, and bow myself before the high God?" &c. Nothing can more finely or distinctly express the impartial goodness of God than this passage. And the Old Testament abounds in passages that express the same sublime and admirable sentiments: so that the Jews appear to have been preserved from entertaining any of those terrific conceptions of the Deity, which have given so much disturbance to the other nations of the world; or at least if in any case they gave way to them they generally fell into Heathenism, which afforded rites of worship more expressive of such terror than any thing contained in the Mosaic ritual. For, however burdensome, and even disgusting, some of the Mosaic ceremonies may appear, yet, when we compare them with the details of heathen worship, they will be found comparatively reasonable and becoming; and a just examination of them will shew them to have been framed on a model as rational and spiritual, as the crude, unformed dispositions of that stubborn and carnal people would admit of. Why even amongst the Jews, the doctrine of the forgiveness of sins was still attended with difficulties, admits of the following explanation: Moses was not commissioned to publish the doctrine of a resurrection from the dead. And when men were assured of no other state of being to succeed the present, there was some force in the objection,

“ If our transgressions and sins be upon us, and we pine away in them, how should we then live?” The instances of the inevitable consequences of sinful courses, which are at all times melancholy and afflicting spectacles, must, in such circumstances, have been dreadfully perplexing. But under the Christian dispensation, the humble penitent who, though late, has fully discovered his errors, and has exercised himself in the painful road of amendment, acquiesces with submission, or even with gratitude, in those severe chastisements by which he has been reclaimed, whilst he looks forward with hope to that blessed change of being which shall relieve him from the burdens fastened upon him by sin, and shall admit him to that blissful state promised to all them that are purified from their iniquities through Jesus Christ.

H. T.

Edinburgh,
January 13, 1821.

SIR,
THE paragraph numbered 5, in Vol. XV. p. 706, appears to me to want some explanation: “ The probability is that he,” Luke, “ used a former and more concise edition, as we may term it, of his predecessor’s Gospel.” Yet, a little farther on, the writer seems to assert, that Luke’s Gospel was written first. I shall feel obliged to him for an explanation of the sentence I have quoted. I think also that he will find it difficult, if not impossible, to reconcile Matt. i. ii. with the first two chapters of Luke, or with the genealogy in Luke iii., or the fact that Jesus was thirty years old in the fifteenth year of Tiberius. The arguments which have been offered by Dr. Priestley and others, I think, fully prove that Matthew i. ii. are spurious. But I cannot perceive any sufficient proof of the first two chapters in Luke being spurious. There is nothing that deserves to be called external evidence against them. According to them, the appearance of the angel to Zacharias might happen a very short time before the death of Herod, and Jesus might be born a year and a half after Herod’s death. All the other difficulties in these chapters may, I think, be satisfactorily explained by those who believe that Luke wrote, like any other biographer, from the best information

he could get respecting the life of Christ, and who, therefore, may admit the general correctness of these chapters without maintaining the perfect accuracy of every minute particular recorded in them.

T. C. H.

SIR,

IN addition to the remarks on the *External Evidences* of Christianity, which you did me the favour to publish, [1—3 and 84—87,] I am induced to transmit to you a few observations on certain circumstances appertaining to this religion which may be regarded as *presumptions* of its truth. But I would first remark, that if God should think fit to interfere in an extraordinary manner in the government of the world, it is reasonable to believe that such interference would be directed to some great and important object. Whether any such object has been proposed or effected by the Christian revelation, will speedily appear.

I observe, then, that one grand and avowed object of Christianity was to deliver mankind from the idolatry that prevailed in the world at the time of its promulgation, and to establish in its stead the knowledge and worship of the one living and true God. And this object has been gloriously accomplished. That this was one of the great purposes which Christianity was intended to answer, is explicitly stated by the Apostle Paul, in his manly address to his auditors at Athens, an address which may almost be considered as prophetic of the extensive diffusion of Christianity, and of the effects by which its propagation would be followed. It may, perhaps, be said, that nature so clearly teaches the being, unity and perfections of God, that, without the aid of revelation, mankind must in time have emancipated themselves from idolatry and superstition, and have attained to all necessary and useful knowledge of the Creator. What they could have done for themselves is by no means certain; what has been done for them is manifest and unquestionable. And it is also indisputable, that, where the light of revelation was withheld, they had made but very small advances towards the attainment of the knowledge in question. On such a point it would be folly to speak with confidence; but I doubt exceedingly,

whether, without the assistance of revelation, the bulk of mankind would at any period have arrived at the conception that there is one God only, and that God a being of infinite perfection. This conception seems to us easy and simple, and the evidence on which it rests to be irresistible. But the arguments by which it is supported, exclusive of revelation, are not adapted to the level of every mind. The fundamental proposition that contrivance implies a contriver, is indeed a proposition of which every man can perceive the force; but much more than this must have been apprehended before we could have reached the sublime view of the Deity which is conveyed in the volume of revelation. Perhaps it will be objected, that the great majority of Christians do not, properly speaking, believe the unity of God, and that their views of his character are far from being consistent and honourable. This is unhappily too true. But the Christian Scriptures contain the remedy for the evil; and the time cannot fail to come when the evil will be remedied. Nor can it reasonably be doubted but that the time will also come when idolatry in every form will be banished from the face of the earth, and that by the sole influence of the Christian revelation.

But another *avowed object* of Christianity was to teach the doctrine of future life and retribution; and this object it has most fully accomplished. Wherever its light has been diffused, it has shed its beams over the darkness of the grave, and has inspired not only the hope, but the assurance of immortality. And this may be regarded as some presumption of its truth, if we reflect, that were we now, for the first time, informed that God had given a revelation of his will to men, our first inquiry would probably be, whether this revelation professed to solve the grand problem, Is man intended to survive the grave? And if he is in truth born for immortality, it surely were not unworthy of the Deity to interfere in an extraordinary manner to acquaint him with his high destination. It is indeed sometimes said, that a revelation was not wanted to teach the doctrine of a future life, since this is taught with sufficient clearness in the volume of nature, and was confidently maintained by the philosophers

of old. On this subject I have given my opinion very explicitly on several occasions, and shall, therefore, not enlarge upon it now. I shall only remark, in relation to the ancient philosophers, that we have their arguments in our hands, and can therefore judge for ourselves of the conviction which they were likely to produce. I cannot, however, help adding an observation, in which I am confirmed by that great master of reasoning, Dr. Priestley, that the ancients did not employ the hope of immortality either as a motive to duty or as a *topic of consolation* in those cases where its influence would have been most seasonable and useful.* The inference from this fact (and a fact it is) is obvious and certain.

But again, Christianity has established a pure and perfect system of morality. This, I trust, I may consider as granted. And it deserves observation, that the moral precepts which are laid down in the Christian Scriptures are delivered with a tone of authority which admirably accords with the supposition, that they who taught them were inspired. No premises are laid down from which certain conclusions are drawn; there is no trace of an intellectual process by which the truth of certain principles had been ascertained, but every precept is left to rest either on its own evidence, or on the acknowledged claims of the teacher by whom it is inculcated. And little as Christians in general have been disposed to practise the morality of their religion, that man must have been very unfortunate in his social intercourse, who has not seen many instances in which the principles of Christianity have trained the sincere believer *to as high a degree of moral excellence as human nature could be expected to attain*. Some will object, that were Christianity divine, its efficacy would

* I do not mean that in the cases alluded to, they never make mention of a future existence. But when they make mention of it, it is merely as one branch of an alternative by which they endeavour to prove that death is not to be regarded as an evil. And how little they were themselves impressed with it, may be inferred with sufficient certainty from the stress which they lay on *other considerations* which they conceived were calculated to mitigate the poignancy of grief.

be more generally felt, and that its celestial origin would clearly manifest itself in the lives of the great majority of its professors. Not now to inquire into the causes why its moral influence is not greater than it is, it will be sufficient to observe, that had it been the Divine intention that the human race at large should rapidly attain to the perfection of moral excellence, they would have been differently constituted to what they are. Forgetting the manifest plan of Providence, we demand more from revelation than we had any just reason to expect from it, and then are apt to conclude that Christianity cannot be divine, because our demands have not been satisfied. But what I wished principally to remark in relation to the present subject was, the advantage of having a perfect standard of morality *which is acknowledged to be divine*. To say nothing of its influence upon individuals, it must have a happy effect in modifying the public opinion on all subjects connected with morality; and he who knows the mighty influence which public opinion has upon human conduct will not think lightly of any thing by which this powerful engine can be controlled and regulated. Will it be said that this high standard of morals has not governed public opinion in the degree which might have been expected from its divine authority? I have virtually replied to this objection already. Suffice it then to say, that it has been the means of effecting a happy change in the manners and condition of mankind, and that it has a certain operation even upon those who know little of its nature, and who feel no solicitude to conform their lives to its requisitions. But if the perfection of this standard be granted, the question may be put with irresistible force in relation to our Lord, Whence had this man this knowledge?

My last observation respects the spirituality of the religious worship which is prescribed by Christianity. How prone mankind have ever been to attach forms and ceremonies to religion, or rather to place religion in them, their history most fully shews. Even Christians, with the Scriptures in their hands, and in direct defiance of the genius of their religion, have appended numerous frivolities to the simple worship which alone can plead

the authority of their great Master. He merely taught that God, as a Spirit, should be worshiped in spirit and in truth. Beyond this he enjoined nothing. But who was Jesus Christ as far as he was not a teacher sent from God? A Jew, nursed in the bosom of a religion abounding with ceremonies, ceremonies to which he might have been expected to feel the same attachment with the rest of his countrymen. Yet, without questioning the divinity of the Mosaic ritual, without casting any reflection on the formalities which he dismissed from his more pure and exalted system, he simply enjoins that God should be worshiped, and prescribes no formalities with which his worship should be accompanied. With what hypothesis, but that of divine illumination, such a conduct can accord, I am altogether at a loss to conceive. *Imposture* is, I think, confessedly out of the question; and that would be a very singular *enthusiasm* which should reject every thing that could kindle the imagination, and which in its operation should surpass the ordinary effects of the most sober and enlightened reason. Upon the whole, the simplicity of the Christian worship is as strong a presumption of the divine origin of the religion as can well be imagined, and must surely have its weight with every mind to which all presumptive reasoning is not addressed in vain.

E. COGAN.

SIR,

AN opinion prevails generally, that Matthias was made by election and lot one of the apostles; and when I have controverted it, the answer has most frequently been, that, as the apostles were inspired persons, the propriety of their actions could not be called in question. If this is allowed, and it cannot be allowed, I think, by those who attend to the early propagation of Christianity, it may still be asked on what grounds are we to believe that at that time they acted by inspiration. When our Saviour ascended from this earth, he gave them a charge to remain at Jerusalem, till they received authority from on high; and this authority was made manifest on the glorious day of Pentecost. Before that time it does not appear that they publicly proclaimed the truths of

the Messiah's kingdom : and in that interval it is probable, that the priests and the Pharisees were congratulating themselves on the triumph they had gained over him whom they stigmatized as an impostor ; and they were struck with dismay, when they found that the death of the chief, so far from destroying the new heresy, had called forth his disciples to greater energies and unexampled success.

In the interval between the ascension and the day of Pentecost the disciples had frequent meetings of communion and prayer. At one of them, Peter proposes the filling up of the number of apostles on the ground of expediency. They were originally twelve in number, all chosen by our Saviour. One had fallen away from his duty ; and, according to the opinion of Peter, a vacancy had taken place in the body of apostles. That a vacancy had taken place is certain ; but, that the remaining apostles, or the collected body of the brethren, had the power of filling up this vacancy, is a point to be decided not by their act of thus filling it up, but by a fair examination of their right to do so.

When our Saviour appointed the twelve, he gives no intimation of a right being conferred upon them to fill up their number on a vacancy ; and it seems almost certain, by the subsequent history, that such a right was never meant to be conferred on them. For, after this appointment, we find our Saviour himself naming an apostle, and one in no ways inferior to the chief of the apostles in his glorious exertions for the spreading of the gospel. This appointment of Paul appears to me to be decisive on the question, and to destroy entirely the pretensions of Matthias to be reckoned in the number of the twelve apostles. He cannot be said to be an apostle of our Saviour's making, for he was admitted into the body of the apostles by a very different and very extraordinary process, by the choice of two out of the disciples present, and fixing on one by lot.

Of Matthias we hear nothing after this transaction. Of Paul we hear much : and it is not improbable, that there was some degree of jealousy, when Paul appeared at Jerusalem and announced in what manner he was appointed to his sacred office. Thus

the number twelve, originally fixed on by our Saviour, was completed ; and when we read in the Revelation of the sacred edifice raised on the twelve patriarchs and twelve apostles, I cannot think that Paul was excluded from that number ; and if he is included in the number, Matthias must necessarily be excluded.

Whence comes it then, that this action of the apostles should never be noticed in any part of their future history ? If wrong, why was it not censured ? To censure an action as wrong is one thing, to declare it right another. The plain history is before us, and the matter of fact is simply declared. The comments upon it are open to every reader ; and it is a proof of the credibility of the historian, who represents facts as they are, without considering whether they tend to the praise or censure of the actors. This is not the only place where Peter's conduct is liable to be called in question ; and if this took place before inspiration, we have a notable instance of reprehension, after he had received in the amplest manner the gift of the Holy Spirit.

The history, however, is of important use, and when rightly understood will appear, like many other incidents in scripture, to have been inserted with a view almost to put us upon our guard in similar transactions. Ecclesiastical writers are accustomed, I believe, to rank this assembly of the faithful as the first council, and the records of future councils fill many a folio. To call in question the authority of these councils has been deemed a heinous sin ; and the faith of many persons, calling themselves Christians, is built more on the opinions of synods, assemblies of divines and councils, than on the words and precepts of our Saviour. If the acts of the apostles themselves, assembled in council, are liable to error, how can we depend on the authority of men who assuredly have less pretensions ?

Away then with all the mass of learning contained in the endless controversies to which these councils, or synods, or assemblies of divines have given rise. The faith of a Christian is built on the unerring words of our Saviour. He did not give even to the apostles themselves the authority of a rabbi, expressly commanding them not

to call themselves rabbis. They are guides to him, not masters of our faith: and the highest respect we can shew to them is to exercise our own judgment with gospel freedom, and to attach ourselves the more to our great Master. "I speak unto wise men, judge ye what I say."

W. FRENCH.

March 3, 1821.

Notes on a few Passages in the New Testament.

MATT. xii. 48. — *who is my mother? And who are my brethren?* This passage does not inculcate *general* in opposition to *particular* benevolence. Our Lord sustained a public and extraordinary character, from the performance of the duties of which he would not suffer himself to be diverted by any inferior consideration. To *us* no such character belongs: none of *us* are the *divinely-inspired* servants of the Most High God; and although we ought to be humble followers of our Master, yet, for that very reason, we must not appropriate to ourselves declarations and pretensions that were exclusively his own.

Christianity, while it enjoins sincere love to all mankind, does not overlook, or permit its votaries to overlook, the charities of father, son and brother, but represents general and particular benevolence as mutually consistent, and as lending to each other a necessary and a powerful aid. Our social affections have their origin in self-love. How emphatic are the words of Jesus Christ, "Thou shalt love thy neighbour as thyself"! Not more than thyself, but in an equal measure. In the order of nature and of reason, the first objects of our benevolence are the individuals who surround us: as the circle of our connexions enlarges, this kindness gains vigour and diffusion. Besides, our means of doing good, and, so far, of cherishing the habit, must be regulated by our situation. And since the happiness of the whole plainly consists in the happiness of its parts, the general welfare will be best promoted by our respective efforts in behalf of those with whom we are especially and severally connected. While it is a proof of the wisdom and goodness of our Maker that he has

not entrusted our relief of human wants to those cool, deliberating calculations which often denote and nourish *selfishness*, still, in the exercise of the same perfections, he has rendered it impossible for us to love *all* mankind without previously and at the same time loving *individual men*.

It was a strictly philosophical admonition which Paul delivered,* "*As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith.*" The rule is enlightened, and it is practical. Accordingly, the Samaritan, in our Saviour's parable, did good *as he had opportunity*: he was thrown in the way of the wounded Jew, whose neighbour he then became literally and locally. Nor was Christ himself regardless of the ties of natural affinity: quite the reverse. His inquiries, "*Who is my mother? And who are my brethren?*" imply that he placed a high value on those relations: he could use no language so expressive of intimate connexion, of complacency and regard. With the utmost wisdom he availed himself of all occasions of deducing momentous truths from passing incidents: he would not be lightly interrupted while he was teaching the people; and in those who obey and promote his Father's will he recognises his *moral* kindred. These interesting lessons, and nothing more, we learn from his questions, "*Who is my mother? And who are my brethren?*"

Luke x. 42: "*But one thing is needful*" [Ἐνός δὲ ἐστὶ χρεία]. I prefer the rendering in the Imp. Vers., "*And there is need of one thing only.*" It was our Lord's custom to deduce *prudential* as well as moral and religious maxims from the scenes and incidents which presented themselves to him in the course of his ministry: such was his direction, (John vi. 12,) "*Gather up the fragments that remain, that nothing be lost;*"† and such his wise and seasonable remark to Martha. Instruction still more important is, no doubt, conveyed by the whole of the passage. However, the detached sentence, "*and there is need of one thing only,*" has the same restricted meaning

* Gal. vi. 10.

† See also 7th and 8th verses of this chapter.

with the clause, "thou art anxious and troubled about many things." Let no man censure this criticism as novel: if antiquity can recommend it, such a recommendation is not wanting. Doddridge* himself admits that the comment is as old as Basil and Theophylact: to neither of those writers can exceptions be fairly made as authorities in the case; and a most capable judge† has pronounced of Theophylact's expositions of the books of the New Testament, that they "are very useful and valuable." Nor will any enlightened admirer of Doddridge attempt to vindicate the disdainful terms in which he speaks of the explanation that these fathers have proposed: little do they merit the accusation of being guilty of "frigid impertinence." It is not in this manner that a knowledge of the contents of the Sacred Volume can be assured or communicated.‡ Within the last two centuries, divines of various denominations have adopted the less comprehensive interpretation. To myself, and to many others, the names of Wakefield§ and Kenrick are justly dear. Yet some of my readers may possibly regard them as exceptionable. What then will be said of Bengel and of Bishop Pearce? By whom will they be suspected of a propensity to latitudinarian criticism? From the *Gnomon*, &c., of the Abbot of Alpirspach I transcribe a few sentences, which may at least shield me from contempt: "*Unum hoc videtur in eodem genere dici, atque multa. Unum (ἐν, non το ἐν) ad necessitatem victus, sine apparatu distrahente. Congruit δε autem bis adhibitum. Unum necessarium, in genere rerum spiritualium, æque commendatur, quando ἡ ἀγαθὴ μερὶς bona illa pars appellatur: adeoque si ἐν, unum, referas ad frugalitatem hospitii, uberior, non modo non tenuior, fit doctrina totius periochæ. Nil tamen definitio. Dixi, videtur.*"

Quod ad rem attinet, sententiæ vis non imminuitur."

The current interpretation of this verse, does no justice to the skill and elegance of Christ's instructions. And it is liable to much abuse: "Many cloisteral men of great learning and devotion," says Isaac Walton,* "prefer contemplation before action; and many of the fathers seem to approve this opinion, as may appear in their commentaries upon the words of our Saviour to Martha, *Luke x. 41, 42.*"

John xviii. 36: "My kingdom is not of this world." It were fanatical to infer hence that Christianity has no effect on civil society, or that it commands men to retire from the duties and enjoyments of the present life: This would be not only an absurd but a dangerous comment on the passage. The legitimate conclusion from it seems to be, that the kingdom of Christ is altogether different from an earthly kingdom; that the dispensation of the gospel neither requires nor admits the interference of the magistrate in its concerns; that it cannot, will not, be protected by his sceptre or his sword. Consult the genius of this religion: think upon the just ends of government; weigh the nature, the design, of the office of civil rulers. You say, and you say correctly, that taking the law of Jesus for our standard of right and wrong, and cherishing *his* spirit, we are not to regard *any* attack on his claims as an offence punishable by the judge: there is nothing *vindictive* in his doctrine; the weapons of its warfare are not carnal. But surely it is as much opposed to what corrupts and debases its votaries, to whatever *saps* their principles, and renders them the vassals of the world, as it is to acts of revenge, and the exercise of intolerance, on the part of its *pretended friends!* And should you allege that expediency and a view to the best interests of the people demand from the state the protection and patronage of Christianity, do not the very same considerations demand that it be protected as well by the judicial restraint of its enemies as by an appropriation of some of the public funds to its ministers and teachers? How can you draw a line of distinction? There is

* Exposit. (Fam.) in loc., note, and Rosenmüller, Schol., ib.

† Lardner, Works, (1788,) V. 331.

‡ Mon. Repos., IV. 738, 739.

§ Note in loc., to *Transl. &c.*, and *Evidences of Christianity*, (2d ed.) 71, 72. Mr. W. says, "This interpretation was first suggested, as far as I know, by Bishop Pearce." From Grotius, in loc., and from the various readings in *Griesbach*, its antiquity is manifest.

* Complete Angler, (1808,) 104.

really no medium. If the magistrate interpose at all, let him interpose completely. Do not divest him of half his character: *punishment* even falls more strictly within his province than *reward*. His duties are, without doubt, extremely momentous and useful, but never so estimable and so useful as when they are in the greatest degree simplified. And innumerable facts declare that a *free* government, like pure religion, is essentially injured by the attempt to *unite* the kingdoms of this world with the kingdom of our Lord and of his Christ.

Acts viii. 33: "In his humiliation his judgment was taken away." The inquiry which arises here is, of what kind of *judgment* does the sacred author speak? Is it a judgment with the power of exercising which the Messiah was invested, or that which the Roman governor passed upon him? A very respectable commentator, the Dean of Litchfield,* says, "All *judgment* was committed to him by the Father; and his right to exercise it took place from his crucifixion: but this judgment was suspended for a time, 'Ἡ κρίσις αὐτοῦ ἡρθῆ, and was not to be exercised in plenitude of power, till the times of the Gentiles should be fulfilled." Now such a view of the passage I consider as erroneous, because, in the first place, the verb *αἶρω* does not bear the sense of *suspend*. I appeal to the Lexicons, for the Greek writers, both sacred and profane, to the use of it in a subsequent clause of this same verse, *αἰρεται απο της γης ἡ ζωη αὐτοῦ*, [his life is *taken* from the earth,] and to the meaning of the word in John xi. 48, "the Romans will come, and take away [*αἰρῶσιν*] both our place and nation:" secondly, The Vulgate and Castalio, in loc., have, "*judicium ejus sublatum est*:" † thirdly, the phrase 'Ἡ κρίσις αὐτοῦ, does not necessarily mean "*judgment* exercised by an individual," but may signify "the judgment, or judicial sentence, pronounced upon him:" Jer. xxx. 13; Isaiah xlix. 25 [both in the LXX.]; John xii. 31: fourthly, the note of Mr. Wm. Lowth (father

of Bishop Lowth) on the parallel verse, Isaiah liii. 8, is sensible and pertinent: "We do not read," says he, "that imprisonment was any part of Christ's sufferings: so I think the marginal reading is to be preferred, *He was taken away by distress and judgment*, or it may be rendered, *he was carried away to execution by tyrannical oppression, and a sentence of condemnation*:" lastly, Mr. Dodson [Transl. and Notes on Isaiah liii. 8] assigns good reasons for adopting the reading of the LXX. and of Luke in this clause: and, on the whole, it appears most reasonable to understand the prophet as foretelling the *actual* and *personal* sufferings of the Messiah, when he was arraigned at Pilate's bar, and when his *condemnation* was *extorted* by the violence and clamour of the Jews.

1 Cor. xiii. 11: "— when I became a man, I put away childish things." The writings of every valuable author, if they are of any extent, will contain *incidental* remarks, that may be applied to ends of great importance. This is one characteristic of Paul's epistles. We have an example of it in the language before us, which he employs with an immediate view to the illustration of the subject and the argument that he is here pursuing, but which, considered even by itself, implies a truth of no trifling weight in reference to morals and religion. In these words he teaches us that every age of our mortal being has its appropriate pursuits and manners; that our maturer years ought to be distinguished by our having put away childish things; and that this is especially requisite as to our faith, worship and behaviour in the character of Christians.

The apostle is treating of those miraculous gifts which, for a valuable yet temporary purpose, were communicated to the first believers, and which not a few of the converts at Corinth unhappily abused. These powers, so magnified and so exercised, were, in Paul's judgment, *childish things*: and he directs the views of his readers to the *manly* endowments of the heart and life, to that pure, evangelical love which comprehends within itself every virtue: nor, even in our own country, and at this advanced period of time, have many who boast of their attachment to the gospel ceased to be *child-*

* Woodhouse on the Apocalypse, 306, &c.

† See an apposite passage in Æschin. contra Ctesiphontem, § 10, sub finem.

dren in understanding. Why otherwise are they so fond of complicated and mysterious creeds, of a splendid ritual, of ostentatious zeal, of superstitious practices and tenets? Why do they not put away these *childish things*, and maintain the simplicity, and exert the sound judgment, which Christianity, the religion of the *intellect* as well as of the affections, both inculcates and exemplifies?

2 Cor. vi. 1: "We then, as workers together with him," &c. There are those who suggest that the word *συνεργοντες* should be translated in the vocative case, "O ye fellow-workers with God and with us, we beseech you," &c. This rendering, however, is utterly inadmissible. The train of the apostle's reasoning, and the just construction of his language, forbid it. He is addressing himself to a Christian church: and he speaks of his high commission, and of his labours and sufferings, in order that he may enforce the topics on which he now writes. It is probable, too, that the prefix *ω* would have been employed, had he intended to use the participle in the vocative; as in Rom. ii. 1, 3; Gal. iii. 1; 1 Tim. vi. 11, 20, &c.—although this rule is not invariably observed. "Ex sententia Ven. Schulzii, (says Rosenmüller in loc.) apostolus, a comm. 1—10, sermonem dirigit ad solos doctores Corinthios. Tum vero *συνεργοντας* scribere debuisset, non *συνεργοντες*, ut ipse Schulzius monet."

All faithful Christian ministers, all consistent and useful professors of the gospel, have the honour of being workers together with the Supreme Being. The apostles never assumed the titles and rank of certain ecclesiastics. Christians, without exception, are "*priests* unto God." A distinct order of men so denominated, is a thing perfectly unknown to the New Testament: and it is remarkable enough that some zealous advocates of a *hierarchy* and *priesthood* in the church of Christ, refute their own pretensions by the very passage which they bring forward in support of the claim. In Ephes. iv. 11, 12, we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Here, *the only*

standing ministers are simply but expressively designated as *pastors and teachers*.

N.

Evesham,

February 12, 1821.

SIR,
YOUR correspondent I. H. X. (p. 22) has made some very just remarks on a passage in the last Epistle of the Yearly Meeting of Friends, which, he thinks, "has not yet met with that degree of animadversion to which it is, from its anti-liberal spirit, so eminently entitled." Perhaps not. And I can readily credit the information he has received from a member of this Society respecting the prevalence of "vague notions of Christian doctrine" among them; from which the discourses, or "*testimonies*," as they call them, of their ministers are by no means exempt.

But I never before heard that any member of the Society affected to be so nice a casuist as to profess any doubt that William Penn was the *author* as well as the *writer* of the "Sandy Foundation Shaken." How this distinction is maintained, your correspondent not being able to learn, I suppose it must for the present remain an unexplained mystery. This excellent tract has not yet been omitted in any edition of Penn's works; not even in the two last editions of his *Select Works*, published by the Society.

In the year 1791, and a few months only after the London Unitarian Book Society was instituted, I myself had the pleasure of hearing the "Sandy Foundation Shaken" most earnestly recommended, in the Yearly Meeting, to the more general perusal and serious attention of Friends, as a sound and highly-important doctrinal tract, by an eminent minister among them, the late William Jepson, of Lancaster. He was then, and till the time of his decease, more than 20 years after, (so far as I ever heard,) universally esteemed, not for any subsequent charge in his sentiments, but for the uniform consistency of his principles and conduct. Nor was his recommendation of this work objected to by any person present.

There may have been then, as well as now, some members of this Society, and especially semi-converts from Wes-

leian Methodism and their converts "that do not like to hear the 'Sandy Foundation Shaken' mentioned." I happen to know, however, many others, and some that stand high in the estimation of their brethren for orthodoxy, who fully approve this tract, and have openly professed to do so subsequent to my excommunication for holding the tenets it so plainly and strongly inculcates.

From the last article of your Review of Books, (p. 46,) it seems as if it was no longer deemed expedient to call forth the puny thunders of the Quaker church against a member who has presumed to publish Remarks on a Yearly Meeting Epistle. This some of your readers will recollect was the front and forehead of my offending. But now a more moderate species of "dealing" is pursued, not an exercise of church power, but merely an anonymous Letter "upon the danger of doubting and the mischiefs of controversy."

I am rather curious to see how this writer aims, on such an occasion, to establish these two cardinal points, as they are deemed by the advocates for Popish infallibility, and hope soon to see both the Letters.

The caution in the Epistle cannot, I am persuaded, have been approved by many of the persons present, and especially by the most intelligent part of the assembly, including the ministers and elders. The plan, indeed, upon which the sense of the meeting is supposed to be ascertained, is well contrived to enable a very few persons in a large meeting to decide for and in the name of the rest, though it may be in direct opposition to the opinions of a great majority. No show of hands, no division, no counting of numbers, is allowed.

I have, nevertheless, pleasure in assuring you, that since I was disowned, I have had much reason to believe that the all-cheering and consolatory doctrines of the essential placability and the simple, undivided unity of the one only true God, the Father, is still making its way among the youth and middle-aged members of the Society in a greater degree than at any former time within my memory; and I think the caution in the Epistle indicates an apprehension in the minds of its proposers that this was the fact,

much more than it does their knowing how to apply any adequate remedy to the imaginary evil. Its natural effect on the very class of persons to whom it is addressed, is to excite such of them as dare to think for themselves, and have caught any thing of the spirit of the apostolic precept, "*Prove all things,*" to persevere in that track, and especially in the forbidden direction, that they may gain the apostolic prize, and "*hold fast that which is good.*" Wishing them success in this honourable course, I am sincerely yours,

THOMAS FOSTER.

P. S. Some months ago, meeting Josiah Forster, of Southgate, the Clerk, or more properly *the Chairman* of the last Yearly Meeting, I thought it right and friendly to call his attention to the article in "*The Christian Reformer,*" (Vol. VI. p. 307,) very suitably entitled "*Quakers' dread of Books.*" I informed him I did not at all know by whom the article was written or sent to that work. He admitted having seen it soon after it was published, but made no comment on its contents, saying, however, that he only signed it *officially* as Clerk of the Meeting.

In confirmation of the statement by one of your correspondents, (XV. 716,) I will add an extract of a letter from one of mine, whom I much esteem; he is also a much-respected member of the Society of Friends. It is dated "20 of 12 mo. [Dec.] 1820." The writer says, "A Friend attacked me warmly a few days ago, but, after a little conversation, he admitted that God was the only proper object of religious worship, and that Jesus Christ was subordinate to him. I then told him, that was the grand fundamental doctrine of Unitarians. 'O,' says he, 'if that be what thou callest Unitarianism, I believe the whole of the Society of Friends, or nearly so, may in that sense be called Unitarians.'"

Bristol, 2nd Mo. 15, 1821.

RESPECTED FRIEND,

I AM happy to find that the intolerant, inquisitorial and restrictive proceedings of our Friends are meeting with that public censure which they so justly deserve. I was born and edu-

cated in the Society, and may truly say I should be very sorry to be disowned; but I should be blind indeed if I did not see that it stands in need of great, very great, reform. The caution contained in the last Yearly Meeting Epistle against reading any Unitarian books, is as much disapproved of by many of our most enlightened and liberal-minded members as by any persons of other denominations under whose notice it may have fallen. The observations of John Jones in the number for December, (XV. 716,) respecting a disposition for inquiry, and the increase of scriptural Unitarianism among our youth, are, I believe, very correct. It has long been considered by the "reputed orthodox" in our Society as a growing evil, and I believe they are quite at a loss how to counteract it. Not knowing what else to do, they thought it best to send forth a general advice under the sanction of the Yearly Meeting, though I am far from believing, if the sense of that Meeting had been correctly taken, that any such advice would have been issued. The delusive manner in which the sense of meetings is pretended to be taken, has long been cause of uneasiness to many amongst us: it is never decided by numbers, by respectability or talent, but by the *feelings* of a very few who consider themselves, and who wish to be looked up to, as *weighty friends*, with whom the appointment of a clerk invariably rests; and it mostly happens, that no person is thought suitable for that office unless his feelings on almost all occasions be in unison with their own, so that in reality he may be looked upon (to use a common expression) as the mere tool of a party, to which we may attribute those arbitrary proceedings which have created such a stir within our own pale, and called forth so much animadversion from others. John Wilkinson, who was several years Clerk to the Yearly Meeting, is an honourable exception: the independent and impartial part which he so nobly acted has done him much credit, and he has shewn an example worthy of imitation.

The designation of Weighty Friends is generally, though not exclusively, claimed by ministers and elders, whose object has too much been, at least of

late years, and perhaps ever since the time of Penn and Barclay, to stifle that free spirit of inquiry which has always been the most formidable enemy to the bigot and the enthusiast, and to supply its place with a spirit of conformity and acquiescence, which is always the precursor of superstition and ignorance.

To attempt at a reformation among these, would, I am afraid, at present be quite useless; for they are so perfectly satisfied that they are the "Lord's peculiarly-favoured people," that they ought not to attend to "Lo here" or "Lo there," and, in short, that they are the quiet inhabitants of the "new Jerusalem," who do not stand in need of the "sun or moon to give them light," being supplied with all these things immediately by the spirit—that I am apprehensive nothing short of a miracle could induce them to believe that their conduct is not perfectly consistent with "true gospel order;" but, among other classes, I think it may be said, that "the night is far spent, and the day is at hand." The disownments of so many excellent characters, such as H. Barnard, T. Foster, W. Rathbone and many others, have tended to open the eyes of the more considerate part of the Society, and to give publicity and gain converts to those very principles which they were intended to suppress. I am in hopes that Friends will, in the course of time, root out those prejudices which have so long "choked the good seed," and, by the practice of Christian charity, without which all pretensions to religion are vain, be again worthy of being considered an exemplary Society.

THEOPHILUS.

Liverpool,

February 13, 1821.

SIR,

PERMIT me a few observations on the objections to Mr. Brougham's Education Bill, particularly those detailed in the Nonconformist, No. XIX., and the Resolutions of the Protestant Society for the Protection of Religious Liberty, inserted in the last number of the Repository [pp. 25 and 57].

The principle of the measure, the writers of these papers cannot directly oppose. It is admitted that universal education is desirable, though, with some inconsistency, the expense is

objected to, as if education could be conducted without expense. It is stated to be especially ill-timed, at an era when unprecedented private exertions are made to diminish the existence and ills of ignorance, and when public burthens and parochial taxation are already greatly oppressive. But Mr. Brougham has proved, if the information he has industriously collected may be relied on, that private exertions, if they have done much, are far from having accomplished all that is desirable, and though it is stated that the information he has proceeded on is imperfect, and education more generally diffused than he is aware, not the least reason is given for this assertion. That taxation, both public and parochial, is heavy, is too true, nor is it likely to be lighter; and if this objection be admitted, it is equivalent to a prohibition of all further exertions for the education of the poor. But to those who think there is a temporary pressure, which time will in some degree remove, it may be replied, that were the Bill passed in the present session, it could not be immediately carried into full effect. A considerable delay must take place before this could be done; and parishes where a local pressure may be particularly felt, would no doubt be able to postpone the measure to a more convenient opportunity.

Dismissing, then, these general objections, I come to the details: and here let me state what appears to me liberal and praise-worthy in the plan. In the first place, it is a scheme in which Government will exercise no interference; against this Mr. Brougham has effectually guarded. There will be no room for ministerial patronage or influence. The school-masters are to be chosen by the parishioners, and paid out of the parochial funds. In the next place, the schools will be open to all, without distinction of sect or party; and there will be no interference with the religious opinions of any but those children whose parents are *bonâ fide* members of the Church of England. Such, at least, are the intentions of the honourable mover; and if there be any thing in the provisions of the Bill really tending to defeat these intentions, I cannot doubt that he will readily alter it.

Let us, then, see what these provi-

sions are. 1st. The master is in all cases to be a member of the Church. It would be better, no doubt, could this be otherwise; for it cannot be denied that, in equity, Dissenters of every description, Catholics, and even Jews, have a right of eligibility to those offices, to the support of which they contribute, according to their numbers, equally with their fellow-citizens of the Church. But abstract rights cannot always in society be strictly maintained; some sacrifice must be made to convenience and expediency; and when it is considered that the Establishment comprises at least half (I think much more than half) of all the population of England and Wales, and that religious instruction is thought by the rulers and friends of that Establishment (and justly thought) an essential part of the duty of the master, is not Mr. Brougham justified in proposing that he shall be a member of it? And of what are the Dissenters hereby deprived? Of the chance of obtaining, in a few instances, a laborious and very moderately-endowed office; when it may be safely affirmed, that any person competent to fulfil its duties, may, by equal industry, do as well for himself in any other way. But, it is said, the exclusion narrows the choice, and the best person might not always be chosen. A person sufficiently qualified may, however, always be chosen. The situation does not require rare talents and learning. Industry and attention are the chief requisites. So much for the qualifications of the master. Now, 2ndly, as to what he is to teach. The clergyman is to direct what books are to be introduced into the school, with the proviso that no religious book is to be used except the Bible, and no prayer except the Lord's Prayer. Can any thing be more liberal than this? Even Jews, I should think, could not object to their children reading the Bible, the Old Testament at least, and saying the Lord's Prayer. But "such selections might be made as would be highly improper," and the Nonconformist has ingeniously picked out and strung together some texts which thus presented might be objectionable to Catholics and Unitarians. Can it, however, be seriously thought that any thing of this kind would be done? It must be difficult to find objections

when they are so far fetched. 3rdly. The master is, however, to teach, one afternoon in a week, the Church Catechism to the children of Churchmen, and the same manual, with such extracts from the Liturgy as the clergyman may select, on Sunday evenings. He is also to attend the children of the Establishment to Church once every Lord's-day. In both cases, Dissenting children are to be excused. All this appears to me very right, unless, indeed, it might be (as I think it would) an improvement if religious instruction were confined to the Sunday evenings, which would surely afford sufficient time for learning the Church Catechism and extracts from the Liturgy. The Dissenters then would have the same instruction in the week as the Church children, and on Sundays would be taken care of by their own ministers and friends. This, indeed, appears the only practicable plan for teaching religion to poor children at all. For, to have different systems taught in the same school would be impossible; and it would be unreasonable to expect the clergy, especially in large parishes where they have so many other duties, to engage in the drudgery of teaching little children their catechism. To hear them repeat it when taught, is a different matter.

But "the rule and the exception both tend," says the Nonconformist, "to divide children into the orthodox and heterodox, the favoured many, and the tolerated but despised few." If this objection be followed up, it goes to prove that there should be no establishment of religion; and the tone in which it is delivered reminds me of a remark I have heard of an old Dissenting lady, that "if there was High Church, there was High Chapel too!" But surely, as long as there is an Establishment so predominant in respect of wealth, influence and numbers, as the Church of England undoubtedly is, every candid Dissenter must allow that it may justly claim the precedence, and that it cannot be expected, even in a scheme of general utility, to meet the minor sects on terms of perfect equality.

So far, I confess, I can see no valid objection to the provisions of the Bill; and these are its most important features. But to allow the single *veto* of

the clergyman, to set aside the election of the parishioners, does appear to me extremely objectionable, and altogether improper. I should object, also, to giving him the right of admitting to the schools, such poor children as may be proper objects of gratuitous instruction; for he would certainly admit none who would not go to church. This should be vested in the churchwardens and overseers, the proper and legal guardians of the poor. The powers of visitation are equally objectionable. To make the bishops visitors, can be of no real service. The clergyman may be proper enough; but he should not be the only visitor. The churchwarden is equally proper; and, perhaps, it would be as well to unite with them one or more parishioners, to be chosen at the annual vestry. The visitors, generally, to have the appointment of the books of instruction, &c., and, when unanimous, they might have the power of suspension or removal of the master; with an appeal, however, to a parish meeting, or to the Justices at the Quarter Sessions. The Bill, as it stands, would, undoubtedly, make the school-master the humble dependant of the parson.

It has been well remarked, on the visitorial power proposed in the Bill, that it is the very same which has been found so ineffacious in the great schools; and that Mr. Brougham, who has taken so much pains to expose the abuses in these old establishments, should think this machinery the most proper to introduce into his new scheme, is indeed extraordinary. It is remarkable, also, what little use he makes of the churchwardens. These ancient officers, who have a co-ordinate power with the rector in the church itself, and the especial guardianship of the poor, are almost overlooked in this Bill for the education of the people.

But the Bill might, surely, be so modified as to retain, on the one hand, such provisions as would give the precedence, and every reasonable degree of influence, to the Establishment, and at the same time be free from any just objections on the part of others. I could have wished, therefore, that the Dissenters, instead of condemning it in toto, and with such warmth as they seem to feel, would calmly have proposed a modification of it. The honourable mover is a man to listen to

reason when temperately and respectfully urged; and his knowledge, his talents, and his zeal in the cause of education, certainly demand respect. I am aware, indeed, that if the Bill were to be modified so far even as is here suggested, it might have to encounter the opposition of the church clergy; but if it failed through their hostility, I should be better pleased, than to see it abandoned in consequence of Dissenting opposition. Should Mr. Brougham now withdraw the Bill, the odium of its failure will rest with the Dissenters.

It is a hard matter to please every body. Mr. Brougham, notwithstanding the pains he has taken to make his Bill acceptable to the church, has not entirely succeeded, as appears, indeed, by the list of new publications in the last number of your Repository; where is announced "A Letter to a Member of Parliament, shewing (in these Days of Infidelity and Sedition) the serious and dangerous Effects of the British and Foreign School, and of Mr. Brougham's Bill (now pending) for the General Education of the Poor. By Richard Lloyd, A. M., Rector of St. Dunstan's in the West." Yet to Mr. Lloyd and such as he, of whom I fear there are too many, does the Bill commit the general direction and entire superintendence of public education, in their respective parishes. It is lamentable to see to what lengths the love of spiritual tyranny is capable of proceeding. There are some men who would bring back, if they could, the ignorance and darkness of the middle ages, in order that the dominion of the Church might be reinstated in the plenitude of its power.

T. F.

SIR,
I PERCEIVE, by a widely-circulated official letter, that a sort of secular schism has crept into the Dissenting churches. The letter in question is from the Secretary of the Independent Ministers in London, who denominate themselves, "The Congregational Board." It is customary for country congregations of the same faith and order who stand in need of metropolitan succours for rebuilding or repairing their places of worship, to apply for the sanction of this "Board," to what is called their "Case," having

obtained which, the suitors proceed with more certainty of success to the doors of the rich brethren. From the Circular I conclude that it is usual to submit to the "Board" a copy of the Trust-Deed of any meeting-house, on behalf of which application is made.

In a recent instance the "Board" refused their licence to a "Case," on account of the Trust-Deed providing that the minister should be chosen jointly by the majority of the communicants and the Trustees for the time being; that the minister should *execute to the Trustees for the time being a Bond with sufficient sureties* to resign when called upon so to do by the Trustees and the majority of the communicants; and that the minister's salary should be fixed and regulated by the Trustees and Deacons. The "Board" allege, that the demand of a bond is "an impeachment of the honour and Christian integrity of the minister;" and they pronounce the other clauses to be "a complete sacrifice of the principles of Congregational Dissenters."

Bonds of Resignation are, I believe, held illegal in the Church of England, and, indeed, accounted Simoniacal; but something may be said on their behalf among Dissenters, since not a few cases have been seen amongst them of incumbents persisting to keep their livings in defiance of their congregations. And, according to the recently declared law, when inducted, they are, like the regular clergy, vested in a life-right.

The choice of a minister would seem to lie properly in the body of the subscribers to his support: but the communicants may not be subscribers; I am informed that in many congregations the chief pecuniary support is derived from non-communicants: now, if this be the case, they having no suffrages, ought in reason to be represented by the Trustees. And there being two distinct bodies of electors is the only security against a precipitate and imprudent choice.

What "Congregational principles," with respect to clerical salaries, are, I, not having had the privilege of being brought up among persons holding them, know not: but these salaries must be rated by some fixed authority: the communicants are not always competent, and are besides too numerous

for an affair of business: on whom then should the work devolve but on the lay officers and guardians of the congregation, the Deacons and Trustees?

The "Board" say, that "very severe reflections have been thrown out against them" for their decision in this case: the case then would seem to be new: and knowing that you have many Dissenters amongst your readers, I write in hope of bringing the affair into calm discussion.

CANTABRIGIENSIS.

SIR,
AS I see by your last Number, [pp. 12—14,] that "The Inquirer" is a reader of the Monthly Repository, I will not delay transmitting a few remarks to that publication, which may possibly catch his eye, and which, as they are written in a friendly spirit, I hope will be read with indulgence. I am sorry to see in any of your correspondents a partiality for what has been called *bush-fighting*; a species of attack which, though it may suit the Mohock Magazine, I wish were completely banished from Christian publications. Your own judgment and candour, Sir, has hitherto effectually prevented the Monthly Repository from becoming a vehicle for the propagation of personal invective in any great degree: but I am for once going to do the very thing I blame in others: I am about to become a *bush-fighter* myself in order to remark upon the practice, and I hope you will not find me disposed to severity upon any one of the correspondents who has yet appeared publicly and openly in your magazine. "The Inquirer" has attracted so much attention, that I am desirous of beginning with him, now that I see him in the Repository, though it is fair to allow that his Letters to Mr. Fox, being published separately, seem to have nothing to do with that Miscellany. From the very evident similarity, however, of style, of sentiment, of quotation and illustration, between the Inquirer's Letters and those of the Old Unitarian, and of Hylas, it has, I believe, struck most of those who have read them all, that they must be the work, if not of one person, at least of two persons in very close communication with each other; and I see not what reason we should

have to object to them on that account, if they had kept perfectly clear of personal insinuation. In the Inquirer's Letters, however, I am sorry to observe something of this kind, and in the first Letter of the "Old Unitarian" an individual was brought forward, not indeed by name, but in such a way as made misapplication impossible, and provoked a retort from that individual, severe, indeed, and much too personal, but still open and manly. Now, no one can read the Letters of the Inquirer without perceiving that the author knows more of Mr. Fox, and wishes to *shew* that he knows more of him than is to be learnt from the printed sermons of Mr. Fox. Pride and self-conceit are attributed to him, and that not sparingly; and this is done under the mask of inquiry and expostulation. Differing from Mr. Fox in some points widely, more widely perhaps than either The Inquirer or Hylas, I cannot consider this as either fair or Christian treatment. If "The Inquirer" wished to confute any of Mr. Fox's arguments the field was open to him, and he was not obliged to disclose his name; but he has not confined himself to the subject of Mr. Fox's Sermon. He has given a number of rambling, unconnected observations on Unitarianism and on Unitarians, and left his readers to apply them how or where they please, and he has occasionally insinuated the applicability of his remarks to Mr. Fox himself, in a manner which, if it be not called *unkind*, *uncandid* and *uncharitable*, might at least have been more kind, more candid and more charitable. The author of these Letters, however, does not write like one who had any personal ground of dislike towards Mr. Fox, but as if he had singled him out in the way of illustration. The main design of his Letters seems to be to put his readers on their guard against the more zealous of modern Unitarians, and Mr. Fox happening to be one of these, his case was a case in point. It could have been wished, however, that this attack had been conducted differently. As it is, the impression is not certainly in "The Inquirer's" favour.

A word or two by way of remark on a passage in "the Letters" on which I have been commenting. After some just remarks on the danger of associating ourselves too closely with

unbelievers, the Inquirer says, (p. 14,) "Were we fully impressed with these considerations we should feel too solicitous about advancing our own work to desire to assume the task of converting others. We should cease from the vain inquiry of 'What shall this man do?' in anxious solicitude to obey the imperative injunction, 'What is that to thee? Follow thou me.'"

I cannot, I will not, believe that the most obvious sense of this passage, standing as it does in immediate connexion with one recommending, on apostolic authority, separation from unbelievers, can be *that* in which the author designed it to be taken. He cannot mean that the conversion of unbelievers is not to be the object of our endeavours, of our anxious solicitude. He cannot mean that the interference of power, and of *power ALONE*, is to be employed to silence their scruples. He cannot so far pervert the apostle's language as to make his words at utter variance with his deeds. He could not, surely, advocate the forcible suppression of infidel productions, yet coldly doubt the propriety of winning over the infidel by the power of earnest argument;—in short, by *conversion*. No, I will not believe that this was "in his heart." But then the passage I have quoted is so completely irrelevant to the matter in debate, that I am obliged to consider it as one of those by-blows of which I complain. It is not to the purpose. It is a reflection upon the conduct of Christians to each other, not as opposed to unbelievers. In either sense, however, unless the matter of controversy really be of no practical consequence, it is objectionable. It supposes that an ardent interest in the concerns of others will necessarily beget indifference to our own. This, I am convinced from long acquaintance with persons who habitually take the most active part in propagating the knowledge of religion, is not the case. It has repeatedly fallen to my lot to observe upon the scrupulousness, the rigid self-examination practised by persons whose habits were mostly of the most active kind, whose hearts were most zealously bent upon the conversion of others.

It is not to my purpose, any more than to that of "The Inquirer," to determine what those points are which

may be considered of sufficient practical consequence to make it worth our while to spend our time in bringing others into the same faith with ourselves. In my own opinion, they are few and simple; but such as they are, they appear to me of the greatest importance, and, therefore, I totally dissent from the principle laid down in the sentence I have quoted. In another passage, quoted by your Reviewer, there is the same idea, and it is beautifully illustrated; yet a moment's consideration will surely suffice to shew, that the full application of "The Inquirer's" metaphor cannot be made without danger to our own usefulness. True it is, that the dwellers in the mountains, to whose eyes the morning sun has shewn his first beams, who enjoy their moments of brightness before the inhabitants of the valley have obtained theirs, may exult in their favoured lot, and proceed on their way rejoicing:—but are *they* endowed with the power of illuminating their brethren of the valley? Has the Deity enabled them to communicate the radiance of that enlightening orb whose splendour they are enjoying? No, he has not. But the same cannot properly be said with regard to the diffusion of light and knowledge. We allow that the Power whose energy alone renders the energy of his creatures available, is in fact the source of all those blessings whereof we consider ourselves the dispensers. But, in the mean time, we are the agents of his bounty. "When thou art converted, strengthen thy brethren,"—"Go ye and teach all nations"—these injunctions surely pre-suppose a power to obey them, and it is not for us to dispute, but to follow them.

Q IN THE CORNER.

SIR,

I TAKE the liberty of sending you the outline of a sermon recently delivered at Canterbury, on a singular occasion; and I consider this notice of it the more proper, as the venerable preacher has long been regarded as the father of the Unitarian General Baptist Churches in Kent. If it should meet your approbation, the insertion of it in your next Number will oblige, amongst many others,

B. M.

On December 1, 1820, Mr. Sampson

Kingsford, Pastor of the Unitarian Society meeting in the Blackfriars, Canterbury, having completed the fiftieth year of his public ministry in that place, delivered an impressive and appropriate sermon before the members and friends of the congregation. The sermon was introduced by the following short address :

"My Christian friends, having been long spared, and for fifty years a preacher in this society, I could not let the opportunity pass without addressing you on the occasion. Looking at the general estimate of a man's life, my existence in a few years may close ; and, to use the words of Peter, I must 'put off this tabernacle.' But while I continue with you, I am sure you will suffer a word of exhortation. We are all the children of the dust ; even the lives of the young are not insured ; nature every day is pouring vast tides of mortals into eternity, and it becomes survivors to consider, that life hangs upon a thread delicately fine and slender : let us live prepared for the solemn change.

"The portion of Scripture on which I propose to address you, is Phil. i. 3 : *I thank my God upon every remembrance of you.*"

After speaking on the apostle's design, Mr. K. went on to accommodate the words to the singular occasion on which they were then met. Having expatiated on the beneficial influence of a pious education, in connexion with which he paid a just tribute of affectionate esteem to the memory of his revered parents, who, though dead, were still living in the recollection of a considerable part of the congregation ; he gave a brief narrative of some of the interesting events which led to his first union with them, and the subsequent commencement of his public ministry amongst them.

At an early period of his life, (1766,) Mr. K. observed, he felt the obligation of engaging by solemn covenant in the service of God by baptism. He was convinced that baptism was a duty ; and although an external rite, it was enforced both by the command and example of Jesus. He well remembered being asked, why he requested baptism ? His answer was, that he was convinced it was his duty ; and that without it, he was left to the uncovenanted mercies of God.

At that time, Mr. K. observed, the church had in it a band of young men of serious and inquiring minds, *hungering and thirsting after righteousness* ; these were his associates. In their society he felt the force of Solomon's words—*As iron sharpeneth iron, &c.* At this period also religious conference-meetings were much encouraged, which tended to excite a spirit of inquiry and holy emulation ; and after exercising his gifts for the ministry, he was called out, by the unanimous voice of the people, Dec. 2, 1770. The remembrance of these passing scenes of his early life, even now produced in his mind the most grateful reflections.

Since the commencement of his public labours, Mr. K. could not but remark on the ravages which death had made in the congregation.* After many other things he went on to observe, that he could not but bear in thankful remembrance, that the society meeting in that place had not departed from the worship of the *one living and true God*. "Other societies," said he, "what is their worship ? Is it not that of many gods ? which I fear is still the case in every other Christian society in this city. Solemn and positive as was the command given to the Israelites, *Thou shalt have no other gods but me*, (not us,) yet they were always prone to idolatry and fond of their own inventions. Our Master has also told us, that God his Father is the only *good*, the only *true* God ; yet many contend that there are other Gods, co-equal and co-eternal with this God, and worship him as such ; these persons are not content with scripture language, but have a barbarous language of their own. As Jesus Christ said, *We know whom we worship* : but it appears to me," said Mr. K., "such is the confusion of their language, that *THEY know not what they worship*. To us, to use the words of the apostle, *there is but one God, the Father* : his supremacy (thanks be to him) has been maintained in this place, and I trust never will be departed from."

The worthy preacher then proceeded nearly in the following words :

* Only three persons were present at the delivery of this discourse who heard his first sermon !

"My Christian friends, another ground of thankful remembrance is, that in this society we have never had the commotions and divisions which some other bodies have experienced; individual differences, undoubtedly, have occurred, but during my fifty years' connexion with you, both as a minister and pastor, I cannot bring to mind that the slightest difference has ever happened between myself and the church. Thanks be to the God of peace, the demon of discord has never driven us from each other; harmony has been the order of the day, through the revolving days and years of half a century! May we still live as the disciples of the Prince of Peace, that we may reign with him for ever and ever." *

Mr. K., after expressing his gratitude to God for having placed him in eligible circumstances in life, modestly observed, that while he, like the apostle, had *coveted no man's silver or gold*, nor had received, because he needed no *pecuniary remuneration*, yet he had from them what was infinitely more valuable to himself, their *prayers*, their *esteem*, and their *gratitude*! †

Another thing, Mr. K. said, had always given him comfort on reflection, and would be to him a source of joy in his last moments, viz. that he had not only endeavoured to preach *the truth as it is in Jesus*, but that it had always been a point with him to vindicate the character of the ever-blessed

God from those degrading descriptions which are too often given of him. "He is neither unjust nor cruel nor partial; but, on the contrary, infinitely amiable. Make him a tyrant, and though we may fear and dread him, yet we cannot rationally love him. *God is love*. Reverse this character, and he ceases to be that Being supremely just and good, and whose moral excellencies are depicted throughout the Holy Scriptures. My aim," continued Mr. K., "has always been, 'to justify the ways of God to man,' and 'wisdom will' eventually 'be justified,' at least 'of all her children.'"

In a word, this was a most interesting discourse, which, while it breathed a spirit of sincere piety, contained an open and candid avowal of those Unitarian principles which have ever distinguished the *Old General Baptists* in this country; and while the worthy preacher evinced his affection for the people of his charge, he equally displayed his gratitude to the Great Source of all his mercies, whose kind providence had hitherto accompanied him through a long and prosperous life.

The discourse was delivered before a large, sympathizing and respectful congregation, who, to their credit it may be added, voted their esteemed pastor a valuable piece of plate with the following appropriate inscription engraven on it:

As a tribute of respect,

Dec. 2, 1820,

The Congregation of General Baptists,
Black-friars, Canterbury,
presented this piece of Plate to their
Pastor,

The Rev. SAMPSON KINGSFORD,
on the completion of the Fiftieth Year
of his Public Ministry
among them.

*I thank my God upon every remembrance
of you. Phil. i. 3.*

Plymouth,

February 16, 1821.

SIR,

WE have a new religious sect sprung up among us, with whom, perhaps, your readers are as yet but imperfectly acquainted: with your permission I will present to them a view of the peculiar features of this sect, though I am at a loss to know by what name to designate them. I am averse to giving a name, except

* The writer of this article, who has been intimately acquainted with the congregation for 30 years, thinks it but justice to add, that the unanimity of which Mr. K. speaks is by the society attributed in a very great degree to that happy disposition which he has uniformly manifested amongst his people; ever alive to their real welfare. Although his character and circumstances have given him a commanding influence in his congregation, yet he has never betrayed a lordly, dictatorial spirit; has not been the master of their faith, but the kind and tender and constant helper of their joy.

† The above observation was made with great propriety, as it is a well-known fact, that instead of receiving, Mr. K. has been in the constant habit of administering to the wants of his congregation, and thus acting upon the spirit of his benevolent Master, who said, *It is more blessed to give than to receive.*

it be that by which a man chooses to call himself; and yet it is necessary in the actual state of things, that we should introduce our friend to our company by some designation by which he may be known from the rest, and by which other persons may address him. Perhaps I may be pardoned if I usher them into the society of your readers, by the name which has been applied to them by my very popular and respectable neighbour, Dr. Hawker—Holy-Ghost-Deniers. They certainly are not Trinitarians, nor are they Unitarians; they are steering a course in the exact midway, between these rival sects, that for so many centuries have divided the Christian world between them. There is a prospect, however, of the former party, which is so much the larger, suffering a decrease, in order to admit of the increase of this new division; while I confidently believe that, although they may enlist numbers from the Trinitarian ranks, they will not change the opinions of one who is well grounded in the principles of Unitarian Christianity. The signs of these times do not seem to be to enlarge the borders of faith and add to the number of its articles; they rather are, as they should be, to throw off the numerous shackles by which the human mind has long been depressed, and bring the Christian creed to its purest and simplest state, that state in which it was held before philosophers and priests and emperors moulded it to their corrupt, their idolatrous habits.

The sect of which I am now writing is a striking and a satisfactory proof, that the course of things is that which I have stated, and it will ever be a pleasure to us to see these our brethren in the profession of the gospel, parting with at least one error; while the spirit with which they are acting, and the ardour with which they are converting the evangelical professors form the ground of a strong assurance that they will be useful labourers in the overgrown vineyard of the church, and that having lopped off one large and luxuriant branch of parasitical growth, they will not long stop here, but will discover many others, which the pride and the ignorance of man have led him to engraft on that true and living vine of which the Father is the husbandman.

This sect appears to have had its rise in the Rev. Mr. Baring, (brother of the great loan-contractor, Sir Francis Baring,) who resigned a valuable living in the Church, and betook himself to the Dissenters. It is said that one or two other clergymen seceded from the Church with Mr. Baring, and since their secession, other men have sprung up who preach the sentiments held by these gentlemen. The writer of these lines had recently an opportunity of hearing a frank and eloquent exposure of their principles, from the mouth of a gentleman whose intention was made known by placards which were posted up in the town of Plymouth.

They hold the proper Unity of the Divine Being, and on this subject explain themselves as distinctly as the most cautious Unitarians, maintaining that He who was called the Father is the one only true God. Of the Son they say it is wrong to call him God the Son, because if he is the Son he cannot be the Divine Being, whose Son he is; but he is the Son of God. The gentleman who preached appeared to maintain the proper humanity of the man Jesus, that in his body the Divine Being took flesh, that no intelligent principle inhabited that body but the Deity who dwelt in him; for that the Scriptures distinctly declare that he took nothing of humanity but a body and flesh—a body hast thou prepared—he took flesh and dwelt among us—not a human spirit or soul. This is considered by them as an important part of their system; for, that if it was not the Divine Being himself who animated the body of Jesus and died upon the cross, he could not have offered an infinite sacrifice for the sins of the world; which it is their opinion that he did offer by his death. In this point of view they consider the Saviour as God, who died for our sins and rose again for our justification; and who now intercedes for us in a bodily form at the right hand of God.

They hold, therefore, the doctrine of the Pre-existence; but on this point the preacher did not explain whether it was the Spirit of God which inhabited the body of Jesus, that pre-existed, or whether in any way the body itself of the Saviour had a prior being; but that this person in his capacity of Christ did live before time, and was employed under the Almighty in the

creation of the world. Here was a confusion in his statement, and I could not catch the preacher's clear idea, if such he had.

The personality of the Holy Ghost they altogether deny. On this point they hold language precisely the same as that which Unitarians employ—that by the Holy Ghost is meant in the Scriptures, the power or the wisdom or the influence of the Almighty, which was shed upon the apostles and early Christians, to fit them for their great work of planting the gospel; and they add, that it is still employed to convert the sinner and lead him into the way of salvation. It is obvious, therefore, that they offer no divine homage to the Spirit, nor ever call on him as a separate being; they maintain that there is not a single passage in the Sacred Volume in which they are directed or even authorized to offer homage to the Spirit; they, therefore, withhold that homage which others pay. Their worship is for the most part paid to the Supreme as God the Father, but sometimes to the Son of God, who demands the same homage from man as he pays to the Father. They pray that the Holy Spirit may be shed upon them, as well to bring them into the divine life as to conduct them safely through it; while at the conclusion of their prayers they ascribe praise and glory to Christ with the Father conjointly and equally.

On what are called the points, it will be supposed from what has already been stated, that they are Calvinists of the highest order. The fall of man in the person of his primogenitor, and all its dreadful consequences to the whole race, forms a great feature in their creed, and so completely degenerate and helpless do they consider us, that they believe no man can of himself take a single step in the work of salvation; that unless he is visited by the Holy Spirit, and by him led to the Saviour, his case is hopeless and his end misery; and they hold in all its horrors the doctrine of eternal torment. Of him that is visited by grace, they believe he can never fall away, and that he is as incapable of doing any thing that will render his salvation void, as he was incapable of doing that which might promote it before his calling and election took

place. They profess to believe that at death man goes immediately either into a state of supreme happiness or of dreadful misery: and they also believe in a general resurrection of the just and the unjust, and a judgment day in which the righteous shall be *literally* placed at the right hand of the Judge, and the wicked at his left hand. I suppose, therefore, that with them the resurrection is a resurrection of the body, and that the soul which for ages may have been in a state of wretchedness or of felicity, will then be again united to the body. This, perhaps, is the only alternative for the Immaterialists who do not admit the sleep of the soul. On the subject of baptism, they are Baptists.

It appears to me that the avowed opinions of this new sect on the persons of the Trinity are precisely those which were held by Dr. Watts at the close of his life. These are found in the Doctor's "Faithful Enquiry after the Ancient and Original Doctrine of the Trinity," published by David Eaton, 187, High Holborn. The language employed by Watts is as follows:

"That God the Father is a true and proper person, a distinct, intelligent Being, with a distinct understanding and distinct will, as all proper persons have, and it is very plain that the full and complete Godhead is in this first person, who is usually called God, and sometimes the Father."

"If we inquire concerning the Son of God, who is usually called the second person, we know abundantly from scripture, that he is the man Christ Jesus. The son among men is another distinct person who is derived from the father, and usually bears the nearest resemblance to the father; so Jesus Christ, the Son of God, is another distinct person, who is derived from God, his Father, and bears his nearest resemblance; but the most obvious reason of his being called the Son of God is most evident from Luke i. 35: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee," &c.

Watts supposes that Jesus had a human body with a rational soul; which, if I rightly understand it, is not the opinion of these people.

"And although the body of Christ had no being then, yet it must be

acknowledged that there is some part of the constitution of the complete person of our Lord Jesus Christ which existed throughout all ancient ages, and had an existence early enough to create this world. We have plain directions from scripture to suppose that this second person, or this man Jesus Christ, has the true Godhead united to him and dwelling in him in a peculiar manner; the man Jesus Christ is assumed by the great God into so near and intimate an union with himself, that they are often represented as one complex person or personal agent; he is the agent or medium of the great God, who acteth by him."

Dr. Watts observes of the Holy Spirit, that "the best idea we can obtain is that of the ancient and modern Jews, that the Spirit of God is a real, almighty, operative power, or principle of knowledge or action, in the true Godhead. For I do not find they ever agreed to carry their idea so far as to make him a real, distinct person in the Deity:" and he supposes that "the notion of the Spirit which was entertained when Christ came into the world, was the same notion which the Jews had received from all ages; and that our blessed Lord used these words in the same sense as that in which the Jews of his day used them, without reproach or blame." He then states what was the idea with them of the spirit of a man and the spirit of a beast, and concludes by declaring that "the Spirit of God, according to this analogy, must be that all-wise, almighty and eternal principle of consciousness and of powerful operation which is in the Godhead; and that the Holy Spirit need not any where be construed into a real, proper, distinct person."

I perceive that both Dr. Watts and this new sect object to the term *person* being applied to the Spirit at all; and when I see the vacillating manner in which so good a man as Watts expresses himself, the evident fear that he may say too much, and the tenacity with which these persons hold to the ancient modes of expression, while yet they evidently are tempted to give up the doctrine altogether which the words were coined to maintain, I think of the glorious liberty with which we, Sir, are made free, and I rejoice that

while our views are clear and bright as the meridian sun, we have no words to employ which are shrouded in the cobwebs of a false philosophy, but, in plain words, which he that runneth may both read and understand, can teach our doctrine, which is according to godliness.

What would that pious and virtuous man, Dr. Watts, have made of the other evangelical doctrines, as they are called, if he had published the second part of the modest but cautious little work with which Mr. Eaton has furnished us an edition? Would he, like these followers of Mr. Baring, have held the Calvinistic doctrines in all their extent, and maintained, as they do, the utter inability of man to work out his own salvation, and with it the doctrine of eternal punishment because he does not work it out? I suspect he would not: and I do suppose that amongst the manuscripts which remained after his death was found the second part of this humble Inquiry into the Christian doctrines, which his executors thought it prudent not to publish, because it was too honest an avowal that, through a long and a valued life, the amiable Doctor had been in a great error as to the truths that Jesus and his apostles taught. If this be the case, what have those executors to answer for? At all events, they must have known that the religious world would have been gratified with the last thoughts of so good and so wise a man, and they have been guilty of a manifest injustice in withholding any thing he had written on the Christian doctrines. The striking similarity between the language of Watts in the tract referred to and that of the new sect, leads one to believe that the latter may have taken their opinions from the perusal of the former; and had the second part which he promised to the world appeared, they might have been led still farther from error. It may be hoped they will soon be so.

I. W.

Sir,
 AS the "Spirit of Despotism," which has been recently published by Mr. Hone, has been noticed by one of your correspondents, who signs himself H. T., [p. 108,] perhaps

Pancras.

I may be allowed, for the information of that gentleman, and your other readers, to communicate a few particulars respecting that very valuable work. The history of it is simply this: about the years 1794 or 1796 it was written, not as H. T. surmises by Mr. Law, but by a gentleman belonging to the Established Church, who is still living in this country. It was printed, and nearly ready for publication, when an act passed the Legislature, requiring every printer, under severe penalty, to attach his name and place of residence to every work which he should in future print; and as this work ("The Spirit of Despotism") had been printed by a printer connected with the then existing government, it was suppressed by him, as he did not think it prudent to attach his name to a work which would make every despot "grin horribly a ghastly smile." At the end of the year 1819, I first saw "The Spirit of Despotism," and it was soon after advertised for publication by a bookseller in the Borough, but for some reasons, with which I am not exactly acquainted, it did not appear at that time. I wish I felt myself at liberty to say more—I could like to write the author's name; but here I must desist. Suffice it to say at present, that his writings are well known—that his talents, as "The Spirit of Despotism" abundantly proves, are of the first rate. He has pleaded, and that powerfully, the cause of liberty, the cause of truth, the cause of God and man. And here let me say, that I understand, and I believe I am well informed, that he has almost uniformly written for the benefit of the public, without any personal emolument.

AN ENEMY TO DESPOTISM.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXIV.

Legal Form of Oaths.

[From Phillips's "Law of Evidence:" see also, Peake on Evidence.]

With regard to the ceremony or form of administering an oath, that form is obviously the best which most

conveys the meaning of the oath, and most forcibly impresses its obligation. And since this is not an essential part of the oath, but entirely of human institution, and has varied in different times and countries, though the substance of the oath must be the same in all, it is obviously necessary to allow men to swear according to the peculiar ceremony of their religion, that is, in the manner which they consider most binding on their conscience. "Possibly," says Lord Hale, "they may not think themselves under any obligation, if sworn according to the usual style in the courts of England." Jews have, therefore, been sworn in our courts, from the earliest times, on the Pentateuch; and no distinction appears ever to have been taken between their swearing in a civil or in a criminal case. In an old case, where a witness refused to be sworn in the usual form, by laying his right hand on the book and kissing it afterwards, Glin, C. J., ruled, that he might be sworn by having the book laid open before him, and his holding up his right hand: "In my opinion," said the Chief-Justice, "he has taken as strong an oath as any other witness." On the trial of some of the rebels at Carlisle, in the year 1745, a witness being sworn in the same manner by holding up his hand, the point was referred to the Judges for their opinion, and they all agreed in thinking the witness legally sworn. There is at this day a sect in Scotland, who holds it to be idolatry to kiss the book; but their own form of swearing is much more solemn. Common sense requires that witnesses should be allowed to swear in that particular form which they think most binding. A Quaker *affirms* the truth of what he states. A Jew swears on the Pentateuch, with his head covered. A Gentoo touches with his hand the foot of a Bramin. Mahometans are sworn on the Koran; and upon the same principle all persons ought to be sworn according to the ceremonies of their peculiar religion. Whatever be the form, the meaning of the oath is the same. It is an appeal to heaven, calling upon God to witness what we say, and invoking his vengeance if what we say be false.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*The Spirit of Despotism*.
8vo. pp. 94. Hone. 1821.

and learn to know good and evil.”—Pp. 14, 15.

THIS pamphlet deserves to be distinguished from the mass of ephemeral political publications. It is a re-publication of a volume, printed twenty-five years ago, and from some cause or other suppressed. The author, yet living, is not generally known. It appears, from a letter in our present Number, (pp. 164, 165,) that our correspondent (p. 108) was mistaken in supposing him to be Mr. Law. Whoever he be, he is entitled to a distinguished place both amongst fine writers and Christian politicians. There is a glowing eloquence, the eloquence not of words but of sentiments, in every page. The author is deeply imbued with a sense of religion, and for ought that appears he may be reckoned amongst the enlightened and liberal members of the Church of England. His example shews with how much more effect the cause of liberty and humanity may be pleaded from the New Testament than from the loose ground of abstract reason.

Our unknown writer vindicates with signal ability the right of the people to education. The vulgar, he says, will be liberalized, by being taught. Their taste will improve with their understanding; and they will see the beauty of order while they are convinced of its utility. They will consider laws, not as chains and fetters, but as helmets and shields for their protection.

“ But what say the despots? Like the tyrannical son of Philip, when he reprimanded Aristotle for publishing his discoveries, they whisper to their myrmidons, ‘ Let us diffuse darkness round the land. Let the people be kept in a brutal state. Let their conduct, when assembled, be riotous and irrational as ignorance and our spies can make it, that they may be brought into discredit, and deemed unfit for the management of their own affairs. Let power be rendered dangerous in their hands, that it may continue unmolested in our own. Let them not taste the fruit of the tree of knowledge, lest they become as we are,

Being about to quote a striking passage from the writings of Dr. PRICE, the author digresses to pronounce a panegyric upon him, led, he says, by an honest indignation against the vilest of calumnies against the best of men:

“ On the mention of his name, I must pay a trifling tribute to his memory, which is the more necessary, as his character has been scandalously aspersed by those who are ever busy in discrediting the people and their friends, and who, pretending a love of goodness and religion, blacken with their foulest calumny those who are singularly remarkable for both, for no other reason than that, under the influence of goodness and religion, such persons espouse the cause of freedom, and prefer the happiness of millions to the pomp and pride of a few aspirants at unlimited dominion. Meek, gentle and humane; acute, eloquent, and profoundly skilled in politics and philosophy; take him for all and all, the qualities of his heart, with the abilities of his head, and you may rank PRICE among the first ornaments of his age. Let his enemies produce from all their boasted despots and despotical Satraps, any one of his contemporaries whom, in the manner of Plutarch, they may place by his side as a parallel. Posterity will do him the justice of which the proud have robbed him, and snatch him from the calumniators, to place him in the temple of personal honour, high among the benefactors to the human race.”—P. 23.

In Section x. (for the work is divided into sections, with a full title to each,) the consequences are traced of holding human life cheap. It is maintained with the philosopher of antiquity, that *homo res est sacra*, that every human creature is consecrated to God, and therefore inviolable by his fellow-man without profanation. All the gold of Ophir, all the gems of Golconda, cannot buy a single life, nor pay for its loss. But in despotic countries, and in all countries, opinions that depreciate man as man tend to despotism, the dignity of human nature is treated

as a burlesque. A man is less dignified than a pampered horse, and his life less valued.

Public and private virtue, the author contends, are found chiefly in the middle ranks. On this subject, he makes the following spirited remarks :

“ ‘Who is this *Luther*?’ said Margaret, governess of the Netherlands. The courtiers around her replied, ‘He is an *ILLITERATE MONK*.’ ‘Is he so?’ said she. ‘I am glad to hear it. Then do you, gentlemen, who are not illiterate, who are both learned and numerous, do you, I charge you, write against this *illiterate monk*. That is all you have to do. The business is easy; for the world will surely pay more regard to a great many *scholars*, and great men, as you are, than to one poor *ILLITERATE MONK*.’

“Many did write against him, and poured forth the virulence of a malice unchecked by truth, and encouraged by crowned heads. But *Luther* prevailed; and we Englishmen have reason to celebrate the victory of truth and virtue over corrupt influence and cruel persecution.

“The greatest scholars, poets, orators, philosophers, warriors, statesmen, inventors and improvers of the arts, arose from the lowest of the people. If we had waited till courtiers had invented the art of printing, clock-making, navigation, and a thousand others, we should probably have continued in darkness to this hour. They had something else to do, than to add to the comforts and conveniences of ordinary life. They had to worship an idol, with the incense of flattery, who was often much more stupid than themselves, and who sometimes had no more care or knowledge of the people under him, or their wants, than he had of arts or literature.

“The education of the middle classes is infinitely better than the education of those who are called *great people*. Their time is less consumed by that vanity and dissipation which enfeebles the mind, while it precludes opportunity for reading and reflection. They usually have a regard to *character*, which contributes much to the preservation of virtue. Their honour and integrity are valued by them, as pearls of great price. These are their stars, and these their coronets. They are for the most part attached to their religion. They are temperate, frugal and industrious. In one particular, and that one adds a value above all that *Courts* can give, they greatly excel the *GREAT*, and that particular is *SINCERITY*. They are in earnest in their words and deeds. They have little occasion for simulation and dissimulation. Courtiers are too

often varnished, factitious persons, whom God and nature never made; while the people preserve the image uneffaced which the Supreme Being impressed when he created *MAN*.”—Pp. 40, 41.

War is thus indignantly described as *murder*:

“Language has found no name sufficiently expressive of the diabolical villainy of wretches in high life, who, without personal provocation, in the mere wantonness of power, and for the sake of increasing what they already possess in too great abundance, rush into *murder*! Murder of the innocent! Murder of myriads! Murder of the stranger! Neither knowing nor caring how many of their fellow-creatures, with rights to life and happiness equal to their own, are urged by poverty to shed their last drop of blood in a foreign land, far from the endearments of kindred, to gratify the pride of a *FEW* at home, whose despotic spirit insults the wretchedness it first created. There is no greater proof of human folly and weakness, than that a whole people should suffer a *few worthless grandees*, who evidently despise and hate them, to make the world one vast slaughter-house, that the *grandees* may have the more room to take their insolent pastime in unmolested state. A man, a reasonable being, a Christian, plunging the bayonet, without passion, into the bowels of a man for hire! The poor creatures who actually do this (in despotic countries) are but mechanical instruments of knaves in power. Their poverty, and not their will, consents. May heaven’s sweet mercy, then, wash off the blood-stains from their hands, and reserve its wrath for those whose thirst of power, which they never had a wish to use for the good of man, leads them to wade to it through seas of human gore!

“Let any dispassionate man, uninfluenced by placemen, pensioners, contractors and expectants of court favour, impartially consider, from the earliest ages to the present, the history of war. He must observe that scarcely any wars have been *just* and *necessary*; though they almost all have claimed these epithets, with a persevering formality which would excite ridicule, if ridicule were not lost in abhorrence. He will find that folly, extreme folly, wearing a crown instead of a fool’s cap, has, in many countries, from the mere wantonness of mischief, cried, ‘Havoc, and let slip the dogs of war.’ He will find that in most countries (our own, of course, always excepted) war has been eagerly sought, from *policy*, to divert the people’s attention from domestic abuse, to aggrandize

those who build the fabric of their grandeur on the ruins of human happiness, and to depress, impoverish and humble the people."—P. 69.

Our truly Christian writer denounces with marked abhorrence the trafficking with the cure of souls for the purposes of political, i. e. *moral* corruption. His indignation is the more strongly provoked as he holds the pure parish priest in high respect. He points out instances of ambitious noblemen buying boroughs, and sending their myrmidons to parliament, and of ministers paying the expense of the purchase, by conferring the highest ecclesiastical dignities, with stipends of many thousands a-year, on the younger brothers, the cousins, the tutors or the agents of these patrician boroughmongers; and then naturally exclaims,

"But what is this *cura animarum*, this office of watching over the spiritual state of populous districts? Is it not, on the hypothesis that the Christian religion is true, the most important office that can be undertaken by man on this side the grave? Is not the power of appointing to that office a trust most sacred, if there be any thing sacred here below? What is SACRILEGE? The stealing of a cushion or silver chalice from a church? And is it no sacrilege to steal the church itself, and all its emoluments, designed to *prevent* the increase of corruption, in order to reward and to promote corruption? Is the *cura animarum* to be the last consideration in the patron's mind, though the first in the eye of reason and religion? And is all this injustice, sacrilege, impiety and blasphemy to be endured, because the gift of the stipend, the endowment, the tithes, the fees, *buy an elector*, who *swears*, at the time of giving his vote, that he has not received a bribe? Is it to be wondered, if under such abuses, religion should be on the decline? Do the writings of infidels, or the venal practices of patrons contribute *most* to exterminate Christianity? What has a similar system in France effected, carried indeed to still greater lengths, but still similar? The greedy rapaciousness of court sycophants in England is doing the work of ANTICHRIST, and destroying civil liberty."—P. 74.

The author is a decided reformer in church and state, but he is not wild nor violent. He enters his protest against the doctrine of universal suffrage. He condemns the feeling of revenge by which reformation has been sometimes tarnished: and he solemnly

warns reformers against the remotest idea of blood-shedding.

"Wisdom is gentle, deliberate, cautious. Nothing violent is durable. I hope the lovers of liberty will shew the sincerity of their attachment by the wisdom of their conduct. Tumultuary proceedings always exhibit some appearance of insanity. A blow struck with blind violence may inflict a wound or a bruise, but it may fall in the wrong place; it may even injure the hand that gives it, by its own ill-directed force."—P. 84.

With philosophic confidence in the power of truth and justice, with pious devotion to the Divine Providence, and with Christian satisfaction in the promises of the New Testament, he predicts that all will in the end be right with communities, whatever be the fate of the present advocates of the great interests of Humanity; and, in the mean time, he gives this salutary advice:

"But let the reformation be gentle, though firm; wise, though bold; lenient, to persons erring, though severe against error. Let her not alarm the friend of LIBERTY by sudden violence, but invite all to the cause of truth and justice, by shewing that *she* is herself guarded, not only by truth and justice, but by MERCY. Let us shew ourselves, in seeking political reformation, what we profess to be, a nation of Christians, if not philosophers; and let not a groan be heard amid the acclamations of triumphant liberty; nor one drop of blood sadden the glorious victory of philosophy and Christianity over PRIDE."—P. 85.

These extracts will shew the reader the value of this publication; in taking leave of which we cannot refrain from saying, that we think the public are indebted to the present editor for bringing it into light, and for compressing a volume into an eighteenpenny pamphlet.

ART. II.—*The Wisdom and Benevolence of the Deity in the Ordination of Death: a Discourse, occasioned by the Death of the Rev. Thomas Howe, delivered at Bridport, Nov. 26, 1820.* By T. Southwood Smith, M. D. 8vo. pp. 50. Sherwood and Co.

BOTH the argument and the style of this sermon are congenial with the occasion. The preacher adopts the same train of reasoning, and the

same simplicity, united with the same fervour, of manner, which eminently distinguished the late excellent Mr. Howe.

The object of the discourse is to shew "the reason of the ordination of death," to explain "the true nature of it," and to hold forth "some of the consolations which the Christian religion affords us under the temporary evils occasioned by it." Under each head there are ingenious and weighty observations, calculated to reconcile man to the lot of mortality, and deserving of the attention of such Christians especially as *through fear of death are all their life-time subject to bondage*.

Dr. Smith says, (p. 28,) that his own observation would lead him to the conclusion, which is agreeable to a remark of Lord Bacon's, that there is usually no pain in dying. Most earnestly do we wish that the fact could be more fully ascertained. We apprehend that we have witnessed cases with which this statement does not agree. But suppose the crisis of death to be accompanied in many instances with conscious pain and agony; is not this, compared with the general economy of Providence, one of the strongest presumptive arguments in favour of a future state of existence and of recompence?

We hesitate to admit a conjecture of the preacher's, that in the world to come we shall be "made acquainted with the *nature of the Deity*." He quotes 1 John iii. 2, which he reads, "We shall see *God* as he is," substituting *God* for *him*. In grammatical strictness, the antecedent is no doubt correctly supplied, but the style of the writer allows us to understand it in what we conceive to be the more natural sense, that is, of Christ. There are instances of the same latitude of speech in ch. ii. ver. 29, and in ch. iii. ver. 5, a few sentences below that which is quoted by Dr. Smith. On the former of these passages, Grotius says, "*Nempe Deus. Transit de Christo ad Deum, quanquam nomine Dei hic non expresso; ut mox iii. 5, et 16, à Deo ad Christum. Nec id mirum, cum utriusque mentio præcesserit. Similis transitio infra iv. 17 et 19.*" On the latter he says, "*Jam diximus subaudiri hic nomen Christi,*

quanquam ex longinquo, et quanquam Dei mentio intercessit."

An interesting memoir of Mr. Howe forms the conclusion of the sermon. The leading biographical particulars have been inserted in our preceding numbers by Mr. Fawcett (pp. 52—54 of the present Volume) and Mr. Bransby (Vol. XV. pp. 717—722). The latter correspondent furnished us (p. 722) with a list of Mr. Howe's publications.

Dr. Smith has drawn the character of Mr. Howe with great truth. The following is a pleasing description of his dying views and feelings:

"I was with him, not when he first conceived the idea, but when he appeared first to receive the conviction that his disease was mortal. His complaints had assumed an alarming character. I was solicited to see him with his medical friend who was in the habit of attending him. When he conceived that I had satisfied my mind with regard to the nature of his disease, he fixed his eyes upon me composedly, yet earnestly: 'I am not afraid to know the truth,' said he, 'and I do not wish to be deceived.' And when the solemn truth, solemn to all, took possession of his mind, the placid expression of his features altered not. 'It is well,' said he, 'I trust I am prepared!' And immediately he joined the family circle, conversed with his usual cheerfulness, and without pretension, and without effort, was cheerful. And to the latest moment of life he continued cheerful. He mixed with the living, knowing that he was marked as the prey of death. With an intelligent and contemplative mind, fully aware of his situation, conscious that a disease was at work within him, whose ravages could not be checked, but might at any instant, and which probably would very suddenly, separate him from every earthly object, he continued to derive from those objects their wonted satisfactions, saying, in the true spirit of an elevated devotion, 'Whenever it shall please their donor, I am ready to resign them!'"—Pp. 44, 45.

ART. III.—*An Examination, &c.*

(Continued from p. 113.)

IN Chap. III., Dr. Carpenter gives a "General View of Unitarian Doctrine: what Unitarianism is and what it is not." Would Bampton Lecturers and other worthy divines who think themselves called to denounce heresy,

condescend to read this Chapter, they would save themselves the trouble of "beating the air" and fighting shadows, and the disgrace of repeating calumnies which have been times without number exposed to merited contempt.

Agreeing most cordially with Dr. Carpenter's general explanation of the Unitarian doctrine, we think that on one or two points he has represented that to be Unitarianism which is indeed the more common, but not the necessary, belief of Unitarians. "Unitarianism," he says, (p. 37,) "lays the axe at the root of all the *abuses* of the doctrine of Divine Influences; but, with respect to the doctrine itself, it only teaches what Revelation teaches, *be that what it will.*" This latter clause is an admission that the Unitarian doctrine, as such, includes nothing peculiar or distinct on the subject in question; and we confess that we have known instances in which correct views of Unitarianism have been associated with what we consider an irrational and even fanatical confidence in preternatural impulses and interpositions. The Unitarians have had their miraculous "Providences;" and when we smile at Richard Baxter's stories of the old woman giving "breast-milk," and of *Mrs. Teat's* finding "a suck-bottle, full of new, sweet milk, in the snow, out of all ways, upon the mountains," (Mon. Repos. IV. 207,) we may profitably recollect the "remarkable example of God's Providence, visible during a journey of Christopher Crellius" (Mon. Repos. XI. 633, and see XII. 217).

We rejoice in the fact that the Unitarians are "universally agreed," as far as our knowledge extends, in rejecting the doctrine of endless torments; but we do not exactly see how Unitarianism is more incompatible with that dogma than with the notion of the final destruction of the wicked, for which some of the most able and zealous Unitarians have been eager advocates. In truth, we are disposed to believe that the New Testament does teach the doctrine of *indefinite*, though not, properly speaking, eternal punishment. And may not the jarring systems of Christians be reconciled, and the letter of the New Testament be interpreted agreeably to its spirit, by the supposi-

tion that the period to which the Christian scriptures refer beyond the grave is bounded, though by limits which are as yet hidden from our view, that there will be an *age* of retribution; and that during the whole extent of that age, (i. e. in scriptural language, *for ever*,) the wicked will be in a state of privation and dishonour? Beyond this age, revelation may not be designed to carry us; but by asserting the perfect character of the Almighty Ruler, it furnishes sufficient ground for belief that the righteous will continue progressively happy, and for *hope* that the wicked, purified by retributive discipline, will be prepared for restoration to the visible favour of God. These are conjectures, but we trust they are not presumptuous, and we submit them to our readers with deference.

That Unitarians can differ from one another on this great subject with candour, Dr. Carpenter furnishes edifying examples in the following passage:

"It has been my privilege to be intimately connected in the important duties of the Christian ministry, and with unbroken unity of spirit, with two excellent persons who hold the doctrine I here refer to. United by the fundamental principle of Unitarian worship, the exclusive worship of the Father in the name of Jesus Christ,—the universal principles of Christian duty,—and the grand sanctions and hopes of the Gospel,—I went on, for twelve years, with increasing esteem and affection, (and it was my own fault if it were without spiritual edification,) with one who not only ranks among the destructionists, but believes also in the pre-existence of our Lord. And with similar bonds of union, and the additional ties arising from mutual conviction in the proper humanity of our Lord, and of active zeal to promote the common principles of Unitarianism, I am now engaged with another highly valued friend, who, from what he deems the evidence of revelation, believes that the sufferings of the wicked will end in final destruction. My respected friends, the Rev. James Manning, of Exeter, and the Rev. John Rowe, of Bristol, will, I trust, excuse me in this reference to their opinions; and also while I add, that I have experienced from them nothing to interfere with the fullest exercise of private judgment, or with the public statement and defence of the doctrines on which we differ. When, in a course of doctrinal Lectures delivered by my present col-

league and myself conjointly, I explained my own views respecting the duration of future punishments, his remark to me at the close of the service was, 'Well, the Judge of the whole earth will do that which is right;' and in this conviction his piety and judgment rest satisfied.

"If the Dean of Cork should read this note, he probably will not comprehend how so much union and co-operation can exist with so much diversity of sentiment. It speaks well for Unitarianism that it is fact; and the reader, if he think it irrelevant, will, I trust, pardon the statement of it."—*Note*, pp. 42, 43.

Dr. Carpenter enters in Chap. IV. upon the Bishop of Raphoe's general Charges against Unitarians, and especially Unitarian authors. This is a wide field, for the Bishop's hostility takes an almost limitless range. From the unsound Churchman, even though crowned with the mitre, down to the declared Unbeliever, his hand is against every man who has written any thing that may incidentally favour Unitarianism, and the sin of every heresy is to be punished in the luckless Unitarians, whether it have been owned or disowned by them. This is a strange mode of proceeding to be sure, and one which is scarcely to be reconciled to a simple love of truth. Nevertheless, the Bishop says that his design is to promote "a more enlivened spirit of religious inquiry;" upon which his Examiner says,

"I know no work, the design and tendency of which is so obviously and clearly marked, to *prevent* all 'religious inquiry,' beyond the limits which modern orthodoxy has fenced with her bitterest stigmas and fiercest denunciations. The disciple of the Dean of Cork is like one shut up, with a master-magician, in a spacious, irregular, grotesque fortress, within which, he is told, he has abundant room for exercise and enjoyment. He gets a glimpse, perhaps, of a delightful, extensive country beyond the walls by which he is surrounded; and he fancies that he might roam there without restraint, and enjoy the beauties around him: but a mist is immediately spread over the prospect, and he is alarmed by the declaration, that those beauties are merely imaginary, that all is a dreary, dangerous desert, full of crags, and precipices, and bogs, and torrents. He steals another look; but frightful spectres are made to dance before him, and he is persuaded that he is safe only while he confines his curiosity to the wonders of

the place. And if through some unnoticed aperture, the bright gleams of the all-animating sun, reflected from the grand and lovely scenery without, should present a bright picture of reality on the walls of his darkened chamber, the skill of the enchanter instantaneously interposes some distorting medium which changes order and beauty into deformity and confusion."—*Pp.* 48, 49.

A favourite charge against the Unitarians in the works of their mitred and unmitred opponents, is their mutilating and corrupting Trinitarian books to serve their own purpose. Thus, Dr. Graves, Dean of Ardagh, in his "Scriptural Proofs of the Trinity," accuses them of publishing Dr. Watts's Hymns for Children, and Mrs. Trimmer's Catechism and Prayers, "taking out of both, the passages intended by their authors to impress the doctrine of the Trinity, and making them appear to inculcate Unitarianism," and this, he adds, "is done deliberately, and without giving the readers notice of the artifice practised upon them." The Dean refers for proof of his assertions to Bishop Magee, but the Bishop states only the publication of Mrs. Trimmer's Catechism and Prayers and the alteration of Dr. Watts's Hymns. Thus the charge gathers as it rolls. But what is the fact? Some Unitarians have printed editions of the Hymns for Children, with such corrections as make them cease to speak Trinitarianism, yet always with an avowal of the alterations on the title-page. But the republication, and of course the mutilation of Mrs. Trimmer's Catechism, is altogether a fiction. Certainly, none of the Unitarian Societies have put out any such work, nor is the existence of it known to any of those Unitarians that have the most extensive information on the proceedings of their brethren throughout the kingdom. Upon such a foundation, however, these learned polemics build the charge of "base and deliberate fraud," and of "kidnapping of the most atrocious description, by which is stolen away the immortal soul of the infant"! Dr. Carpenter has done well to expose (*Note*, pp. 50—54) this accumulation of error into which the Irish dignitaries have run in their eagerness to vilify the Unitarians.

The Bishop of Raphoe, one of a

host, endeavours to fix upon the whole Unitarian body the imputation of ignorance. It is amusing, at the same time, to observe, that whenever a champion of Trinitarianism sallies forth against these unlearned adversaries, he never fails to buckle on his whole college armour, and to display it with glittering ostentation. Dr. Magee would not, we presume to think, have overlaid his text with such cumbrous erudition in his notes, if he had believed his own account of his opponents. After all, as Dr. Carpenter justly remarks, (p. 54,) the question is not what authority is due to the assertions of the Unitarians in matters of pure learning, but what weight there is in the evidence which they adduce from Scripture on behalf of their principles. Let the Unitarians be as illiterate as any bishop can wish to represent them, and the Athanasian Creed will not become thereby a jot less unscriptural, absurd, presumptuous and uncharitable. Dr. Carpenter meets the charge temperately but boldly :

"If by *learning* be exclusively meant, a minute and intimate knowledge of the canons of the Greek metres, skill in detecting and correcting the errors of our present copies of the ancient authors, facility in the composition of Greek and Latin verse, readiness of allusion to the energetic thoughts and splendid beauties of the classic writers, and fluency in the citation of them,—in these respects, most of those Unitarians who have pretensions to a literary character, must yield the palm, not only to the giants in literature who have devoted to it their whole time and all the powers of a vigorous intellect, but also to many of less exalted reputation, who have enjoyed advantages from which we are often debarred, and are still able to employ in literary pursuits, an almost uninterrupted leisure. But if we may regard an extensive and familiar acquaintance with the best Greek and Roman writers, sound information as to the general principles of language and the laws and idioms of the classical languages in particular, and the consequent ability to investigate the difficulties of an ancient author, to draw from his intellectual fountain, and to feel and estimate his beauties, as sanctioning a claim to the possession of learning, (and, in my judgment, they constitute the most useful, though not the most honoured species of it,) we have among us those whose claim is indisputable, and in num-

bers, probably, proportioned to the extent of our sect."—Pp. 56, 57.

There follows a statement of the course of biblical study, pursued in the academical institution at York, copied from the critique on Mr. Wainwright's account of the *Literary and Scientific Pursuits of Cambridge*, inserted in our XIth Volume, pp. 404—411; and, conjecturing aright as to the author of that article of Review, Dr. Carpenter says,

"I wish it had fallen in with the object of the able Writer of the critique on the *Pursuits of Cambridge*, to detail the course of *Classical Study* at York; but, as he himself says of his respected colleague, 'justice will never be done him but by some other hand than his own.' In fact, to detail without comment, would have been to praise. By the soundness, extent and accuracy of his erudition, by his persevering earnestness and perspicuous simplicity in communicating knowledge, his judicious method of elucidation, and his depth of research, and, with all, his enlightened and conscientious views as to the *ends* of the course of instruction in which he takes a share, he is eminently qualified for his important station. Those who are engaged with him in the study of the Greek Tragedians, Historians and Philosophers, have no cause to envy the more splendid advantages of the halls of learning."—Pp. 60, 61.

The reader will be pleased with Dr. Carpenter's judicious and candid remarks (§ 2 of ch. iv.) on the Bishop's outrageous abuse of Unitarians, as conspirators against Divine revelation. They are instructive and admonitory to Unitarians, as well as pertinent to the accusations of their opponents. It is stated to be the peculiar privilege of the Unitarian, that he can express his system in the precise language of the New Testament. This would seem to be the best criterion of its Christian character.

"But that which he feels injustice towards himself, the Unitarian must not practise towards others. He sees his fellow-christians uniting with him, in maintaining the divine origin of the gospel; and he knows that though they widely separate from him, it is not because they *reject*, but because they *mis-understand*, that Revelation, to whose authority he also bows. He perceives that the apostolic confession was, simply,

that 'Jesus is the Christ, the Son of God;' and as this, whatever consequences may be supposed to follow from it, implies no more than the conviction of his divine authority, that the Father sanctified him and sent him into the world,—he cannot refuse to others, who admit this essential principle, nor allow the right of others to refuse to him, the honourable name of Christian."—P. 64.

The Doctor adds in a *Note*,

"That by which our Lord justifies his own use of the appellation *Son of God*, cannot be far from the true force of it, as applied to him. See John x. 35, 36: 'If he called them *gods unto whom the word of God came*, and the Scripture cannot be broken,—say ye of him *whom the Father hath sanctified and sent unto the world*, *ὁ ὁ Πατήρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον*, Thou blasphemest, because I said, I am the SON OF GOD?' The passage is also extremely important, as fully justifying his Jewish disciples, in the two or three instances in which they apply the appellation *god*, to one, *to whom*, in so eminent a degree, *the word of God came*, and whom He made Lord over the dead and the living."—P. 64.

Every prudent and candid Unitarian will agree with the author in the regret and remonstrance expressed in the following passage:

"I deeply regret the unguarded expressions which some of the best advocates of Unitarianism, in the ardour of inquiry and discussion, have unnecessarily employed, and thereby given its opponents a plausible pretext for charges and insinuations essentially unjust. In no way fearful of truth themselves, and seeking for or defending it, with their whole hearts, they have been ready to admit the inferences which appeared to follow from it, without always considering sufficiently the legitimacy of them, or the doubt which such inferences should themselves throw on the premises most closely connected with them. They have thus created, in the minds of those who think loosely or are afraid to think, a connexion between truths which, as we believe, are equally important and indisputable, and opinions, often 'the creatures of a day,' which alarm the prejudices, or shock the serious conviction of others. But, what has more affected the progress of our cause among the timid or the prejudiced, is, that these inferences have been distorted by our opponents, taken out of their connexion, and presented in a form so palpably absurd and dangerous, that the cry of ignorant bigotry is suc-

cessfully raised against Unitarianism, and it is pronounced false, because something is believed to be so, which has been adventitiously connected with it.

"This is the usual way in which Unitarianism is attacked. Its great truths, and the evidence on which they rest, are almost entirely passed by: and yet, if this evidence is adequate, all the opinions which oppose them must be false."—Pp. 67, 68.

[To be continued.]

ART. IV.—*On the Comparative Advantages of Prescribed Forms and of Free Prayer in Public Worship; a Discourse delivered in the Meeting House of the Rev. Robert Winter, D. D. at a Monthly Association of Protestant Dissenting Ministers, on February 8, 1821. By John Pye Smith, D.D. 8vo. pp. 44. Holdsworth.*

THE question of the authority and expediency of Liturgies was once debated with much unchristian warmth. The Dissenters, who are most interested in it, have become of late much more cool and reasonable in the discussion. As far as we are able to judge, the preponderance of prejudice is now on the side of the advocates of liturgic forms. Some of them do not scruple to express something like contempt for extemporary prayer, and they almost put in a claim for a sort of inspiration on behalf of the compilers of the Prayer-Book of the Church of England. In this extravagant pretension, they have been countenanced by certain eloquent Dissenting orators, who, to shew their candour and their Christian fellowship with their Episcopal brethren, have indulged in pompous eulogiums upon a form of service which they yet shew by their own practice that they do not totally approve.

The controversy is perspicuously stated and candidly argued by Dr. J. P. Smith in the sermon before us. The result in the mind of an impartial reader must be, we presume to think, that it is left entirely to the discretion of individuals and congregations in what manner their prayers shall be offered up. Different circumstances may demand sometimes the one mode and sometimes the other. Dr. Smith says, that the impression made upon

his own mind by the investigation, and we confess that nearly the same is made upon ours, is—"that the use of Free Prayer in social worship is sanctioned by the general tenor of scripture examples; that it best comports with the nature and designs of public worship; that it does in fact embrace most of the advantages which are represented as peculiar to liturgical forms; that its inconveniences are contingent and remediable; and that it is recommended by many considerations of great importance, in relation to that which is the end of all ecclesiastical institutions, the advancement of personal religion: so that, on a careful review of all that has been presented to us, it does appear that the exercise of Free Prayer in Public Worship is preferable to the use of Prescribed Forms."—P. 43.

In just argument, the question is distinct from that of the imposition of forms and ceremonies by secular authority; though in treating it, a writer can scarcely avoid touching on that deplorable cause "of offences and injuries, oppressions and distress, domestic ruin and national misery." (P. 21.) We applaud Dr. Smith for his manly language upon this topic. Is he quite correct, however, in ascribing the rigorous imposition of the prayer-book, under heavy penalties, to "the Episcopal churches of British America and of the United States"? Liturgies are convenient instruments for magistrates to handle; and whether in the hands of the state or of independent churches, they become in course of time hindrances to ecclesiastical reformation.

We agree with Dr. Smith in opinion that our Lord gave the Prayer, known by his name, "with an especial reference to the time and circumstances then existing;" but the reasons which he adduces for this opinion are not in our judgment satisfactory: they are in fact drawn from his own peculiar theological system, which he thus virtually confesses that the Lord's Prayer does not support:—"In this prayer there is no mention made of any doctrine, privilege, expectation or duty, peculiar to the dispensation of the gospel: no mention is made of the

grace and love of God in the redemption of the world, nor of the great Christian doctrine of forgiveness of our sins through the blood of Christ, nor of justification by his righteousness, nor of the gifts and work of his Spirit." (P. 11.)

ART. V.—*Vindiciæ Britannicæ. Christianity Interested in the Dismissal of Ministers. A Vindication of the People from the Charge of Blasphemy, and a Defence of the Freedom of the Press. In Six Letters addressed to W. Wilberforce, Esq., M. P., and the Religious Public. By Christophilus. Svo. pp. 192. Simpkin and Marshall. 1821.*

CHRISTOPHILUS is a spirited writer. His mind has been formed by a study of the Great English authors, who have pleaded the cause of civil liberty and ecclesiastical reformation, and he "pours out all his soul" in this "Vindication of the People." He is one of the few authors who would write better if they knew less. He cannot take a step without the authority of an eminent name. There is thus an appearance of patch-work in the pamphlet; though it must be confessed that the passages incorporated in the "Letters," are for the most part excellent, and some of them little known.

The author treats Mr. Wilberforce with sufficient respect. This gentleman was pronounced by a distinguished female foreigner to be "the most popular man in England." In no sense is this true. But he is certainly a distinguished man, deriving a weight in the country which few possess, from his talents or rather his character. He would be more respected if it were not for a strange habit that he has of speaking in one way and voting in another. The country has his intellect, the minister his vote. But those that know him best say that he is conscientious; and his past services in the cause of humanity entitle him to universal gratitude: Christophilus has done well, therefore, in addressing him in a courteous manner and with respectful language.

CRITICAL NOTICES OF NEW PUBLICATIONS.

ART. I.—*Specimens of the Russian Poets : with Preliminary Remarks and Biographical Notices.* By John Bowring, F. L. S. 12mo. pp. 264. Hunter. 1821.

THIS is on many accounts a most interesting volume. It is the first attempt to naturalize in England the poetical literature of Russia ; and to make us familiar with the sentiments and manners of the people of that great and growing empire : and we think the “Specimens” will raise the character of the reading classes of the Russian population in the estimation of the British public. Where poetry of so cordial a kind as that with which Mr. Bowring has enriched our borrowed stores is popular, no refinement will be long absent.

The translator has given “biographical notices” of the poets whom he has admitted into his “Anthology,” partly his own and partly the contributions of his friend Von Adelung, which quicken the interest taken in the Selections. Some “preliminary remarks” are made in the Introduction, on the peculiarities of the Russian language, “the mother tongue of nearly forty millions of human beings, and which in the course of thirteen centuries has undergone no radical change.”

The translations are introduced to the reader by some beautiful original lines which shew that Mr. Bowring may lay claim to much higher merit than that of being a competent and faithful translator.

We extract from the “Specimens” an address to the Deity by *Gabriel Romanovich Derzhavin*. This poem has been translated into the Chinese and Tartar languages written on a piece of rich silk, and suspended in the imperial palace at Peking. (M. Repos. XV. 736.) A version of it into Japanese also has been made by order of the emperor, and is hung up, embroidered with gold, in the Temple of Jeddo.

GOD.

O Thou eternal One ! whose presence bright
All space doth occupy, all motion guide ;

Unchanged through time’s all-devastating flight ;

Thou only God ! There is no God beside !

Being above all beings ! Mighty One !

Whom none can comprehend and none explore ;

Who fills’t existence with *Thyself* alone :
Embracing all,—supporting,—ruling o’er,
Being whom we call God—and know no more !

In its sublime research, philosophy
May measure out the ocean deep—may count

The sands or the sun’s rays—but, God !
for Thee

There is no weight nor measure ;—none
can mount

Up to Thy mysteries ; Reason’s brightest
spark,

Though kindled by Thy light, in vain
would try

To trace Thy counsels, infinite and dark :
And thought is lost ere thought can soar
so high,

Even like past moments in eternity.

Thou from primeval nothingness didst
call

First chaos, then existence ;—Lord ! on
Thee

Eternity had its foundation :—all
Sprung forth from Thee :—of light, joy,
harmony,

Sole origin :—all life, all beauty Thine.

Thy word created all, and doth create ;

Thy splendour fills all space with rays
divine.

Thou art, and wert, and shalt be : Glo-
rious ! Great !

Light-giving, life-sustaining Potentate !

Thy chains the unmeasured universe sur-
round ;

Upheld by Thee, by Thee inspired with
breath !

Thou the beginning with the end hast
bound,

And beautifully mingled life and death !
As sparks mount upwards from the fiery
blaze,

So suns are born, so worlds spring forth
from Thee ;

And as the spangles in the sunny rays

Shine round the silver snow, the pa-
geantry

Of heaven’s bright army glitters in Thy
praise. *

* “The force of this simile can hardly

A million torches lighted by Thy hand
Wander unwearied through the blue
abyss :

They own Thy power, accomplish Thy
command

All gay with life, all eloquent with bliss.
What shall we call them? Piles of
crystal light—

A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous
beams?

But 'Thou to these art as the noon to
night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost :
What are ten thousand worlds compared
to Thee?

And what am *I* then? Heaven's unnum-
ber'd host,
Though multiplied by myriads, and ar-
rayed

In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness; is a cypher
brought
Against infinity? What am *I* then?
Nought!

Nought! But the effluence of Thy light
divine,
Pervading worlds, hath reached my bo-
som too;

Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of
dew.

Nought! but *I* live, and on hope's pinions
fly

Eager towards Thy presence; for in
Thee

I live, and breathe, and dwell; aspiring
high,

Even to the throne of Thy divinity.

I am, O God! and surely *Thou* must be!

'Thou art! directing, guiding all, 'Thou
art!

Direct my understanding then to 'Thee;
Control my spirit, guide my wandering
heart:

Though but an atom 'midst immensity,
Still *I* am something, fashioned by Thy
hand!

I hold a middle rank 'twixt heaven and
earth,

On the last verge of mortal being stand,
Close to the realms where angels have
their birth,

Just on the boundaries of the spirit-
land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am
dust!

A monarch, and a slave; a worm, a god!
Whence came *I* here, and how? so mar-
vellously

Constructed and conceived? unknown!
this clod

Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy
word

Created *me*! Thou source of life and
good!

Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright pleni-
tude,

Filled me with an immortal soul, to
spring

Over the abyss of death, and bade it
wear

The garments of eternal day, and wing
Its heavenly flight beyond this little
sphere,

Even to its source—to Thee—its Author
there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of
Thee,

Yet shall Thy shadowed image fill our
breast,

And waft its homage to Thy Deity.

God! thus alone my lowly thoughts can
soar;

Thus seek Thy presence—Being wise and
good!

'Midst Thy vast works admire, obey,
adore;

And when the tongue is eloquent no
more,

The soul shall speak in tears of grati-
tude."—Pp. 3—9.

be imagined by those who have never witnessed the sun shining, with unclouded splendour, in a cold of twenty or thirty degrees of Reaumur. A thousand and ten thousand sparkling stars of ice, brighter than the brightest diamond, play on the surface of the frozen snow; and the slightest breeze sets myriads of icy atoms in motion, whose glancing light, and beautiful rainbow-hues, dazzle and weary the eye."

ART. II.—*Eight Lectures on the Christian Sabbath.* By William Thorn, Minister of the Gospel at Penrith, Cumberland. 12mo. 2nd edition, pp. 334. Westley.

THESE "Lectures" proceed upon high sabbatarian notions, and are tinctured with the other corresponding doctrines of pseudo-orthodoxy. There

is at the same time a commendable spirit of candour in them, and it would not be just to the author to withhold the praise of industry in the compilation of facts and arguments.

But we take notice of the volume chiefly to explain the singular and laudable occasion of its publication. Mr. Thorn, late a student in the Academy under Mr. Collison's care at Hackney, was a short time ago invited to settle with a small congregation of Independents at Penrith. His ministry has been so successful, that a larger place of worship than that at present occupied by the society is found neces-

sary. But the resources of the people are small. Mr. Thorn resolved to try to raise the sum of One Thousand Pounds by his pen! He chose the subject of the Sabbath as most likely to interest a great number of subscribers.

With this little work in his hand he is going about as his own bookseller, and as a collector of contributions, and he informs us that he expects to succeed. Should this be the case, the fact ought to be recorded amongst the curious instances of adventurous, profitable and generous authorship.

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POETRY.

MATIN AND VESPER HYMNS.

Monday Morning.

And so the active week again
Its course begins ; and so renew'd
Our moments' busy multitude,
Falling like rapid drops of rain,
Sink in the grave ;—and so we die :
The woods have lost their harmony ;
Life's sun is set in the gloomy west ;
The beauty that gladden'd the eye is
faded ;

The spirit of joy is hushed to rest ;
The smiles which delighted the soul are
shaded ;

The stars of heaven are clouded,
And the glorious brightness of day :
And he who on rapture's bosom lay,
In the funeral bier is shrouded.
Peace smiled from her sanctuary—
She smiled, but she smiles no more ;
For the grave has closed its prison-door
On the pilgrim weak and weary.
In frowns and storms the morning calls ;
And man, who was yesterday glad and
gay

As the evening ephemera,
Like the ephemera falls.
Long and sweet is the tired one's sleep ;
But sweeter his sleep and softer his bed
Whose pillow is made of the grave-cloth
deep,

With the green grass over his head.
Curtain'd is he by the vapours damp,
Lull'd by the song of the even ;
Lighted is he by the pale moon's lamp,
Watch'd by the eye of Heaven.
Others may hear the heavy bell toll,
Others the funeral train may see ;
He hears no dirge for his slumbering
soul ;

He is sleeping tranquilly.
There let him rest,—he toil'd awhile,
And now he throws off his burthen of
toil.

There is a world where cares like this
Can never disturb the calm of bliss ;
Where He who is the great light of all,
In His own peculiar glory shineth ;
Who turn'd in His hand this worldly
ball,

And its hopes and its memories sweetly
entwineth.

He rais'd heaven's azure arch sublime
On pillars of strength that totter never :
Man is the victim of death—of time—
Thou remainest the same for ever !
These shall perish, while Thou endurest ;
These as a vestment Thou shalt change ;
Thou remainest, strongest, surest,
Thro' eternity's endless range !

Thou Thyself art eternity !
'Tis but another name for Thee—
Suns may be darken'd and planets shake,
Earthquakes may stony mountains
break ;

Comets may swallow up the sea ;
But Thou, unmoved as the splendid sun
This sandy desert shining on,
Lookest on creation and decay,
And still pursuest Thy glorious way,
Wrapt in Thy own immensity.
What should we fear ? Waking or sleep-
ing,

Man is alike in Thy holy keeping :
Let him not shrink tho' his bark be
driven

By the mad storm ;—let nought alarm
him :

The tempest may burst ;—it cannot harm
him ;

Safely he steers for his port in heaven.
God is around us—o'er us—near us—
What have His children then to fear ?
Is He not always present to hear us ?
Willing to grant, as willing to hear ?

A.

Monday Evening.

Calmly in the evening hour
All the earth reposes now ;
Silence rules with gentler power,
Watching from the mountain's brow
The exhausted world ;—'tis still
As if death were present—all
But the unwearied waterfall,—
But the breezes on the lill.

Wrapt in clouds th' Eternal One
Still maintains His awful seat ;
Clouds and darkness are His throne,
Storms and thunders at His feet.

Yon illuminated arch,
Planet, sun and falling star
Shedding beams of splendour far—
Light His ever-glorious march.

Fain my heavenward dreams would rise
To those holy precincts trod
By the Ruler of the skies—
Lighted by the fires of God.
Where the lamps of Eden burn,
Where the sun of Eden glows,
There my spirit shall repose,
Thither shall the pilgrim turn.

Sometimes from that holy place
Heart-disturbing visions come,
Doubts and terrors and distress,
Saddening fears and thoughts of gloom.
These are earthly ! let them fly
At the dawn of heav'nly light,
For a sun of glory bright
Soon shall fill eternity.

Moral beauty then shall stand
 Perfected in heavenly strength;
 Joy shall find its father-land;
 Peace its own abode at length.
 In *one* love, *one* law, *one* faith,
 All shall then united be
 'Neath *one* common Master; he,
 He hath vanquish'd sin and death.
 Land of light and land of love!
 Let thy glories streaming fair
 From that radiant Sun above
 Light us and protect us here!
 Lord! the future's veil withdraw,
 'That thro' mists of dark'ning time
 We may see heaven's heights sublime:
 Even as Moses Canaan saw.
 Lord! O let Thy kingdom come;
 Come in all its holiness:
 Be it our eternal home,
 Place of refuge from distress,
 Seat of hope and sum of bliss,
 Bright with all the light of heaven,
 World to which more joys are given
 Than the sorrows felt in this!

A.

JEREMY BENTHAM.

[From the Examiner.]

I have travell'd the world, and that old
 man's fame
 Wherever I went shone brightly;
 To his country alone belongs the shame
 To think of his labours lightly.
 The words of wisdom I oft have heard
 From that old man's bosom falling;
 And ne'er to my soul had wisdom ap-
 pear'd
 So lovely and so entralling.
 No halo was round that old man's head;
 But his locks, as the rime-frost hoary,
 While the wind with their snowy relics
 play'd,
 Seemed fairer than crowns of glory.
 In him have I seen—what a joy to see!
 In divinest union blended,
 An infant child's simplicity
 By a sage's strength attended.
 He dwells like a sun the world above,
 Though by folly and envy shrouded:
 But soon shall emerge in light of love,
 And pursue his path unclouded.
 That sun shall the mists of night dis-
 perse,
 Whose fetters so long have bound it;
 The centre of its own universe,
 Ten thousand planets round it.

B.

JUSTICE AND HUMANITY.

The moral virtues in blest union raise
 One altar pleasing to the Deity,
 Of hallow'd right tenacious each obeys
 The heart's best impulse, Heav'n's all-
 wise decree.
 Sheer Justice nought by naked might
 acquires,
 To gain an object falsehood ne'er sub-
 orns,
 Denies no righteous claim, but nobly
 scorns
 All selfish aims oppos'd to fair desires.
 Humanity delights in truth disclos'd,
 Looks with soft pity where the world's
 unkind,
 Loves to console sweet Innocence expos'd
 Like the chaste snow-drop to the wintry
 wind.
 The boons of good Humanity's bestowing
 Are streams of kindness from pure Jus-
 tice flowing.

R. F.

Kidderminster, Oct. 6, 1820.

SORROWS AND CONSOLATIONS.

What is there in Life, when the visions
 of hope,
 Like ice in the sun, are faded,
 And the heart, unfit with the world to
 cope,
 Is oft by the world degraded?
 "Child of the dust! the heartfelt tear
 May cleanse that sinful shrine;
 And over the drops of holy Fear
 The rainbow of Hope may shine."
 What have we in Life, when doom'd to
 mourn
 That youth was ever believing,—
 When o'er the living, as o'er the cold
 urn,
 We grieve that earth is deceiving?
 "Child of the earth! there's One above,
 Who heals the mourner's grief:
 Forget the sorrows of mortal love,
 And seek at His hand relief."
 The spring that waters the desert of Life
 Flows bitter with Death and Sorrow;
 And the flow'rs, to-day with fragrance
 rife,
 Lie blighted and low to-morrow.
 "Child of the skies!—Oh! lift thine eye
 To the Land beyond the tomb,
 Where springs the fount of eternity
 And the flowers of Eden bloom!"
Crediton, Jan. 26.

OBITUARY.

1821. Jan. 18, the Rev. H. KIPLING, Vicar of Plumstead, with the Chapel of East Wickham annexed, in the county of Kent. He was educated at Harrow School, under the late Drs. Thackeray and Sumner; the late Bishop of Cloyne, Sir W. Jones, Dr. Parr, and other eminent scholars being his contemporaries. He took his degree of A. M. at Emanuel College, where he was entered in 1763. He has bequeathed £1000. for keeping up Sunday-schools at Plumstead and East Wickham.

— 26, at *Moreton Hampstead*, Miss MARY TOZER, in the 32d year of her age. Her death is felt as a most severe stroke of affliction by her relatives and friends. In her conduct were exhibited in an exemplary manner the virtues and graces which adorn the Christian character. To be a practical Christian was her study and delight; and the consciousness of a well-spent life enabled her to look back on the past with comfort, and forward with a well-founded and joyful hope of future happiness. During a long and painful illness, she bore her severe sufferings with a degree of fortitude which excited the surprise of all about her. A murmur from her lips was never heard to arraign the wisdom of the Divine dispensations; but with pious resignation she placed her trust in the goodness of Him whose tender mercies are over all his works.

Feb. 16, at the *Chapel House, City Road*, at an advanced age, the Rev. JOSEPH BENSON, an eminent preacher amongst the Wesleyan Methodists, editor of the *Methodist Magazine*, author of a *Commentary on the Bible*, and of numerous religious works, adapted to his own connexion.

— 23, at *Rome*, of a decline, JOHN KEATS, the Poet, aged 25.

— 24, at *Bourdeaux*, after long illness, ROBERT HARDING EVANS, Esq., a gentleman distinguished for his literary attainments and constitutional knowledge. He was the author of a number of political tracts. He republished Middleton's *Letter from Rome*, with many learned Notes and Dissertations. He was the Editor of the *Parliamentary Reports* for the years 1818 and 1819; a work unhappily discontinued, but on the best plan of any work of the kind. He has left behind

him an unfinished MS. on the reign of the Ptolemies in Egypt.

Feb. 26, in the 66th year of his age, the Rev. THOMAS NORTHCOTE TOLLER, 45 years pastor of the Independent Congregation at Kettering, Northamptonshire. The kind of death he always desired was by a kind Providence granted him: he was found a lifeless corpse within three minutes after he left his sitting-room as well as usual.

March 8, at his residence, *Birchfield-House*, near *Birmingham*, MARK SANDERS, Esq., in the 71st year of his age. In his loss his family and friends have much to lament; nor will the public sympathy be withheld from a character of such well-merited reputation. His benevolence urged him on to benefactions of every kind in the respectable sphere of life in which he moved: it was not limited by any narrow calculations, nor was it marked by ostentatious display. The strong feelings of his sensibility, however, he in vain attempted to disguise; they were invariably and immediately excited by cases of distress and misery; and when public utility called for his contributions, they were ample in proportion to the exigencies of the case and to the fortune he enjoyed. Impelled by the influence of a sense of duty, in unison with the best feelings of the human heart, his conduct was never at variance with his professions. His judgment of others was uniformly candid, and his urbanity conspicuous and inviting, ever rendering him easy of access to the humble suppliant, or the well-introduced stranger. Throughout a long course of vigilant and active exertion in his commercial pursuits, by which he created his own affluence, his old established connexions either at home or abroad will bear willing testimony to the sound probity of his mind, which disdained to practise those little arts which custom but too frequently authorizes. Thus did he evince, as far as the example of an individual can extend, that the economy of trade is not incompatible with an enlarged and pure philanthropy. His habits were too retired and domestic to suffer him to take any prominent part in the momentous public affairs of his day; yet were his political opinions such as well accorded with the soundest principles of patriotism and Christianity; a zealous advocate for the necessary subordinations of civil life,

while oppression and venality never failed to excite in his breast a warm and becoming indignation. For such views and dispositions no doubt he was much indebted to the mild and benign spirit of the religious creed of simple and rational Christianity which he had adopted, and of which his calm acquiescence in his known fast-approaching dissolution was no small earnest of its promises. A friend to freedom of inquiry and an unlimited use of the right of private judgment—to say that he was tolerant to all is falling far short of his state of mind. Sincerity was the touch-stone of his good opinion, and where he believed this to exist, there was his right hand of fellowship freely extended; without presuming upon the authority of any fallible mortal to call his brother fallible to account for the homage he may think most acceptable to the common parent of all mankind. In short, (and no servile adulation prompts the eulogy,) such a combination of diligence, integrity, gentleness, domestic affection, generosity and unbounded good-will, is rarely found concentrated in so exemplary a degree as in his truly amiable and meritorious character.

So much extinguished worth cannot but powerfully call forth the regrets of those connected with him either by the ties of family or of friendship; but these regrets are not without their consolations. May the influence of such an example have its due weight, and make some amends for the public loss by stimulating others to imitate him in disposition, whether the ability to contribute may be equal or much inferior: and may we humbly hope that such a faithful discharge of his stewardship will meet with its reward in the merciful approbation of his Father and his God.

J. L.

March 10, at *Exeter*, after a long illness, borne with Christian patience, CATHERINE, wife of Mr. J. G. HIPPIUS, of Hackney.

Lately, at Hoddesdon, Herts, Mrs. JASPER LEIGH GOODWIN, who has benevolently bequeathed the following sums in aid of the under-mentioned humane institutions:—

To the Clergy Orphan Society	- £500
To the Bristol Infirmary	- - - 500
To the Asylum for Deaf and Dumb in the Kent-road	- - - 300
To the Asylum for Indigent Blind, London	- - - 300
To the Asylum for Indigent Blind, Bristol	- - - 200

To the College for Clergymen's Widows, Bromley	- - - - £500
To the Strangers' Friend Society, Bristol	- - - - 200
To the Asylum for Poor Orphan Girls, Bristol	- - - - 200
To the Marine Hospital, London	300
To the Mendicity Society, London	100

ADDENDA.

Dr. OUTRAM. (P. 124.) He was Public Orator of the University of Cambridge. He published a curious collection of Extracts, exhibiting the character of Methodism, from the publications of Methodist authors. He was followed to the grave, amidst thousands of spectators, not only by his own congregation, but also by the heads of the Dissenters and their ministers, as well as by the other clergy and magistrates of Birmingham. (*Gent. Mag.*)

The Rev. Dr. JAMES LINDSAY.

(Pp. 122 and 141.)

We extract the following, relating to this much-lamented man, from the *Times* newspaper. No. I. is the account in that journal of the 24th of February of the Funeral. No. II. is a paragraph from the leading article of the paper of the same day, on Dr. Lindsay's supposed approbation of Mr. Brougham's Education Bill. No. III. is a letter from Mr. Aspland inserted in the paper of the 26th, in reply to the paragraph.

No. I.

Funeral of the Rev. Dr. LINDSAY.

In a late number of this journal was announced the strikingly sudden death of Dr. Lindsay, which took place on Wednesday, the 14th instant, while attending a meeting of Dissenting Ministers, in the Trust Library of Dr. Williams, in Red-Cross Street. They had assembled to consider and discuss the bearing of Mr. Brougham's Bill on the Dissenting interests in England. Dr. Lindsay had delivered his opinions on the subject with extraordinary zeal, energy, and clearness. He sat down in full health, and expired without a groan. In the public establishment where he died his body lay till yesterday, and thence it was carried forth and interred in Bunhill Fields. The Dissenting Ministers, with whom he had been connected, attended in a body; his congregation followed; six coaches were filled with distinguished pupils, who attended with mournful veneration the funeral of him whose instructions had laid the foundation of their respectability and success in life. These, with his family and their friends, formed a procession of

33 mourning coaches, and 13 private carriages. After the corpse was laid in the grave, the Rev. Mr. Barrett addressed the company in terms at once appropriate and affecting.

It is not by circumstances of funeral pomp, by mere lamentations, and by the trappings of woe, that the deep impression of Dr. Lindsay's worth, or the profound regret for his death can be adequately testified! No man ever exhibited more strikingly the kindly feelings and generous dispositions which adorn and bless the best of our species: no man ever received a larger return of heart-felt esteem and affectionate confidence. Singularly applicable to him are the words of an affectionate biographer.—“*Nihil metus in vultu; gratia oris supererat: bonum virum facile crederes, magnum libenter.*” In his comely countenance, the gentleness of his temper and the kindness of his heart were conspicuous: you at once recognised in him a good man: you were prepared to find him a great man.

The talents of Dr. Lindsay were of the most respectable order: his acquirements were extensive, solid, and progressive to the last hour of his life. As a minister of the gospel, he was distinguished for liberality, candour and piety. The glowing energy of his heart dissipated from his presence the cold formality of the professor, and opened a free correspondence of affection and confidence between him and his hearers. During the period of thirty-five years, he performed the duties of a Dissenting minister to the respectable congregation of Monkwell Street, in the oldest Dissenting meeting-house in London; and in that period he rose to be one of the greatest ornaments of the body to which he belonged. Unrestrained by prejudice, unbiassed by ambition, he cultivated truth in every department of knowledge, he extended his benevolence to every class of his fellow-beings. In religion and politics his guides were truth and reason; his objects, the alleviation of unavoidable evil and the promotion of attainable good. For the universal diffusion of education and knowledge his zeal almost approached to enthusiasm, eagerly anticipating the general improvement inseparable from general knowledge. Lamentably to his family and friends, but appropriately to his character, died this lover of truth and human kind. His last words advocated the education of the poor; the last visions of his fancy portrayed the happier destinies of men, which every good man delights to indulge.

But, eminent as Dr. Lindsay stood in his profession, his character derived its brightest lustre from his private virtues and domestic habits. It is not the cold

artifices of language that can express—it is only the warm and kind heart that can feel the luxury of affection and endearment, such as Dr. Lindsay bestowed and enjoyed in the bosom of his family. Remote from the bursts of passion, the corrodings of envy, the fret of peevishness, and the thousand evils of an ill-regulated temper, his presence diffused the sunshine of joy and love. In the circle of his familiar friends, the unrestrained ardour of his heart and the exuberant gaiety of his humour gave full play to every social sentiment, and spread around him a real delight seldom surpassed in the intercourse of the most congenial minds. Upon the whole, his life was happy and useful, and certainly no man ever left behind him a higher esteem or a deeper regret.

Dr. Lindsay was a native of Forfarshire, in Scotland, and succeeded the celebrated Dr. Fordyce as minister of Monkwell Street meeting. His academy at Grove-hall always sustained a character of the first respectability. His age was 66.

No. II.

We have a pleasure in stating that Dr. Lindsay, of whose death and character an interesting account will be found in another part of the paper, was an advocate for Mr. Broughan's Bill. It was the object of that Reverend gentleman's speech, at the conclusion of which he expired, to persuade his brethren to acquiesce in any plan which might tend to diffuse the blessings of education more widely; minute differences in point of faith, all being Christians, were objects of infinitely less importance. The awful situation of the speaker, who is now no more, will, we trust, add weight to his advice.

“The soul's dark cottage, batter'd and decay'd,
Lies in new light through chinks that time has made.
Stronger by weakness, wiser men become
As they draw near to their eternal home;
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.”

No. III.

To the Editor of the Times.

SIR,

The friends of the late Rev. Dr. Lindsay cannot but feel themselves under great obligations to you for your high but well-merited eulogium upon his character, inserted in your paper of this day. You

have said of him what every one of the hundreds that attended his funeral yesterday expressed in substance, though few of them probably would have been equally satisfied with any verbal tribute which they themselves could have paid to his memory. This is one of the few happy instances in which there is no occasion to seek for topics of panegyric. The only difficulty is to find language to express that combination of good qualities which constituted Dr. Lindsay's character. With the warmest zeal in the cause of truth and liberty, he united the greatest candour and a perfect freedom from party spirit. Some of his closest friends were widely different from him in political and religious principles. There was a directness in his manner of speaking which led you at first almost to apprehend bluntness, but the cordiality and generosity of his feelings presently dissipated in the breasts of his companions all sentiments except those of admiration of his frankness and simplicity of mind, and of confidence in his kindness.

But you have rendered all attempts to describe the character of my lamented friend needless, and I write merely to point out a slight error in your leading paragraph this morning, which, as one of the sorrowing eye-witnesses of the closing scenes of Dr. Lindsay's life, I trust I shall be excused from presumption in doing, especially as the mistake may have some influence upon the interests of religious liberty, to which the deceased was devoted beyond almost any man whom I ever knew.

Dr. Lindsay, then, was not "an advocate for Mr. Brougham's bill," in the sense in which those terms will be understood by the greater part of your readers. There are clauses in the bill to which he objected as strongly as any of his

brethren; and with a view to their removal he acquiesced in the resolutions and petition against the bill, which were under consideration at the moment that he expired. Still, I admit that such was his generous zeal on behalf of the education of the people, and such his confidence in the power of knowledge and the energy of truth, as to lead him to wish that Mr. Brougham's bill, with all its objectionable provisions, should be suffered to pass, rather than that the great work of national education should be indefinitely postponed. His argument, which none that heard it can ever forget, was, that education will sooner or later set the public mind right on every great question, and that one of its effects will be to correct the errors of any particular plan of education itself: and nearly his last words were a remarkably strong declaration (strong even for him who never spoke feebly upon the subject) of his abhorrence of all interference with the rights of conscience, and of all domination of religious party.

This explanation appears to me to be due both to the memory of Dr. Lindsay and to the public. I will add only, that, in the discussion in question, nothing passed on the part either of my Reverend friend, or of any of his brethren, that was not respectful, courteous and friendly. When our feelings had recovered from the shock occasioned by his death, we naturally endeavoured to call to mind all that had been said; and it was matter of mutual congratulation that not a single expression had been uttered which any one could wish to have recalled or altered.

I am, Sir, your obedient servant,
ROBERT ASPLAND,

Hackney, Feb. 26.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

ADDRESS OF THE QUAKERS TO THE KING,
ON HIS ACCESSION; WITH HIS MA-
JESTY'S ANSWER.

ON the 3rd of 5 month, 1820, the following Address to the King on his accession to the Throne, was presented to him at Carlton House by

Joseph Foster,	Richard Phillips,
Thomas Howard,	John Coleby,
William Forster,	Luke Howard,
John Fell,	John Elliot,
Josiah Messer,	Josiah Forster,
Samuel Gurney,	Jacob Hagen.

To George the Fourth, King of the United Kingdom of Great Britain and Ireland, and the dominions thereto belonging.

MAY IT PLEASE THE KING!

We, thy dutiful subjects, of the Society of Friends, commonly called Quakers, are anxious to avail ourselves of the occasion of thy accession to the throne, to renew the testimony of a faithful attachment to our King.

In thus conveying an assurance of sincere obedience, on the part of a Christian people, we desire permission also to

express the deep concern and sympathy we have felt, under the afflictive events which have of late marked the dispensations of Divine Providence, to the King, the Royal Family, and, through their necessary heartfelt interest therein, to the people at large of the United Kingdom. May the Allwise God sanctify these afflictions, with every part of his providence, to the King and all his subjects for their good.

To feelings like these, there is abundant cause that we should unite a grateful remembrance of our late beloved Sovereign, thy father, a prince conspicuous for his love to religion and virtue; and to whom our Society is deeply indebted, for the protection uniformly extended to it, in the profession and practice of Christian principle, dear to our predecessors in the same faith, and which remain dear to us. And whilst in the Royal presence, on behalf of a religious body, we would further respectfully avow our conviction, that it is righteousness which exalteth a nation; and with the warm feelings of Christian love, express our fervent desire, that the hearts of the King and his Council may be ever turned to the Lord Almighty, in humble reliance upon Him for wisdom and strength. Thus may thy reign be a blessing to these nations, distinguished alike by the continuance of a pacific policy abroad, and by tranquillity, union, and the support of every Christian and beneficent undertaking at home. And mayst thou, our King, living in the Divine fear, be prepared in the mercy of God, in Christ Jesus our Lord, and through faith in the efficacy of his saving power, for a final inheritance among purified spirits, in the realms of eternal bliss.

Signed in a Meeting, representing the Society of Friends, commonly called Quakers, in Great Britain, held in London, the 6th of the 3rd month, 1820.

THE KING'S ANSWER.

I am much gratified by the feelings of grateful remembrance manifested towards my lamented father, in this loyal and dutiful address; as well as by the assurance of your faithful attachment to myself. You may depend upon my constant protection.

ADDRESS OF THE CONFERENCE OF WESLEYAN METHODISTS TO THE KING ON HIS ACCESSION TO THE THRONE.

To the King's most excellent Majesty.
MAY IT PLEASE YOUR MAJESTY,

WE, your Majesty's most dutiful and loyal subjects, the Ministers representing the people called Methodists, belonging to the religious societies in Great Britain

and Ireland, first established by the Rev. John Wesley, A. M., late Fellow of Lincoln College, Oxford, deceased, beg leave most humbly to offer to your Majesty, on the first day of our Annual Conference, the cordial assurances of our undeviating attachment to your illustrious house, to your sacred person, and to the unrivalled constitution of our country.

In making these sincere declarations, we cannot but be solemnly impressed by the recollection of that lamented event which has now placed your Majesty on the Throne of your ancestors; an event which forcibly reminds us both of the instability of all human greatness, and of the vital importance of genuine religion to society at large, and to individuals of every rank and station.

Duly and deeply affected as we are with the death of our late most excellent and venerable Sovereign, though in the course of nature it must have been painfully anticipated by all his subjects, still we cannot but greatly rejoice at your Majesty's accession to that Throne, to which your Majesty has by birth an inalienable and incontestable right—a right joyfully recognized by the universal approbation of your people. And as we hail the commencement of your Majesty's reign, so, with joyful anticipation and affectionate interest, we look forward to its long continuance.

From the example of our founder, from early instruction, from principle, and from choice, we are inviolably attached to the constitution of our country and to the illustrious House of Hanover; and by the strictest ties of affection and duty we feel ourselves bound to your Majesty's most sacred person. Under your Majesty's Government we confidently expect all the blessings of a good, wise and beneficent reign; and we feel ourselves authorized to indulge this hope from the still warm recollection of the constitutional manner in which, for so long a time, your Majesty fulfilled the high, difficult and important duties of the Regency, and from the assurance given to your people in your Majesty's first speech from the Throne, that, in your future administration, your Majesty would still pursue the same line of conduct which was so beneficially marked out, and so studiously followed, by your late Royal Parent;—an assurance worthy of the Son of so great and so good a Sire.

Nor can we here refrain from expressing our gratitude to Divine Providence, that your Majesty's accession to the Throne was preceded by a general peace, in effecting which your Majesty's counsels and power had so large a share, and which we ardently hope will be preserved and maintained among the nations of the

earth, by the blessing of God, through your continual influence and illustrious example.

Instructed by the Holy Scriptures, which, as an undoubted revelation from God, we receive as the only rule of our faith and practice, to *Honour the King*, as well as to *Fear God*, we abhor and detest all principles of disloyalty; and, as far as our influence may extend among those of your Majesty's subjects who are the objects of our pastoral instruction, we shall continue, by our constant teaching, advice and example, to discountenance sedition and disorder in all their forms, and strongly to enforce subjection to the laws, and to all civil authorities constituted by the state; and no longer than we thus prove ourselves worthy, shall we expect the protecting shade of the laws to be extended over us. Hitherto, however, we have had the unspeakable satisfaction to witness a strict adherence to these duties among our societies, notwithstanding the unexampled pressure of distress in the nation, and in the manufacturing districts in particular, in which they have largely shared, but which they have endured with exemplary patience and submission.

Supported as we have hitherto been by the laws of our country, which have been rendered still more benign and secure to us by that extension of the Toleration Act which so greatly distinguished the government of your Majesty while Regent of the United Kingdom, we have not only been enabled to prosecute our religious labours at home, but also to unite our efforts with those of others of your Majesty's subjects in sending the Gospel

of our Lord Jesus Christ to those Heathen nations which, in the course of Divine Providence, have been brought under your Majesty's sway in different parts of the world. And we feel it our duty gratefully to acknowledge the protection which in all cases, while engaged in this arduous work, we have received from the Government of our country, and from your Majesty's representatives filling official stations in the foreign dependencies of the British empire.

That Almighty God might bless his late Majesty in his person, his family and his government, was with us a subject of daily prayer, both in public and in private; and since it has pleased the wise Disposer of events to remove him from an earthly to a celestial crown, those petitions have been incessantly offered up in behalf of your Majesty; and we shall continue, with deep sincerity and fervent devotion, to pray that God, "who giveth salvation to kings," may have your Majesty in his constant care and keeping; that Divine Wisdom may direct all your Majesty's counsels for the benefit of your people, and the good of the world at large; that it may please Him to grant to your Majesty a long and prosperous reign, marked with peace at home and abroad; and that at last your Majesty may be brought to the eternal enjoyment of the ineffable glory of the King of kings.

Signed by order and on behalf of the Methodist Ministers, assembled in their Seventy-seventh Annual Conference,
JABEZ BUNTING, *President*.

Liverpool, July 26, 1820.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Mr. Brougham's Education Bill.

[We intend to collect under this head the documents relating to the proposed Education Bill. Communications are requested of proceedings in the country.]

Resolutions of Protestant Dissenting Ministers.

*Dr. Williams's Library,
Red-Cross Street, Feb. 26, 1821.*

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, the following Resolutions were unanimously adopted:—

1. That we are deeply impressed with

the conviction of the supreme importance of universal education to the great interests of morals and religion; and that we have always considered the promotion of education, to the furthest extent of our power, to be an imperative Christian duty.

2. That we have witnessed, with great and increasing satisfaction, the highly beneficial influence on the moral and religious state of our country, which has attended the disinterested and benevolent exertions of individuals as well as public associations, in the institution of schools for the instruction of all classes of the poor without distinction of sects and parties, and more especially of Sunday-schools.

3. That the Bill introduced into Parliament by H. Brougham, Esq., entitled,

"A Bill for better providing the Means of Education for his Majesty's Subjects," in our decided opinion, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary to their support, by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted, and by such means to retard instead of accelerating the professed design of the Bill.

4. That to many of the fundamental enactments of that Bill we have other invincible objections: because they confer undue and most dangerous power on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power, and by so doing expose the lower classes of Dissenters to insult, to oppression, and to persecution; because they impose a burdensome tax for the support of the schools to be established, while by the constitution of those schools a large proportion of the most indigent part of the population, who can attend only on Sunday-schools, will derive no benefit from them; because they are wholly confined to the instruction of boys, and no provision whatever is made for the very important object of female education; and because, by including all individuals who are not members of the Established Church under an unjust and invidious proscription, is virtually pronouncing them unworthy of being entrusted with the education of the children of their fellow-citizens, or with any share in the management or controul of schools of which the majority of scholars may not be children of Churchmen, and even their own children may be entered, the Bill increases the civil disabilities, and encroaches on the religious liberty of Dissenters.

5. That for the reasons above-mentioned, without entering into more particular exceptions, a petition be presented to both Houses of Parliament, praying that the Bill may not be passed into a law.

(Signed) JOHN RIPPON, D.D.
Chairman.

Form of Petition to Parliament, recommended by the Dissenting Ministers.

The Committee of the Protestant Dissenting Ministers of the Three Denominations, meeting at the Library, Red-Cross Street, London; are of opinion, that the subjoined would not be an improper form of a Petition to the Legislature, on the subject of Mr. Brougham's Bill for general education; and recom-

mend that no extraneous matter whatever be introduced into such Petition.

THOS. MORGAN, Secretary.

March 16, 1821.

N. B. Congregations which may need to be so accommodated, may send their Petitions to the care of the Secretary.

[Petitions should be written on parchment. No person must sign for another. ED.]

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

THE HUMBLE PETITION OF THE CONGREGATION, &c.

SHEWETH,

That your Petitioners are not surpassed by any description of their fellow-subjects in solicitude, that "all classes of the people may reap the great benefit of improvement in knowledge, morals and religion, which are the main support of every nation."

That, influenced by this principle, your Petitioners have contributed their zealous exertions in instituting and supporting schools for the instruction of the children of the poor, without distinction of sects or parties, and more especially of Sunday-schools; the latter containing, in England alone, more than five hundred thousand scholars; which schools have had a most beneficial influence on the moral and religious state of our country, and are rapidly increasing in number and utility.

That your Petitioners have observed, with great concern, the introduction of a Bill into your honourable House, entitled, "a Bill for better providing the Means of Education for his Majesty's Subjects," which, they are decidedly convinced, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary for their support; by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted.

That your Petitioners particularly deplore the unhappy effects which such a Bill must have on a large proportion of the most indigent part of the population, who can attend only on Sunday-schools: as also on the female children of the poor, for whose education it makes no provision whatever.

That your Petitioners view with apprehension the undue and most dangerous power which this Bill confers on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power;

and, by so doing, exposes the lower classes of Dissenters to insult and to oppression.

That your Petitioners, whose loyalty and attachment to the constitution of their country, have ever been unquestionable, regard this Bill as a measure which would subject them to an unjust and invidious proscription, by virtually pronouncing them unworthy of being entrusted with the education of the children of their fellow-citizens, or with any share of the management or controul of schools, at which the majority of scholars may not be the children of Churchmen, and where even their own children may be entered; and, by such means, increase the civil disabilities, and encroach on the religious liberty of Dissenters.

That your Petitioners, for the reasons already mentioned, without entering into more particular exceptions to the Bill, humbly entreat of your honourable House, that it may not be passed into a law.

And your Petitioners, as in duty bound, shall ever pray, &c.

Rev. W. Shepherd's Letter to John Wilks, Esq.

[From the Times newspaper.]

To JOHN WILKS, Esq.

At a time when power is arrayed in certain and almost avowed hostility against the mental improvement of the great mass of the population of England, it is much to be lamented that any differences should arise between the sincere friends of civil and religious liberty.

On this account I read with pain the animadversions which you made on Mr. Brougham's Education Bill, in a letter, jointly signed by Mr. Thomas Pellatt and yourself, and published in the Theological Repository of July last.

In that letter you assert that Mr. Brougham's Bill is a "needless" one. Surely, Sir, this is a hasty and inconsiderate expression. I am confident you are not hostile to the education of the lower orders of the people; and if you will calmly consider what immense numbers of that class of the community are destitute of the humblest species of literary instruction, you will retract the epithet in question as applied to Mr. Brougham's exertions. Mr. Brougham, Sir, is no theorist. He is a practical man. He ascertained, by much pains and labour, the extent of the evil before he set about devising a remedy. When you characterized his Bill as a "needless" one, you must not have been aware, or you must have forgotten, that three millions of our fellow-subjects are destitute of education.

But you seem to conceive that Mr.

Brougham's Bill, if passed into a law, will infringe upon the rights of Protestant Dissenters. I can assure you that nothing was ever farther from the thoughts of Mr. Brougham than any such infringement. And in giving proof of this, I shrink not from participating in the blame which may be attached to him on account of the provisions of his Bill. In justice to him I must declare, that when he first projected that Bill, he wrote to me, requesting my opinion as to what was necessary to guard the rights of Dissenters, and that I stated in reply, that I thought we could claim nothing more than that such of the children of our various sects as should partake of the benefits of public education, should not, on that account, be compelled to join in the worship of the Established Church, or to learn any catechism at variance with their several creeds. Mr. Brougham might certainly have applied on this occasion to men more eminent or more influential among the Dissenters—certainly not to any one more zealous in defence of Dissenting principles than myself, whom, I presume, he was induced to select as the medium of information in consequence of a friendship which has long subsisted between us, and which has enabled me duly to estimate, not only the extent of his talents, but the excellence of his feelings and principles.

On a careful perusal of his Education Bill, I am satisfied that the views which I indicated are strictly provided for. It is ordered therein, that "the scholars of every school, to be provided under the Act, shall attend the divine service of the Church of England every Sunday, under the charge of the master." Ill should I deem of any system of general education which did not provide for religious observances: and as it is certain that the majority of children educated under the Bill will belong to the Established Church, it is, I think, undeniably fitting that, under its general provisions, to that Church they should be directed to resort. But, at the same time, the rights of Dissenters are reserved by a clause leaving the children of Dissenters under the absolute direction of their parents as to the place of worship which they shall frequent.

On the same principle it is ordered, that the Church Catechism shall be taught one half-day in the week; but it is prescribed, in strict and anxious words, that the children of Dissenters shall not be compelled, and, I may say, even induced to attend such catechetical instruction.

I am surprised to learn that uneasiness has arisen in the minds of some worthy people, from the provision, that the

master of the school shall be a member of the Church of England. This provision necessarily follows from the indispensable arrangement that the master shall attend the majority of the children to the worship of the Establishment.

It may be imagined that the negative granted to the clergyman of the parish, or the choice of a master by the householders, may give him too much power. The object of that power is, however, of comparatively little moment. The clergyman has no authority to intrude any one into the office of master at his own will; and it is not to be conceived that many clergymen will run counter to the wish of their neighbours, without some substantial reason. After all, the provision is no hardship upon us particularly as Dissenters.

In the speech with which he introduced his Bill, Mr. Brougham proposed that the master should be obliged to take the sacramental test. To the proposal of the extended use of that criterion, so obnoxious to our feelings, I had strong objection, which I lost no time in communicating to him; but before he received my letter, he had been apprized of the impression it was likely to make on our body, and for that and other reasons had withdrawn it; and, in point of fact, it never composed a part of his Bill.

I trust, Sir, that by this letter I shall have satisfied you and the rest of my Non-conforming brethren, that Mr. Brougham never entertained any unfriendly sentiments towards Dissenters. It would give me pleasure to understand that my statement of the provisions contained in his Bill in security of our rights, has abated the prejudices entertained against it. The education of the mass of the population of England is a grand and momentous object,—for the furtherance of which, if need were, we should be prepared to make some sacrifices. But I am persuaded that no sacrifice we shall, by his Bill, be called upon to make, save the sacrifice of unreasonable jealousy and suspicion.

With sincere esteem for your character as a man, and thanks for your exertions in defence of the common rights of the Dissenting body, I remain, yours truly,

WILLIAM SHEPHERD.

Gateacre, Feb. 1.

Christian Tract Society.

THE Anniversary of this Society was holden on March 8th, at the Old London Tavern,—JAMES ESDAILE, Esq., in the Chair, at the meeting for business. When the Treasurer's report was laid on the table it appeared that the Society was indebted to him £11. 16s. 3d., and to its Stationers £93. 19s.

The Report of the Committee was then read. The first topic on which it treated was, a liberal offer made to the Society by one of its *life* subscribers to provide a pair of *dies* from which a medal might be struck, to be presented to the author of the *best* Tract during any one year. Neatly executed drawings of a devise and a motto for the *obverse* and *reverse* of the Medal were shewn to the Meeting; but as the other business was of a highly interesting nature, the subject of the medal was referred to the new Committee, of which the gentleman alluded to was chosen a member.

It was stated that during the last year, three *new* Tracts had been published, and that 2000 copies of each had been printed. The first was from the pen of the Rev. R. Wright, under the title of *The Recovery of the Lost Son*; the second was written by Mrs. Hughes, (the author of so many of the Society's publications,) and entitled *The Sunday Scholar; or, a Sketch from Real Life*;—and the third, by Mrs. Price, (author of *The Orphan Sisters*, *The Old Soldier*, *History of Eleanor Williams*, and *The History of Edward Allen*;) and entitled *The Miller's Boy; or, the Life and Death of Thomas Sankey*. Besides these *new* tracts, three of the old ones had been reprinted; amounting together to 11,000 copies; but the number circulated in that period was stated to be nearly 21,000. The amount of the Tracts printed from the institution of the Society in 1809, was mentioned as being 295,000, of which 261,000 had gone out from its store, and most of them had been circulated. In the course of the ensuing year, in order to keep up the stock for complete sets of the *four* published volumes, it was supposed that not less than a dozen of the Tracts would require to be reprinted.

From the extensive continental correspondence of one of their number, the Committee had been enabled to send sets of the Tracts to Spain, France, Holland and Piedmont. In Holland they had been thankfully received by *Professor Van Swinderen*, of Groningen, and by his recommendation a set had also been sent to the Moravians, of Zeist, near Utrecht, who have established a society for the distribution of Tracts, with objects similar to those contemplated by *The Christian Tract Society*. In a journal published by the French Protestants of *Nismes*, a very honourable testimony was said to have been given, in the number for November 1820, to the excellence and superiority of the Tracts published by *this* Society.

Several grants had been made to Sunday-schools, in different parts of the kingdom, during the year, and the Com-

mittee relied with confidence on the sanction of the meeting for the aid they had afforded to those highly important and interesting institutions. The Report then went on to state the amount of the Society's property as follows:—

Due from booksellers, country societies, &c., for Tracts on sale or return.....	£146	2	4
Estimated value of the stock on hand.....	206	7	0
Arrears of subscriptions due to the Society	35	0	0
	<hr/>		
	387	9	4
Due to the Treasurer	11	16	3
Due to the Stationers	93	19	0
	<hr/>		
Balance of the Society's Property	£281	14	1

This was about £58, less than the Society's property two years since—and the causes of the diminution were thought to be that, from the now great number of Tracts, a large stock was always required to be kept on hand; and as a considerable portion of the annual subscriptions had been withdrawn within the last three years, smaller impressions were necessarily printed, and, consequently, at a greater proportionate expense than when the series was much less. Added to this defalcation in the annual income, some of the first *life* subscribers were stated to have begun to receive the fruits of their early, kind patronage of the Society, without adding to its present resources. This depressed state of the finances was deeply lamented by the Committee, as it had prevented them from resolving to print two MSS., with which they had been favoured by Mr. Wright and Mrs. Hughes; and they had, therefore, ventured to make an *appeal* to the friends of the Society at large, in the persuasion that its pecuniary difficulties need only be known, to ensure it that support which had become necessary to its future usefulness and even its very existence. Those ministers who approve of its object, were requested to give it the benefit of an occasional public collection. The appeal having been advertised on the wrappers of the last month's Repository and Christian Reformer, it is unnecessary to go into further detail; but as it has been hinted above, that the Society will be obliged to incur a greater expense in reprints during the ensuing year than for some years past, the attention of all its friends is respectfully invited to the *appeal* made by the Committee.

Thanks were voted to the Treasurer,

the Secretary, the Committee, the Auditors, and to Mr. Wright for his literary contributions.

The following gentlemen were elected into office for the year ensuing:—

James Esdaile, Esq., *Treasurer*.

Mr. George Smallfield, *Secretary*.

Committee.

The Rev. Dr. T. Rees, Messrs. Hart, Holt, R. Taylor, Bowring, Leach, Rev. R. Wright, Rev. R. Aspland, and Messrs. G. Robinson, S. Parkes and Edgar Taylor.

Messrs. T. Gibson,

C. Lean,

C. Richmond,

} *Auditors.*

The appointment of a Collector was referred to the Committee.

At the close of the business fifty-four gentlemen sat down to dinner, JOHN WILKS, Esq., in the Chair.

After the cloth was removed, the Chairman gave "The King," and, as the second toast, "Civil and Religious Liberty all the world over;" and his prefatory remarks, notwithstanding he complained of indisposition, were characterised by that ardour and manly independence, by that striking and fascinating eloquence for which he is deservedly popular. The next sentiment given was, "The Education of the Poor." The Chairman considered this as entitled to precede the mention of the Society whose anniversary the company had met to celebrate; for it was useless to distribute Tracts among the poor unless they were able to read them. If they were enabled to read, it was necessary to furnish them with such food as would enlighten the mind and regulate the affections. On this topic the Chairman very naturally alluded to Mr. Brougham's *Education Bill*, and expressed his hope that the Dissenters throughout the kingdom would exert all the moral influence they possess to prevent its passing into a *law*. But should it unhappily pass, he felt persuaded, the measures it contemplated were such as would speedily sink it under its own weight. In his preface to the next sentiment—*The Christian Tract Society*—the Chairman expatiated at considerable length on the vast importance of *Tract Societies*. With a liberality worthy the station he then occupied, he gave a due share of praise to the Tracts published by this Society, for their catholic spirit and for their highly moral tendency; and, as an inducement to every subscriber to exert himself, to the utmost, to get them into circulation, he mentioned the following interesting fact: a Tract, giving an account of a female West-India slave, who had been converted to Christianity, fell into the hands of a French gentleman, distinguished for his literary

attainments and rank in life. The tract related the truly Christian behaviour of this poor young woman, who, while her master continued to beat her in the most merciless manner, poured out fervent prayers to Heaven for blessings on her persecutor and his family. The gentleman was struck with the narrative, and began to question himself as to the source whence the sufferer could have derived such exalted principles, and the fortitude to put them into practice under such painful circumstances. The result was, that he became a serious inquirer into the nature and evidences of Christianity, and a sincere convert to and bright ornament of his newly-adopted faith. "The Memory of Dr. Lindsay," who had kindly consented to take the Chair on that occasion, was then given. To do justice to the respectful tribute paid by the Chairman in his description of that *good man's worth* exceeds the writer's power. Suffice it to say, it was such as did credit to the departed and his evidently sincere eulogist, and such as every one who knew Dr. Lindsay must have felt to be just, though he might not have been able to express it with equal felicity. Its effect was not lost on the company; for, on "The Treasurer's" health being given, that gentleman rose and announced various sums he had received in consequence of the Committee's appeal and since the company had assembled—one of which was, "£21, a tribute of respect to the memory of Dr. Lindsay."

Among other contributions, to relieve the Society from its difficulties, the Chairman announced his own *life subscription*, and several gentlemen present doubled their *life* and *annual* subscriptions.—The sentiment, "Our coadjutors in Holland, France, Piedmont and Spain," called forth some glowing anticipations on the progress of liberal and enlightened principles of Civil and Religious Freedom.

Unitarian Fund.

AN Extraordinary General Meeting of the Society was held at the London Tavern, by advertisement, on Tuesday the 6th inst., "to consider the expediency of Mr. Wright's undertaking a Missionary Tour in the United States of America," John Christie, Esq., the Treasurer, in the Chair. After much discussion, from which it appeared that there was considerable difference of opinion, the decision of the question was postponed to the Annual Meeting at Whitsuntide, which will this year be June 13.

The Meeting of the *Unitarian Association of Somerset and Dorset*, which was to have been held at Bridport on Easter Tuesday, is postponed, on account of the lamented death of Mr. Howe and Mr. Blake, till Tuesday the 2nd of October next.

SAMUEL FAWCETT.

Yeovil, March 17, 1821.

MISCELLANEOUS.

AN *Exhibition* is about to be opened of *Engravings* by Living British Artists, under the Royal Patronage. An individual artist, Mr. W. B. Cooke, has taken the whole expense and risk of the project upon himself. The exhibition is to be opened at No. 9, Soho Square, in the middle of April. This novel and interesting institution will have the good wishes of all lovers of the arts. British engravers have attained the highest eminence in their profession, but for want of some means of communicating with the public, their most exquisite productions are scarcely brought out before they are locked up in the cabinets of the curious.

THE *Provisional Committee* for *Encouragement of Industry and Reduction of Poor's Rates*, have prepared the heads of a Bill to be introduced into Parliament for enabling parishes to employ and settle the poor on waste lands; and a petition corresponding to it now lies at the King's Head, in the Poultry, for signatures.

New Churches.

THE Commissioners for building New Churches have made their First Report, from which it appears that the churches or chapels proposed to be built amount to 85, which are calculated to furnish sittings at one time for about 144,190 persons, of which accommodation about one-third will be in free seats, to be appropriated to the use of the poor; and that the probable expense of erecting these churches or chapels amounts to about £1,068,000., including £59,000., the amount of loans which the Commissioners propose to make to various parishes, from which sum is to be deducted about £88,000., the amount of parochial and private contributions. At this rate for building churches, the sitting-room for each person will cost seven pounds, eight shillings. The Commissioners state that they have been obliged to postpone the consideration of 25 applications for farther church-accommodation, from a belief that the Parliamentary fund will be totally exhausted in the completion of the churches and chapels which they have already proposed to build.

FOREIGN.

FRANCE.

The opponents of certain late proceedings in our House of Lords always urged the disgrace which they would cast upon the nation in the eyes of foreigners. Their apprehensions have been realized. England has become a by-word on the continent: the better sort of our neighbours who do not mock us, sigh over us. Thus writes one of the purest men in France in the *Chronique Religieuse*, for January 1821: "Beyond the Straits of Calais, a celebrated suit has for a long time afflicted men of virtuous minds by obscene details, which have inflicted a wound, a very deep wound, on public morals. A dispute concerning the political liturgy has followed. What a combination of ideas, or rather what a contrast! How many reflections does it suggest!"

We are informed that several persons possessing considerable zeal and influence, as well Catholics as Protestants, have formed themselves into a Provisional Committee, to consider the most expedient means of establishing a Society in France, for the promotion of Peace on Christian principles. Among the former, we see the names of the Baron de Gerando, the Baron de Staël, the Comte de la Borde; and among the latter, Marron, President of the French Protestant Church; Wurtz, an eminent bookseller and a man of talent; Stapfer, Ancient Professor of Philosophy; Willm, &c. &c.

From the present state of affairs in France, a Society so directly opposed to the warlike spirit of the country, cannot perhaps immediately be established; but it is proposed to institute a Society, which shall embrace other objects connected with this, under the title of "La Société des Amis de la morale Chrétienne et de la Paix;" and to publish a monthly journal, embracing the various objects of the Bible and Mission Societies, the Prison Improvement Societies, &c. &c. avoiding all political discussions and dogmas which divide the professors of Christianity. —*Herald of Peace.*

PORTUGAL.

The list of 100 Deputies, constituting the Portuguese CORTES, contains twenty ecclesiastics, of whom eight are bishops.

In 1797 died the celebrated Portuguese member of the Oratory, ANTONY PEREIRA, author of learned works, which maintained with great éclat the rights of episcopacy and those of the civil power against Ultramontane pretensions. In the number of ecclesiastics deputed to the Cortes, we perceive another ANTONY

PEREIRA, member, like the former, of the Congregation of the Oratory, and professor of philosophy. A singular identity of name and profession! Heaven grant that the Deputy may have the courage and the talents of Pereira who died twenty-four years ago.—*Chronique Relig.*

AMERICA.

Our readers may recollect that the people of the Missouri territory lately applied to Congress to be admitted as a new state into the Union. This was resisted by a great number of the best friends of American freedom, on the ground of their constitution recognizing the right of holding slaves, but the bill for this purpose passed the Senate. The country seemed thus on the point of contracting an indelible stain: the fears of the patriots have however been relieved by the decision of the House of Representatives, who decided on the 13th ult., by a majority of 93 to 79, against the admission of any new slave state. Whether the Missourians will expunge the obnoxious clause, or erect themselves into an independent government, having slavery, not liberty, for its basis, is a speculation which already interests politicians. Surely these republicans will not begin their national existence under the curse of both God and man, which they certainly lie under who coolly calculate and deliberately resolve upon the degradation and oppression of a large portion of their fellow-creatures as the means of wealth and prosperity!

INDIA.

Burning of Widows.—This atrocious superstition begins at length to arouse the attention of the British in India, and to excite the interference of the public authorities. Three instances are related of British officers having interposed with courageous humanity to prevent these religious murders. A pamphlet has appeared, entitled, "Remarks on the Immolations in India; and particularly on the Destruction of 1528 Females, Burnt or Buried Alive in Bengal, in the years 1815, 1816 and 1817; as authenticated by a Copy of the Official Returns now in England; with various Arguments to prove that these Immolations may be safely and easily suppressed."

We learn with pleasure that RAM MOHUN ROY, the celebrated Hindoo Reformer, has exerted himself zealously in this cause, and published more than one Tract, in behalf of the female character. It is still said that this philanthropic theist purposes to fulfil his resolution of visiting England.

THE Monthly Repository.

No. CLXXXIV.]

APRIL, 1821.

[Vol. XVI.]

Memoirs of Himself, by Mr. John Fox.

(Continued from p. 135.)

THOUGH I had been in Town before, yet it seemed quite strange and disagreeable to me at my first getting up. The way of living and conversing was new and seemingly disagreeable. I had scarce any one to speak to, and I was like one banished, though in the hurry and noise of the world. What added to this, was my falling afresh into my father's displeasure about an affair I wrote him of, from Exeter, in my way up. However, in a few weeks that matter fell quite. I was recommended to good lodgings in Austin Friars, where lived four young ministers, who were all men of sense, and very agreeable companions. We lived and conversed with much innocent freedom. But my favourite was one Mr. Jer. Burroughs, (now Collector of the Customs in Bristol,) whose taste and temper pleased me above the rest. He was assistant preacher to Mr., since Dr., Wright at Black Friars, who bore the character of a man of sense and a polite preacher, and one who put a proper value on his abilities. I think Mr. Burroughs was the best preacher among all the Dissenters I heard in London. He imitated the style and manner of Mr. Addison in all his compositions; he had a very lively imagination, and a neat, unaffected delivery which pleased every body. He never read his sermons, but preached them, which were generally on good subjects, and free from all the grimace and cant of party. He had a latitude in his way of thinking far beyond the rest of his corps, and he did not in all points behave as was commonly expected from one of his character, though he never broke out into any indecency. He had a fine ear and taste for music; he sung Purcell's songs and played Corelli's sonatas very correctly. He loved diversions, and sometimes gained very well by them; for he understood chances and played well himself. He had a very great contempt for priests

of all sorts, and was pretty much of Lord Halifax's opinion, that no man had the digestion of an ostrich, and that God did not expect him to digest iron. While I lived with him, he married a niece of Knight, Cashier to the S. Sea Company, by which means he got at last to the collection of Bristol, where he got money, and lives yet in character and content.

* * * * *

He was not the only person I was intimate with. I was brought to the knowledge of one Mr. Secker,* in whom at first sight I perceived something extraordinary. We became intimately acquainted soon, and, during my stay in Town, I conversed with him in the full extent of confidence and true friendship. We had a third man with us, Mr. Samuel Chandler,† who was of a bold, lively temper, and truly generous in his way of thinking, but he had not the depth and strength of Secker. I got a great deal from them, and particularly that turn of mind which hath ever since enabled me to receive truth wherever I see it, without any regard to interest or prejudice. And though this is certainly no principle to thrive by, because it exposes a man to the disregard or sneer, and sometimes resentment, of most men, who all run into one party or faction or another, yet it is a principle that affords a constant satisfaction, and which will secure the applauses of the virtuous few, and of your own conscience. When Mr. Secker and I were intimate, he was intended for a Dissenting Minister, but he did not like their principles and practices in a great many things. And as he was strong in Dr. Clarke's scheme about the Trinity, he was under great difficulty about subscribing the Articles.

* Afterwards Archbishop Secker. Ed.

† Afterwards Dr. Samuel Chandler. Ed.

These things put together, quite discouraged him, and, being under the influence and direction of no parent or guardian, he, soon after I left London, turned his thoughts to physic. I constantly corresponded with him till he had foundation enough to go to Leyden, where he soon took his degree, and then returned to Oxford to make himself known and gain a character. While he was here, he became acquainted with Mr. Talbot, a son to the then Bishop of Durham, who had the art of persuading him to get into the Church, which he very soon did, upon which he was immediately made an examining Chaplain to the said Bishop, then a golden Prebend, on the death of Dr. Clarke, Rector of St. James's, and at last Bishop of Bristol. I need say nothing of his public character, for it is known and admired, but I think there must have been a very great alteration both in his temper and principles, and that very sudden too, otherwise he could never, with any decency or honesty, have stooped to such preferments as I knew he once despised upon the terms they were to be had.

While I staid in Town, I made it my business to hear the most celebrated preachers, of all denominations, consequently I never confined myself. Very few among the Dissenters were worth hearing; they were generally enthusiasts, and retained greatly that canting way of speaking, and that old method of composition, which was peculiar to the old Puritans. I conversed with but few of them. Dr. Calamy was very civil to me; I dined with him often, and had the liberty of his study, which was a great favour. Chandler then lived with him, and so we became acquainted. I was also recommended to Mr. Evans; he was esteemed a man of great judgment and solidity, very patient of study, and a good, rational preacher. He was always very affable and civil to me.

While I was in town, my father wrote to me about passing my trials as a candidate for the ministry. I thought if I could do this it would appear with a good face in the country, and so, however ungrateful the task was to me, I was determined to attempt it. I mentioned it to Dr. Calamy, who seemed pleased with the proposal, and promised to speak to some minis-

ters about it, and I was glad to have so good a friend to manage the affair. He went soon after into Kent, and on his return it was to be brought to an issue. In the mean time, I began to furnish my memory with all the definitions and distinctions I could think of in logic, metaphysics, &c., being at the same time in a terrible panic to think how I should pass through an examination which required little judgment, a moderate share of understanding, a great memory, and much impudence. My intention being soon known to the gentlemen who lived with me in the same house, one of them, (Mr. James Reed,) who had an acquaintance with Dr. Williams,* persuaded me to apply to him while Dr. Calamy was in Kent, and offered to introduce me. I being willing at any rate to get rid of an affair which sat so uneasy upon me, consented, and one forenoon, when it was a time of leisure and audience, we waited on him at his house at Hoxton. After crossing a large court, in which stood a coach, as an emblem of some state unusual to men of that rank, I was led into a large dark parlour, at the upper end of which I discovered the figure of a man in black, sitting alone at a large wainscot table, smoking a pipe. As this figure seemed no way affected by the noise we made in entering the room, but sat precisely in the same posture, without moving either his head or eyes to see who or what we were, I began to suspect that we had intruded at an unseasonable time, and kept myself as near the door as possible, in order to facilitate my retreat in case we should meet with some rebuke for our intrusion. But I was mistaken; for I perceived Mr. Reed approaching near enough to be seen, who, after making a very low bow, which the Doctor returned only with "How d'ye," told the business he came about, and that he had brought me to wait on him for that purpose. All this while, I kept my first station, with my hat in my hand, having not yet ventured far enough in the room to fall into the focus of his eyes. At length, after two or three very loud and significant puffs, he did vouchsafe to roll his eyes towards me, and with

* Dr. Daniel Williams, Founder of the Library in Red-Cross Street. Ed. 1811

great gravity asked me three questions: "What is your name?" "Where was you bred?" "Have you a certificate from your tutor?" I answered to them with great brevity, upon which ensued another very solemn and considerable silence. At length, with great deliberation and indifference, he replied, that one Lorimer (a minister always employed to examine) was out of Town, but he would mention it at his return, and I might hear further. Upon this we made our obeisances and retired, leaving him in the same mannerly position in which we found him, and glad enough was I to get free from the greatest bundle of pride, affectation and ill manners I had ever met with. From the moment after this audience, I thought it impossible for one of my make to pass a trial before such creatures as this. However, I was silent and resolved to see what I could make better out of my friend Calamy. As soon as he returned, I went to him, and met Chandler at the door. He asked me what I had done. I did not know what he meant till he told me that the Doctor knew I had been with Williams and resented it. I did not know till then that they were rivals, though I think James Reed ought to have told me. Calamy, however, received me as usual, and all that ever he said of my affair afterwards was to ask me what I intended to do. Upon my answering, "I don't know," "Neither," said he "do I," and so ended all my thoughts of being examined in London. I told this to Mr. Burroughs, who advised me to give myself no further trouble, adding, that he knew that few or none of the London ministers, in general, had ever been examined themselves, and that the only recommendation they brought to their congregations was a certificate of their lives and regular educations. He persuaded me, however, to take the oaths to his Majesty in some court at Westminster, as soon as I could, which would appear to the world as the common step taken after having been examined. I thought this a good scheme, and had very soon an opportunity of putting it in execution; for, on the Scotch Rebellion, all ministers were ordered to take the usual oaths afresh. I went into the Court of Exchequer amongst the rest, and, after swearing, signed my name to the

indenture, as they did. I remember Dr. Calamy seemed much surprised to see me there, and looked very hard at me. I soon wrote my father what I had done, and though I gave not the least hint of any time, place, or persons concerned in my examination, yet it was generally believed I had been examined.

In order to improve myself to the best purpose during my stay, I conversed much at the Temple, and with such as were there acquainted; for of the ministers I had known and seen enough; I went often at Court, at the Parliament, and courts of Westminster, and I was very frequent at the playhouse; and I can truly say, that I gained more by these, and lived altogether as innocent as those who know nothing about these things farther than to rail at them. My private club was with Secker and Chandler; we met often and talked freely, and from them I learnt to despise the prejudices of education, and the base roguery and partiality of party. I went to some other clubs, which consisted of all sorts; but you learnt little more among them than news, and sometimes, perhaps, saw and talked with a gentleman whom before you had only heard of. I saw more in the year and a half I lived here than many do in half a century. I was in Westminster-hall at the coronation of George the First, and saw all the magnificent ceremonies which are used on those solemn occasions. I saw the planet Mercury through a telescope in Moor Fields, during the total darkness of that grand eclipse which happened the April following. I saw the great fire in Thames Street which consumed about 100 houses, and was near being destroyed by ignorantly standing too near a house that was blown up. I saw the Thames frozen over, and oxen roasted on it, and walked myself on the ice from Westminster Stairs to the Temple. I saw and was in monstrous city mobs, and saw the manner of their engaging. I saw all the guards, both horse and foot, encamped in Hyde Park, with a regular train of artillery; and several reviews by his Majesty. I saw all the rebel lords and gentlemen taken at Preston brought through Holborn; was present at their solemn trial in Westminster-hall; heard my Lord Cowper pronounce that charm-

ing speech at their condemnation, which was since printed, and at last saw Derwentwater and Kenmure beheaded on Tower-hill. These and some other things, which happened during my stay, such as Lord Mayor's days, the King's going to Paul's, concerts of music, both public (especially Purcell's *Te Deum* at St. Paul's) and private, &c., made my time pass very agreeably, so that I had nearly lost a great many of my country ideas. Before I came away, my father would have had me go down to Edinburgh, but, on consulting my friends, I found I should gain nothing by the journey, and therefore I made the most of my time where I was.

I left London in the beginning of April 1716. The country at first seemed as strange to me as the Town did when I first came to it. I was received with great marks of respect and affection by my father and friends, and I lived very easily. As I was intended for a minister, I thought it time to receive the sacrament, which I had not done at London. I applied to Mr. Harding, who received me with great outward civility. He did not examine me as he used to do all new communicants, nor propose me to the Society a month before hand as usual, but told me, if I would please to come, he would only tell the Society that I was present. This was very civil; but, in some discourse we had afterwards, he told me it was very extraordinary that I should have been examined and passed for a candidate in London without being a communicant. This embarrassed me; I found he suspected, and was artfully sifting me; so I told him I went to no church constantly, and therefore received with none. He thought nothing in that, and I was reduced to the necessity either of deceiving him or of telling the truth. I presently concluded it would be best and safest to engage his honour to keep the secret, and therefore I frankly told him my whole affair with Williams and Calamy, what my friends advised me upon it, and what steps I had since taken. Upon this he seemed satisfied, and said he thought I had ill usage, and added, that I might depend on much better if I would apply for examination in the country.

Thus things went on quietly till towards the end of the summer, when

I perceived my father growing again uneasy because I made no advances to the pulpit, though he had promised not to expect me to preach till I was 24. But this was forgot, and I found there would be a new storm unless I took the first opportunity to comply in this matter. It was not long before one offered. Old Madam Vinson, who was well known for her generous hospitality and strong attachment to Dissenting Ministers, had bred up one Cudmore, a distant relation, to that profession. She at the same time maintained his youngest sister, and was a great help to his mother. Being intimate in the family, I naturally became acquainted with Mr. Cudmore, who had great respect paid him, and who soon began to think he had a title to it from every person who came there. He was there with his mother and sisters towards the end of summer, when he invited me to go with them to Chumleigh, where his mother lived, and to take a tour to Biddeford and the north of Devon. I very readily accepted the offer, not only for the sake of the journey, but because it was very consistent with my scheme of preaching. Accordingly I preached at Chumleigh for the first time, having been heartily invited to the pulpit by Mr. Walter Furse, the minister of the place, who then appeared to me to be an honest and unprejudiced man. A day or two before I preached, I received a letter from my father, which told me that Mr. Sandercock had been at our house and told my mother that there was a whispering and grumbling among the ministers, who suspected I was gone to preach without examination, and that he advised me not to venture, because it might be a precedent for some young fellows to get into the ministry that were not fit for it.

I immediately suspected that Mr. Harding had said something of my affair at London, and wrote so to my father, desiring him to ask whether he had or not. He did, and was assured that he never had or would discover what I had said to him in confidence, and at the same time made an handsome offer of all the service he could do if I would apply to the Assembly. Soon after this, he had an opportunity of talking both with Enty and Baron on the same subject, and did ask if ever Mr. Harding had hinted any thing

to them concerning me, but they both solemnly declared he had not; and I do believe he did not, and that what Sandercock had thrown out proceeded merely from their own suspicion. They further said, that they knew nothing certain about my having been examined, but yet they feared I had not; that they had no distrust of my abilities, and that if I would, if only for form's sake, comply with the Assembly's rule, they would do me all the service in their power; that I should be examined how or by whom I pleased; and that they would pawn their honour for my good usage. Upon the whole, they appeared extremely civil, and my father was of opinion that I should follow their advice. But I was not fortunate enough then to have that way of thinking. I seemed fully convinced that the Assembly had assumed a power to which they had no right; that this power was for the most part lodged with such as had never been examined themselves, and who generally were of low extraction, and who therefore seemed to me to have the least right to it; that they exercised this power in a very crafty, arbitrary manner, under a pretence of maintaining order and decency; that their method of examining candidates was not calculated to try their parts and learning, but to sift out their private opinions; and that they had in a manner tricked the people out of their right to choose their ministers, by persuading them that they only were judges of their abilities. All this I thought was monstrous in a set of men who talked so much of liberty, and complained so heavily of the chains of the Church.

But this was not all I had against them. A faction was now forming against Mr. Peirce, of Exeter, on account of his notions about the Trinity. I had contracted some intimacy with him, and for that reason was under the same suspicions, which alone was sufficient to oblige me to avoid an examination by such kind of people. However, I gave not this as a reason, but stood out on the reasons mentioned above, and accordingly I wrote my father that I on such accounts expected a very strong opposition, but, as I had preached at all hazards to oblige him, I hoped he would protect me under it.

At my return I perceived my ac-

quaintance with the ministers was at an end, for they all looked shy on me, and behaved strange. I took no notice of them nor said any thing to them. I had invitations to preach from several ministers. I accepted them, and this enraged them the more, being interpreted as an high contempt of the Assembly, and of the Plymouth ministers in particular. I continued in this situation for several months, and was myself very well pleased, but at length some began to ask why I did not preach in Plymouth, and, as I heard afterwards, some made reflections on the ministers for not asking me. My father, too, began to be uneasy again, for he wanted to have me make a figure at home, and to hear his flatterers tell him what a brave fellow I was. This gave me fresh disturbance, for I saw plainly that all I had said and done to please him would go for nothing unless I gave up the main point, and submitted to an examination. This was very hard and discouraging, but I was to make the best of it. I had then acquaintance with most of the leading men in the Assembly. I told them my case honestly, and begged to know whether they could not get an order for examining me by such members of the Assembly as I should name. They seemed to make sure of this, imagining that my application to the Assembly would be taken well, and that they would easily grant my request, it being for no more than what had long before been offered me by Sandercock, Enty, &c. But we were all mistaken.

In May 1717, the thing was moved in the Assembly by my friend Mr. Withers, and his motion was seconded by a very good party who made sure of it, but Mr. Enty rose and called upon the Moderator, Mr. Harding, to order the minute to be read which relates to candidates, which being done, he with great warmth told the Assembly that I had long acted in contempt of the said minute; that several ministers then present, who had joined in making it, had encouraged me to do so by offering me their pulpits; that he and Mr. Harding had been reflected on for adhering to it, which he thought was very hard; that he knew no reason why it should be dispensed with on my account; that it would be a bad precedent to do so; and that, though he had no manner of

distrust of my abilities, he thought I should be examined in the same shape and manner with other candidates. He was seconded by my old friend and kinsman, Mr. Sandercock, whose zeal for the power of the Assembly, and the party which was now formed against Mr. Peirce, shewed itself in a very high and angry declamation, which Mr. Gilling, the scribe, was mean-spirited enough to pen in *characters* that I might never know what he said. A debate upon this followed, which ended in a resolution to send me a letter in the name of the Assembly. In it they expressed their concern at my preaching without licence, modestly desired me to forbear till I got one, and then told me they should be glad of the assistance of my labours among them. I knew nothing of all this till I came to Newton, where Mr. Gilling presented me with the letter, and gave me some account of what had passed. I was so stung with Enty's carrying things so high, that I refused the letter, and declared I would be no more concerned with the Assembly, for I saw plainly that party was the bottom of all this resentment, and that I was to expect no quarter, having in a manner declared on the side of liberty. But what chiefly disturbed me (for I never had any real concern about the favour or frowns of the ministers) was, how this would be relished by my father, and what effect it would have on him. All hope and prospect of seeing me in a Plymouth pulpit was absolutely gone, and this was the only reward he expected, and had set his heart upon, for all his care, trouble and expenses about me. I perceived too quickly that he was sensible of this, and that it galled him, for in the rage of disappointment he would sometimes have a fling at bad principles, sometimes complain of throwing away money upon me to no purpose, and, in short, gave me very broad hints that he expected to be gratified, though he knew and was convinced of the difficulties I lay under.

While matters were thus, one Mr. Aaron Pitt, a minister at Chard, and a relation to Mr. Gilling, came to Plymouth. He was a man of no character either for learning or preaching, but was rich, covetous and ambitious, and loved to meddle in things that did not concern him. Mr. Gilling had told him my whole story, and desired him

to try if he could get me to take the Assembly's letter. Accordingly he came, and having told my father his business he soon prevailed on him to open and read it. I was very much surprised at this, for I knew nothing of Mr. Pitt's being in town till I came into the parlour. I soon found how matters went, and had little to say: I was convinced that my father cared not what hands I fell into, or what became of me, as long as he could carry his point. Old Pitt took me into the court, and on hearing what I had to say, he offered that I should at least be examined by what ministers I pleased, and that he would undertake for my good usage, even from Mr. Ball himself, who was one of the heads of the opposite party, provided I would come to the Assembly as others did. I said that the Plymouth ministers would certainly defeat any scheme of this nature; but he answered that they should have no manner of concern in it, and that I need not doubt of success. I thought this a very good offer in the case I was, and so I told him I would consult my friends, and do every thing in my power to oblige my father. They all desired me, for particular reasons, to comply, and were of opinion that it would be carrying a point against the Plymouth ministers, and against the great Enty in particular. Accordingly a scheme was laid for choosing a moderator and persons to examine me, who could be trusted, next Assembly. I named Messrs. Peirce, Withers, Edgley and Cox, who were all chosen without opposition, for they gave punctual and early attendance, and made the election both for moderator and examiners before Enty or his party came in. He discovered some uneasiness when he found the thing over, and that they were actually withdrawn to examine me, but no objection could be made, because all was done according to rule. Old Pitt, who had the merit of conducting this affair, was present with them, having been desired, as he pretended, by Mr. Ball to be a witness of my abilities; but the true design was to hear what account I gave of the Trinity, and how I was questioned on that head. Mr. Peirce immediately suspected this, and it being discovered that Edgley, though one of my examiners, had secretly made up with the other party, we thought we could not be too cautious.

It fell out as was expected, for no sooner had they entered on Divinity, but the villain Edgley (for such he was on many other accounts) immediately asked me what I thought of the Logos. I told him I thought he was God, and with God, as St. John describes him. He was then proceeding to explications in order to entrap me, and would know whether I thought him equal with the Father, but Mr. Peirce interposed, and said I had given a plain answer, and insisted on saying no more on it; this was seconded by both Mr. Withers and Cox, and so my examination was soon over. I was told that they made a very handsome report to the Assembly concerning me, but I am certain their good opinion could never be founded on what I said at that time, for I very well remember I was in the utmost confusion throughout the whole, and made nothing the figure that a young fellow did who was examined with me, who, I am certain, was on the whole a very great blockhead. I was introduced in the Assembly by Mr. Withers, who was a great hater of priests and priestcraft, and a very worthy, learned man. I was complimented by several on both sides, particularly by Mr. Sandercock, who shook me by the hand, and said he was glad to see me thus far. Enty looked as if he was ready to return any compliment I should make him, but I had none for him; and I don't remember that I ever spoke to him or he to me after for the rest of his life. I had a text and a thesis given me to preach upon and to defend at Newton before such ministers as would attend, which was done the October following, where I received a certificate signed by six ministers to signify that I was a licensed candidate by order of the Assembly. And now my father began to make sure of my preaching at Plymouth, but he did not consider that I stood on very bad terms both with Harding and Enty. It was plain that the latter was heartily disgusted for the part I had acted at the Assembly, that all acquaintance between us was at an end, and that no compliment could be expected from that quarter: what the former would do was uncertain, for though on one hand external civilities passed between us, as we had had no personal quarrel, and as my father was a payer to his meeting, yet there was no real friendship existing,

for he saw I hated the Assembly, and suspected me to be not orthodox. For which reasons I myself expected no compliment from him and was glad of it, because I seemed to have a dread and an aversion to preach in Plymouth. However, after some time he had thoughts of owning me as a brother, as he chose to express himself, and sent his assistant, Mr. Henry Brett, to ask me to give *him*, not *Mr. Harding*, a sermon. This looked to me rather like a permission than a friendly invitation, and as the pulpit was not Mr. Brett's I begged to be excused. He said he came with Mr. Harding's approbation; I answered, that appeared to me no more than a bare leave or liberty, which was no temptation to one who was far from fond of running into his pulpit. However, I said, if he really wanted a lift I would supply any country minister's place that should preach for him, and I did so. Every one knew I had preached for Mr. Brett, though I preached abroad, and wondered why I did not as well preach at home. This whisper obliged Mr. Harding to give out that he had asked me, but I had refused. I then told the whole story to every body, and I told himself at an house where I accidentally met him, that he had used me ill, for what reason he best knew. I did preach at his meeting some time after, to the great satisfaction of my father, but little of my own. I likewise preached once or twice at the Baptist meeting, and these were the only times I ever preached in Plymouth or that my father heard me, and this I record as a most grievous disappointment to him, considering to what shifts he had put me, and what steps I had taken purely to gratify an invincible, enthusiastic passion. In the very next Assembly after this, Mr. Peirce's affair came to a crisis. The orthodox made a public declaration of their faith in the Trinity, agreeable to the Articles and Creeds of the Church of England and to the Assembly's Catechism, and every body believed them. Mr. Peirce and his friends hastily set their names to a paper, in which they declared they were no Arians, and that they believed the Scriptures, for which almost every body laughed at them, and said that they in a manner confessed the Assembly's charge, and assured the world of it under their hands. I unluckily for my private interest happened to be

one of the brave fellows that signed it, the consequence of which was, that there was scarce any for me to preach to besides the poor remains of a few broken congregations, who had good nature and charity enough to stand by their ministers, whose reputation, interest and usefulness was absolutely ruined by the rage, aspersions and violence of the other party.

And thus ended my short warfare among the paltry spiritual wickednesses with whom it was my ill luck to be concerned. I have often thought, with some surprise, how a person of my father's education and business, who got all he had by his own labour and diligence, should never entertain any thoughts of enabling me either to augment what he should leave me, or at least to preserve it. But bigotry, unaccountable, destructive bigotry, was to be my evil genius with regard to this world.

And now I am come to the year 1723, which after long and tedious infirmities put an end to his life and my ministry. I had no notion of keeping up a character which was now become ridiculous and universally censured, without being able to do some good to others or to myself. During the bustle I was in, I did make a shift to keep my honour and honesty untainted, and a very hard shift it was. I thought I should never come off with more innocence, and, therefore, I fully resolved to leave off while it was well. There is but one thing more about which I am solicitous, and that is my independence. I can part with many things which some are very fond of, for the sake of this; for as I never have, so I hope I never shall feel the tortures of ambition, the stings of envy, or fears of poverty. Hitherto I have been happy in my situation and way of living, but how long or how far I am so to be indulged, time only can discover. The world, as Milton sings, is all before me, and Providence my guide. I hope I shall do no harm in the world. Though I am not qualified to do much good, I will do my duty and be contented. If with my honesty, liberty, independence and peace, I enjoy an humble competence, I am happy, but if not,

Te Deum laudamus.

*Dunster Court, Mincing Lane,
SIR, March 20, 1821.*

SEVERAL years have elapsed since I conceived the idea of translating Professor Eichhorn's *Critical Enquiries* into the Writings of the Old and New Testaments, but the little encouragement I met with in an attempt to bring out his work on the Apocryphal Scriptures of the Old Testament, has almost deterred me from prosecuting the design. In the mean time, it has occurred to me that a Summary of the Contents of the Professor's Introduction to the Study of the New Testament may be interesting to many of your readers, to whom the original may be unknown; and under this impression I take the liberty of transmitting to you the enclosed translation of the Contents of the First Volume, that you may, if you think proper, give it a place in your Repository; observing merely, by way of conclusion, that I have adhered to the author's phraseology, and that, if it suits your purpose, I shall furnish you regularly with the Contents of the remaining three volumes.

T. T.

*Introduction to the Study of the New Testament, by J. G. Eichhorn, in 4 vols. **

Contents of Vol. I. pp. 680.

I. Of the Oldest Gospels.

Those portions of the life of Jesus which in the apostolical times were deemed the most important, and formed the basis of a course of instructions in Christianity, comprising all the remarkable transactions which took place from the time of his appearance in public as a teacher, to his final separation from his disciples after his resurrection, formed, in all probability, the contents of the first scriptural sketch of the life of Jesus.

This sketch is no longer extant: for the catholic Gospels of Matthew, Mark and Luke, comprise more portions of the life of Jesus than those

* Some account of this work may be seen, *Mon. Repos.* VII. 355, 356, and a considerable translated extract from it, VII. 357—362. See also references to Eichhorn's work on the Apocrypha, in N.'s *Essay on the Book of Wisdom*, X. 473—475. Ed.

here adverted to; besides which, Gospels very different from those were in use even at the conclusion of the second century.

1. *Of the Gospel of the Hebrews.*—It was a Gospel drawn up by Hebrews—under which appellation the twelve apostles were not understood till after the fourth century—hence it is uncertain why it is ascribed to more Hebrews than one—it was written in the Aramaean dialect—and only made use of by Nazarenes and Ebionites in Syria and Palestine—but considered as a very ancient writing by all who were acquainted with it—it was not the same as the Gospel now extant, under the name of Matthew, but was related to it—at first it was a brief composition, but was gradually increased from time to time by various additions—passages corresponding with some of these additions may be found in the catholic Gospels, but of others there is no trace to be met with—some of these are mere amplifications of one common text; others only different translations of an Aramaean text—it is possible that the Elcesaites also may have used it.

2. *The Gospel of Marcion*—related in the order of Luke—in the very words of Luke—but with variations—with a more defective style of narrative—with omissions of single verses and whole paragraphs—at times it exhibits only the hasty outlines of a transaction which Luke has afterwards completed and worked up—it commenced with the period of time when Jesus appeared as a teacher, but did not comprise the concluding passages extant in Luke—still it was not a mutilated Gospel according to Luke, but shorter, and wholly independent of his, although related to it, being in fact the source from which Luke directly or indirectly gathered his materials.

3. *Justin's Memoirs of the Apostles*—are, in so far, related to the Gospel of Matthew, as they comprise a narrative of the youthful history of Jesus—yet differ from it in point of expression, in a variety of additions, and as being a more imperfect narrative—differing in additions, which are partly to be traced in the Gospel according to Luke—and partly to be found in no Gospel now extant.—These discrepancies do not proceed from mere quotations from memory—or from any

harmony or diatessaron of other gospels—or from the use of the Gospel of the Hebrews.

4. *The Gospel of Cerinthus* approached in some respect to Justin's Memoirs of the Apostles.

5. *The Harmony of Tatianus* agreed with the Gospel of the Hebrews in such passages as it exhibits according to Matthew, but in those narrated according to Luke, it approached to the Gospel of Marcion.

6. *Of the Gospels of the Apostolic Fathers.*—The apostolical fathers were ignorant of the catholic Gospels.

1. *Barnabas* must either have collected such portions of the discourses of Jesus as his writings contain from traditions, or if he quotes from scriptural records at all, his quotations are certainly not taken from the canonical Gospels.

2. *Clemens of Rome* cites nothing in his first Epistle to the Corinthians which corresponds with the contents of the catholic Gospels—but, on the contrary, in his second Epistle agrees in one particular passage with the Gospel of the Egyptians.

3. *Ignatius* differs equally from the catholic Gospels, but agrees in one place with the Gospel of the Hebrews.

4. *Polycarp* certainly does not harmonize with any of the catholic Gospels, although no scriptural record can be traced as the source of that Epistle known under his name.

From the above is inferred that the catholic Gospels were not in use prior to the conclusion of the second century, but that other writings nearly related to them were current up to that period, which in the sequel have been lost.

These Gospels, which have so perished, sprung from one common root, separating afterwards in two distinct branches, each of which again produced its separate shoots.

i. The first of these principal branches, from which the catholic Gospel according to Matthew is derived, comprises

1. The Gospel of the Hebrews.

2. The Gospel of Cerinthus.

3. Justin's Memoirs of the Apostles.

4. Tatian's Harmony of the Gospels (according to one account).

ii. The second principal branch, from which the catholic Gospel ac-

cording to Luke, takes its origin, has produced

1. The Gospel of Marcion.

2. Tatian's Diatessaron (according to another account).

The root from which both branches originate (or, in other words, the common source of all the Gospels which have perished) was a very ancient summary of the life of Jesus, an archi-original Gospel (Urevangelium).

II. *Of the three first Catholic Gospels in general.*

1. *Of the Archi-original Gospel*, (Urevangelium,) or such passages as are to be found in all the three Gospels—In these passages the Evangelists did not make use of each other—but all availed themselves of one common source—which contained all the principal transactions of the life of Jesus, in a well-connected narrative, the first part of which, however, was not drawn up in strict chronological order, on which account it is altered in the Gospel according to Matthew—it was, moreover, originally written in the Aramaean dialect—and was in the sequel recomposed with additions, by different hands.—These augmented editions were variously translated into Greek, founded on the basis of a Greek version of the original Gospel, common to all.—Attempts to analyse the three Gospels, with a view to restore the archi-original Gospel (Urevangelium).

2. *Of Additions to the Archi-original Gospel*, (Urevangelium,) consisting of passages to be found in two of the Gospels only, or even in one alone—such are

1. Passages contained only in the Gospels according to Matthew and Mark—these have been adopted by both from the same scriptural source—which was not one of the Gospels themselves, but a narrative independent and distinct from either—drawn up in the Aramaean dialect, and translated by different writers—who in the progress of their work availed themselves of a certain Greek document open to all—these passages were, moreover, written and augmented by various persons.

2. Passages which are only to be traced in the Gospels of Mark and Luke—these were gathered from some common scriptural source—composed in the Aramaean dialect—with addi-

tions peculiar to each Evangelist—who made use of a Greek translation founded, however, on no document accessible to both.

Origin of the Gospel according to Mark.

3. Passages common to Matthew and Luke only—these were admitted into the Gospels of both, from written sources, wholly independent of each other—in two distinct narratives and equally distinct Greek translations from the Aramaean dialect, but with one and the same Greek scriptural record for their common basis.

Origin of the catholic Gospels according to Matthew and Luke.

Fresh confirmation of the origin of these Gospels, as deduced from the above—on the supposition that the Greek Gospel according to Mark was the scriptural narrative used in drawing up these translations.

4. Passages peculiar to each individual evangelist—general view of the manner in which the catholic Gospels have been compiled from the sources above described.

Of other Hypotheses regarding the Origin of the Gospels.

1. Mark did not borrow from Matthew or Luke.

2. Matthew and Luke did not borrow from Mark.

3. The three Evangelists did not borrow from the Gospel of the Hebrews—or from any traditional Gospel—neither did Mark and Luke borrow from a Greek edition of Matthew.—Objections to the grounds hitherto adduced in favour of the sources from whence the catholic Gospels took their rise—advantages likely to result from discovering the true source of the Gospels.

III. *Of each of the three first Gospels, namely, of Matthew, Mark and Luke, in particular.*

1. *Of Matthew.*—Accounts extant respecting him—and his Gospel—to what extent he may be considered the author of the Gospel under his name—*a.* such passages must not be ascribed to Matthew as are to be found in his Gospel alone—*b.* nor even a portion of those passages which he possesses in common, partly with Luke and partly with Mark—*c.* but of those alone is he to be deemed the author, which his Gospel has in common with both the Gospels of Luke and Mark.—

Advantages of the above discovery—in how far Matthew may be said to have written in the Hebrew language—principal contents of Matthew—his Gospel intended for the use of Jewish Christians—of the historical talent of the editor of the Gospel according to Matthew—age of the Gospel according to Matthew—Justin's Memoirs of the Apostles shewn to be an earlier, but more imperfect Gospel, approaching, however, near to the catholic Gospel of Matthew in regard to its subject and contents.

2. *Of Mark.*—Notices respecting him and his Gospel—his Gospel was not composed at Rome from oral communications had with Peter—nor can it be proved that he actually wrote after the demise of Peter—or that he published his Gospel at two different times:—of its origin and authenticity—uncertainty respecting the place and country for which it was originally designed—its conclusion ascertained to be genuine.

3. *Of Luke.*—Accounts of Luke—Theophilus, for whom his Gospel was drawn up, probably lived in Italy—it is unknown where and at what period it was written—of its authenticity—the sources of it—previous to the time in which Luke wrote, other attempts had been made to collect together the various imperfect sources of which he availed himself—for instance, in the Gospel of Marcion.

IV. *Observations on the three first Evangelists collectively.*

Cause of the dearth of genuine accounts respecting the three first Gospels—age of the superscriptions ascribing the Gospels to them—of their want of chronological order—ineffectual attempts made to harmonize them—early corruptions of their texts, owing to

1. Apocryphal Gospels.
2. Alterations purposely made by heretics.
3. Alterations purposely introduced by catholic teachers.
4. Attempts at verbal criticisms.
5. Modes of appointing the lessons for the church.
6. Alterations in reference to parallel passages
7. Alterations of scholiasts.

End of Contents of Vol. I.

SIR, Hackney, March 29, 1821.

HAVING been instrumental in the circulation of a mis-statement originally, but certainly unintentionally, made by Michaelis, I beg you will allow me to correct it. That mis-statement regarded the destruction of the MSS. at Alcalá, from which Ximenes' Polyglot was made. [Mon. Repos. XIV. 596, *Note.*]

Those MSS. never were employed, though the story has been frequently repeated, for the purpose of making rockets. The oldest catalogue which exists of the books at the Alcalá University is of the date of 1745. There is a prologue to it complaining of damage done to other MSS. of less value, but no reference to any loss of these scriptural documents. In the middle of the last century a famous fire-work manufacturer (called Torija) lived at Alcalá, but he was a man of letters, with whom the most eminent of the professors were accustomed to associate:—it is impossible he should have been instrumental in such an act of barbarism. But what demonstrates the falsity of the supposition is, that Alvaro Gomez, who in the 16th century published his work, "*De rebus gestis Cardinalis Francisci Ximenes de Cisneros.*" there affirms that the number of Hebrew MSS. in the University was only seven, and seven is the number that now remains.

The period in which these MSS. are said to have been so indignantly treated was one when the library was under the judicious care of a man of considerable eminence, and when the whole of the MSS., amounting to 160, were handsomely bound. There are at Alcalá, indeed, no Greek MSS. of the whole Bible; but we are told by Gomez that Leo the Tenth lent to Ximenes those he required from the Vatican, which were returned as soon as the Polyglot was completed. These were probably taken charge of by Demetrius the Greek, who was sent into Spain at this period by the Pope. It must not be forgotten that Ximenes' character was one of a strange affection for economy, of which every thing at Alcalá bears proofs. That which he could borrow he would not buy. His ambition, proud as it was, was ministered to by his avarice as well as his vanity.

JOHN BOWRING.

SIR,

NOTHING pleased me more in the interesting report of the Christian Tract Society (pp. 189—191) than the statement of the acceptableness of the Tracts in France. Since I read this account, I have obtained the foreign journal referred to, (namely, *Mélanges de Religion*, published at *Nismes*,) and extract from the number for November, 1820, (Tom. II. p. 32,) the passage glanced at in the Report. It is an addition of the editor's (M. Vincent) to a brief notice of the Christian Tract Society in a list of English Religious Societies, translated from Evans's *Sketch of Denominations*.

“On remarque dans les Traités qui émanent de cette Société quelque chose de plus large, de plus propre à s'accorder avec toutes les nuances du Christianisme, que dans les traités émanés de la Société des traités religieux. On ne nous a guère fait connaître en France que les derniers.”

Hoping that the Christian Tracts will soon be better known to our French neighbours, I remain

A CHRISTIAN ASSOCIATE.

Birmingham,
March, 12, 1821.

SIR,

I AM induced to request a few columns of your valuable Repository in consequence of the appearance of an article in the *British Review* for this month, which the writer calls “The Unitarian Controversy,” placing at the head the titles of Dr. Wardlaw's two publications, and of my *Vindication of Unitarianism* in reply to the former of them. I do not wish, however, to occupy the time of your readers by answering any of the Reviewer's objections to what I have said in the work, of which he professes to give an account. His observations seem to be merely a selection from Dr. Wardlaw's second publication, entitled “*Unitarianism Incapable of Vindication*.” They were answered more than four years ago, in my “*Sequel to a Vindication of Unitarianism*.” It is, therefore, sufficient to refer to that work, and to observe, that, as the Reviewer was informed of its publication in the brief “Advertisement,” from which he has made a

quotation,* and as the number and variety of his remarks supplied abundant occasion to mention it, the omission of all reference to it appears scarcely reconcileable to integrity of principle.

My only reason for addressing you at present is with a view to some objections which the Reviewer introduces to the statements contained in my Sermon preached at the Annual Meeting of the Unitarian Fund. The passage alluded to is the following:—

“Mr. Yates has published a Sermon, which he calls ‘*The Peculiar Doctrines of the Gospel*.’ The first half of this discourse is occupied in an attempt to shew what are *not* the Peculiar Doctrines of the Gospel. Then we come to what *are* so: and the three following are given; the resurrection of the dead—that the love of God is the first and greatest commandment—and universal philanthropy. We hardly think, however, that either of these doctrines can be called peculiar to the gospel. The Pharisees held the resurrection of the dead in common with St. Paul: ‘I have hope toward God,’ said he, ‘which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.’ (Acts xxiv. 15.) Nay, a little while before he had only occasion to say that he maintained the doctrine, to make a party in his favour. (See Acts xxiii. 6—9.) As to the doctrine that the love of God is the first and greatest commandment, the scribes (Mark xii. 32, 33) and the lawyers (Luke x. 26, 27) seem to have had some idea of it. And, with regard to the doctrine of universal philanthropy, Christians have had it in common with Franklin, with the French Theophilanthropists, and with Terence. It is singular that, on the subject of ‘the first and greatest commandment,’ Mr. Yates gives a reference to the very passage cited by us from St. Mark. St. Luke is decidedly against him; and we find no reference to this apostle.” Pp. 148, 149.

To these observations I reply, that it was suitable to the title and the design of my Sermon to call any doctrines “*Peculiar to the Gospel*,” which were promulgated through the medium of *Divine Revelation only*, although maintained by Jews as well as Christians. It is usual with the party op-

* Vind. of Unitarianism, *Advertisement to the second edition*, quoted by the Reviewer at p. 176.

posed to Unitarianism to insist upon certain tenets as "*the Peculiar Doctrines of the Gospel*," always meaning by that expression, that they were communicated to mankind *through the medium of Divine Revelation*, having been exhibited by the prophets to the Jews in a partial and preparatory manner, but fully displayed to the whole world after the coming of Christ. I have maintained, that these tenets were not, **EVEN IN THIS SENSE**, "*peculiar to the gospel*," since it is an indisputable fact, and a fact admitted by their advocates, that they were held *by Heathens long before the coming of Christ*. Abiding by *the same sense* of the expression, I have maintained that certain other tenets are "*peculiar to the gospel*," since, whatever the Jews may have known of them, it is certain that they were held, before the promulgation of Christianity, by none besides. Any evidence, by which my statements can be impugned, must be evidence relating to the state of opinion *among Heathens uninstructed by revelation*. The only Heathen author cited by the Reviewer is Terence. He, no doubt, alludes to the well-known passage, "*Homo sum, humani nihil à me alienum puto*." * It is only by a modern, though a very prevalent misconception, that these words are supposed to convey the idea of Universal Philanthropy. By Bishop Hurd they have been represented as designed to produce a comical effect; and he says, "We are not to take this, as hath been constantly done, for a sentiment of pure humanity, and the natural ebullition of benevolence; we may observe in it a designed stroke of satirical resentment." † A remark of Bishop Warburton's also may serve to shew how insufficient a proof this passage is of the reception of the noble sentiment of Universal Benevolence among the ancient Heathens: "Terence's citizen of universal benevolence," says he, "is the same person who commands his wife to expose her new-born daughter, and falls into a

passion with her for having committed that hard task to another, by which means the infant escapes death." * The true meaning of the passage in question is best seen by consulting the Comedy itself. The context shews, that the expression *Homo sum, &c.*, was designed as a vindication, not of benevolence, *but of curiosity about the affairs of other persons*. Menedemus asks, "Are you so much at leisure from your own affairs, as to trouble yourself about other persons' business, in which you have no concern?" Chremes answers, "I am a man: I have a concern in whatever relates to man." From the manner in which this passage is quoted, once by Seneca † and twice by Cicero, ‡ it is evident that it became proverbial among the Romans, and was understood by them according to the sense here given. The argument of Chremes is not, "I am a man; therefore I think it my duty to practise benevolence to every human being," but "I am a man, liable to be affected myself by whatever affects others; therefore I am desirous of being acquainted with their concerns."

The Reviewer asserts, that the doctrine of Universal Philanthropy was maintained likewise by Franklin and the French Theophilanthropists. But probably he would not deny, and no one can reasonably deny, that they derived this sentiment from the New Testament. *In so far* as they received the principles of morality from Christ, they are to be esteemed disciples of Christ. The fact alleged by the Reviewer, therefore, instead of proving that the great principle in question was not peculiar to Christianity, only proves that the Theophilanthropists were to a certain extent Christians.

In attempting to prove that the supreme importance of love to God as the *ruling motive* of the mind, was maintained by Jews before the coming of Christ, the Reviewer confounds together two distinct questions, and two different incidents in our Saviour's ministry. In Mark xii. 29—34, to

* Terent. Heaut., I. 1.

† Hurd on the Province of the Drama, annexed to his Horace, II. 201. See also Maltby's valuable dissertation subjoined to his Illustrations of the Truths of the Christian Religion, p. 385.

* Warburton's Div. Legation, B. I. § 4, note r.

† L. A. Senecæ Epistol. p. 96.

‡ Cicero de Legibus, I. 12, and de Officiis, I. 9, where Heusinger's note may be consulted.

which passage I have referred, the question proposed to our Saviour, and solved by him, is, "Which is the first and greatest commandment?" In the passage to which the Reviewer appeals as parallel to it, and decisive against my representation, the question is, "What shall I do to inherit eternal life?" (Luke x. 25.) The Reviewer's reply to my statement is indeed a tissue of blunders. He calls the Evangelist Luke an *apostle*; and lays a stress upon the distinction between "*scribes*" and "*lawyers*," because in Mark a "*scribe*" (*γραμματεως*) is said to have interrogated our Lord, and in Luke a "*lawyer*" (*νομικος*). If he had taken the trouble to read Matt. xxii. 34—38, which is parallel to the passage in Mark, and to which I have referred as such, he would have found that the same individual who is called a "*scribe*" by Mark, is there called a "*lawyer*." *Scribe* and *lawyer* were denominations applicable to the same description of persons.

From this specimen, Sir, your readers will be able to judge of the accuracy of the Reviewer's statements, and the weight of his arguments through the whole of his article of about 80 pages. With respect to his various objections to my "*Vindication of Unitarianism*," I beg leave to refer again to the "*Sequel*" to that Vindication, or to request that any one interested in the inquiry would only compare for himself my assertions and arguments in my own book with the representations of them by this sanctimonious critic.

JAMES YATES.

Dr. J. Jones on the Travestie of the Gospel by Lucian.

A MODERN reader, without much attention to the circumstances of early times, is not likely to perceive the object which Lucian had in view by travestying the life and character of Jesus under the name of Peregrinus. It will be useful to place his object in a brief and clear light. The miracles of Christ are undoubtedly the main pillars on which our faith in Christianity ultimately rests: and it is these miracles which Lucian sought to undermine. But he knew that his attempt to set them aside would be vain, unless he could account for one fact universally

allowed by the foes as well as the friends of the gospel. Our Saviour held himself forth as the messenger of heaven to bring life and immortality to light. In order to shew to the world that this animating doctrine was the effect neither of delusion or imposture, he declared it to be the will of heaven that he should suffer an ignominious death, and his own settled purpose to submit to that will. In the course of his ministry he foretold his death, described it in all its particularities; and when the appointed period arrived, he went up to Jerusalem, and submitted to it with the most steady resolution. This conduct of Jesus was too well known in the age of Lucian to be denied with effect. This writer found himself, therefore, constrained to concede its truth; and to invent the wildest falsehoods, to account for a conduct which, if allowed to be true, places the claims of Jesus, as the author of eternal life, on a solid foundation. The mode of reasoning which he enforces on his readers is this: "I grant Jesus died publicly and foretold his death: but this is no more than others have done. Peregrinus acted precisely a similar part; and he was actuated solely by vain-glory. And if vanity, the love of fame or infatuation could raise Peregrinus above the fear of death, the same passions were sufficient to produce a similar conduct in Jesus. His pretension, therefore, that he submitted to die, to give men the knowledge and certainty of a future state, falls to the ground."

But it will be asked, whether Lucian has made use of this argument in express terms? I answer, no: he was too artful to do this, well knowing that his sophistry would be most effectual when he enabled his readers to do it for themselves. He represents Peregrinus as courting death from an insatiable thirst of glory. At the same breath he introduces the character of Jesus, as if one and the same person with this impostor. So that an unguarded or prejudiced reader looks on both in the same light, and pronounces on both the same sentence of imposture and infatuation. Of the truth of this representation the following paragraph is a full proof: "About this time it was that he (Peregrinus) learned the wonderful philosophy of the Christians, being intimately acquainted with

many of their priests and scribes. In a very short period he convinced them that they were all boys to him; became their prophet, their leader, their grand president, and, in short, all in all to them. He explained and interpreted several of their books, and wrote some himself. *They also regarded him as a god, received him as a lawgiver, and adopted his name as their patron.* And accordingly they still worship that magician, though crucified in Palestine for having introduced this new mystery into the world."

Having thus shewn that Jesus, in submitting to death, was actuated only by vain-glory, he insinuates that his miracles were but the effects of magic. This, indeed, is the grand conclusion which it is the object of Lucian to inculcate, though he contents himself with calling him a *magician* and a *wonder-worker*, θαυματουργός. The ground then is clear for asserting what indeed he does expressly assert, that there were not just reasons for believing in him:—"His followers being infatuated have persuaded themselves that they are *altogether immortal*, and will live for ever. They despise death therefore, and offer up their lives a voluntary sacrifice, being taught by their lawgiver that they are all brethren; and that, quitting our Grecian gods, they must worship their own sophist, who was crucified, and live in obedience to his laws. In compliance with them they look with contempt on all worldly treasures, and hold every thing in common, *maxims which they have adopted without any reason or foundation.*"

It remains briefly to notice the inference on which I have insisted in my "Important Facts, demonstrating the Truth of Christianity." The death and resurrection of Christ, with many of the awful events attending them, are in a manner conceded by Lucian. He does not deny their truth, but endeavours to set them aside by ascribing similar circumstances to an impostor; all which circumstances, if not invented by himself, he knew to be the inventions of others. Now, would he have had recourse to such an artifice as this book presents, an artifice which, when detected, holds him forth as a base and unprincipled villain to every age and nation of the world, if he could with effect have contradicted or

exposed the great facts which he endeavours to set aside? Lucian has not directly mentioned the miracles of Christ; he only insinuates that they were but the tricks of magic. Why then did he not meet them and expose them as such? No man was better qualified than Lucian to do this. He possessed vast talents and extensive learning: he was thoroughly acquainted with the affairs of the Christians: he had a full knowledge of the Jewish and Christian Scriptures. And it appears from his own writings, that for a time he joined the followers of Jesus, professing at least to be a sincere believer; not to mention that he lived in an age when the works of Christ were fresh in the memories of men. What he did respecting *Alexander* is a monument of what he would have done respecting Jesus, if his miracles were really impostures. In his *Pseudomantis* he lays open all the artifices of that deceiver; and it is morally certain that he would have done the same thing, and done it with equal success, if the works of our Saviour had had any other foundation than truth. His account of Alexander is a luminous and successful exposure of fraud and falsehoods. On the contrary, his attempt upon Jesus but serves to shew that no one in those ages could question the works ascribed to him, without asserting things which he well knew to be false.

J. JONES.

P. S. The use that is made of the example of Bar-Jesus to justify the infliction of punishment on unbelievers, induces me, by way of postscript, to make one or two observations on the incident respecting him, recorded in the Acts xiii. 5—12. The real miracles performed by our Lord led the minds of men in those days to receive false miracles as true. This circumstance raised up a host of impostors in Judea and other countries where the fame of Jesus had been made known. In the number of these was Bar-Jesus, who, like Simon of Samaria and others of the Gnostics, pretended to be disciples of Jesus, to be teachers of his gospel, and even to work miracles in his name. It appears evident from the narrative, that this impostor, before his rencontre with Paul, pretended to be a teacher of the gospel. The apostle asks him, "Wilt thou not *cease* to pervert the straight way of the Lord?"

Observe, the question is not, "wilt thou not cease to oppose," but "cease to *pervert*" the way of the Lord. It seems, then, that the gospel was at that time, and seemingly had been before this, an instrument in his hand to gratify his sinister purposes. It is under this character that Paul addresses him as "the enemy of all righteousness," intimating that he was really the enemy, and not, as he pretended, the friend and teacher of the gospel.

Bar-Jesus means *the son of Jesus*: and the impostor seems to have thus interpreted his own name, to shew that, in a peculiar manner, he possessed the power and favour of Christ. And it is to this interpretation that the apostle alludes, when he says, "O thou full of all subtilty and all mischief, *thou son of the devil*," that is, "son of the devil, and not as thou pretendest, the son of Jesus."

The blindness here inflicted on the impostor was not *vindictive*. The object of it was to reform him, and at the same time to warn others against his pretensions to superior wisdom, by making his loss of sight a symbol of his mental blindness. He was insensible to the light of the sun only "for a season." This implies that the chastisement ended in the reformation of the offender; and Origen has recorded the pleasing fact, that Bar-Jesus in consequence became a good man, and a faithful member of the Christian church. If this statement be just, the case of Bar-Jesus is as different from that of modern sceptics, as imposture is from mere ignorance. As an impostor guilty of fraud and falsehood he deserved exposure and punishment. And the example of Paul, in visiting him with severity, is no more a precedent to the civil magistrate for punishing unbelievers, than it would be for me to prosecute, as a swindler, a man who merely differs from me in opinion.

— Dalston,

March 10, 1821.

SIR,
ALTHOUGH I have occasionally troubled your readers on different subjects, I have very seldom even glanced at the peculiarities of any of the various systems which divide the Christian world. The experimental and practical parts of Christianity are,

in my opinion, of such importance, that I cannot help earnestly wishing that all sects and parties would judge of the truth and value of their opinions by this test:—*Do they tend to make me more like my God, and my Saviour? Do they enable me to perform the various duties I owe to society in such a manner as habitually to prepare me for an exchange of worlds whenever my God shall call me?* I have that charity for almost all, if not for all denominations of Christians, as to hope that they have so much genuine Christianity in their respective systems, as, were it practically attended to, would make the majority much better Christians than the general course of their lives proclaims them to be. I should not, therefore, have troubled you, Mr. Editor, on this occasion, had it not been for the danger I apprehend to the cause of truth, and to that disposition indispensably necessary to be preserved in the examination of revealed truth, arising from the fancies and the dogmas of learned men when criticising the Sacred Writings, and which, if great care is not taken, may tend to injure the minds of young persons more particularly, leading them to scepticism, if not to infidelity. Two or three of those fancies and dogmas displayed in the *Strictures of Dr. J. Jones on the Introductory Chapters of Matthew and Luke*, inserted in your last number, [pp. 82, 83,] I beg leave to notice.

How often must the serious reader have with pain remarked the love of hypothesis discovering itself in theological controvertists, who, instead of examining with impartiality the credibility of the sacred writers, first lay down their own preconceived opinions as the test of that credibility! This sad mistake appears to me to be the characteristic of the "*Strictures*." The writer, it is evident, has an aversion to the account given of the birth of Christ by Matthew and Luke, and therefore draws his inferences from his own hypothesis as confidently as if he were inspired. "The peculiar object," he remarks, "of the miraculous birth ascribed to Jesus, to prove his divine nature, rendered it *imperative on every one* of his biographers to record it as essential to the gospel; and nothing could have induced *any one* of them to omit it, but either a total ignorance

of the story, or a conviction that it was not true." Every sentence of this paragraph is confident assumption, without the shadow of proof. Many eminent divines, Dr. Lardner amongst others, have been firmly of opinion, that the relation of the birth of Christ by Matthew and Luke was not written with any intention to prove his divinity; and your readers will, I doubt not, agree with me in affirming, that it was by no means "imperative" on Mark and John, to record all the circumstances of the birth of Christ, related by the two other evangelists. Nothing appears, to me more absurd in itself, and more dangerous in its consequences, in our inquiries after truth, than the following mode of reasoning, if reasoning it can be termed:—A fact is stated by one or two of the evangelists, of whose general credibility or inspiration I have no doubt; but I deem the fact stated to be inconsistent with the system which I have adopted, or of little importance; the other evangelists have not recorded it, "therefore they were ignorant of it, or, not believing it, set it aside as a falsehood"!

To what a dangerous length such fancies may lead us, your readers had lately a remarkable instance in one of your correspondents, (XV. 527,) who rejected one of the most important and consolatory facts recorded in the New Testament, that of the resurrection of Lazarus, merely because *he did not like the story, and it was related by John only.*

It is a question demanding our most serious attention—*To what shall we reduce the Gospels, if we are to proportion our faith to the different degrees of evidence arising from the repetition or not repetition of the same facts?* One fact, as is often the case, is related by one evangelist only; another by two; another by three; another by all four. We are then to proportion our belief, and to be influenced by such belief according to the various degrees of evidence. Sincere Christians, who deem the gospel to be something more than a system of speculation, may indeed be thankful that they are not thus left to a system which, so far from being stamped with the glorious characteristic of Christianity—PLAINNESS, would involve them in the thick mists of difficulty and doubt, rendering it utterly unfit for the reception of the

great majority of the human race. On the contrary, if we are convinced of the credibility of any one of the four evangelists, we may safely give full credit to the facts he relates, although they may not be related by either of the remaining three; and the man who examines with that disposition indispensably necessary in all inquiries respecting revealed truth; with that sincerity and humility which can alone inspire proper confidence, will with much greater readiness part with even a favourite hypothesis than with inspired authority.

But, Sir, we have a still more extraordinary instance of the abuse of criticism in the unpardonable liberty which the learned Doctor has taken with the Apostle Peter. He adds, "*I have said that the object of the supernatural birth of Christ was to prove his divine nature*" [the reader will bear in mind that "*I have said*" is no proof]; "*accordingly the first teachers of this cunningly-devised fable, as Peter calls it, consistently enough supposed that Jesus had a supernatural power when he was a child, and represented him as actually having wrought many miracles in his infancy.*" Dismissing the greater part of this paragraph, not as a *cunningly-devised fable* of Matthew and Luke, but a *clumsily-devised fable* of the Doctor's, I hope the reader will pardon me for calling to mind the remark of that humorous critic, Sir John Falstaff, in a debate with Prince Hal:—"Your *it* is a great peace-maker." I, on the contrary, must observe, that the two-lettered monosyllable of the Doctor's, his *it*, is a great war-maker, and that in the present instance it wars against Peter, against criticism and against common sense.

If any one of your readers entertains a doubt on this subject, he has only to turn to the passage alluded to (2 Pet. i.). In the greater part of the chapter, the apostle, in the most energetic and affectionate manner, enforces on the primitive Christians the importance of practical Christianity, considering the various virtues of its professors as the only evidence of their sincerity. He closes his exhortations by the solemn declaration, *For we have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but*

were eye-witnesses of his majesty.—For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased; and this voice, which came from heaven, we heard when we were with him in the holy Mount. Now, Sir, nothing can be more evident than that the apostle fixes our attention solely on what he and others were *eye-witnesses* of, long after the birth of Christ, and that there is not the most distant allusion to any relation of that event: but what is the comment of Dr. Jones? I consider the statement of Matthew and Luke as a *cunningly-devised fable*, and therefore I affirm Peter so called *IT*. Really, Sir, I fear your readers are almost ready to charge me with a waste of time in refuting such criticisms, and that they will be forcibly reminded of the remark, "that the best way of refuting some absurdities is the *fair statement* of them!"

The learned Doctor, I perceive, promises, or, should he write in the same strain, I should rather say *threatens* us with a continuation of his speculations; and, as we are to have "Remarks on Lucian and other enemies of the gospel," I hope, although I have no great partiality for this class of writers, I may be permitted to suggest a hint in their favour. Let the Doctor be careful to do greater justice to the enemies than he has to the friends of the gospel; let Lucian be treated more fairly than the evangelists and Peter. Instead of attributing to them what they never wrote, let us have their own language, and, instead of his own speculations—the "baseless fabric of a vision"—let us have facts, and solid reasoning on those facts. I likewise hope for the future the same favour may be extended to the sacred writers.

BENJ. FLOWER.

SIR, *March 7, 1821.*

GREAT distress and poverty have occasioned the death of a female in the congregation of which I am a member. This sad occurrence has given rise to many reflections in my mind. Why is there not such communion of interests that such an event could not have happened? Why cannot we adopt the plan of the Quakers,

and relieve our own poor? I know not the minutiae of this plan, but I should wish to see it laid down in your pages. It is greatly to be regretted that there is not a general bond of union for our society—that delegates from congregations and districts do not assemble yearly in the metropolis to provide for the universal welfare of our body. The Tract Society and Widows' Fund would not be in the deplorable condition they appear to be if this were the case, and our places of education would be supported better than they are. I am decidedly of opinion, that the progress of religious truth is much impeded by the want of this bond of union, which I recommend to the consideration of your readers.

A. E.

Edinburgh,

February 22, 1821.

SIR,
DR. PRIESTLEY, in the excellent preliminary dissertations to his *Harmony*, has offered very satisfactory reasons for believing, that the account of the driving the buyers and sellers out of the Temple, John ii. 14—22, is out of its place, and really belongs to the events of the last week of the life of Jesus. But I think he has not extended his reasoning quite far enough. I am inclined to think, that the whole passage, from ii. 12, to iii. 21, is out of place, and ought all to be removed, in forming a *harmony*, to the end of chap. xii. In ii. 12, we are informed, that "Jesus continued at Capernaum not many days." If we suppose this to have been in the original immediately followed by iii. 22, "After these things came Jesus and his disciples into the land of Judea," the connexion is clear; but otherwise he was already in Judea, at the time immediately preceding that, when he is said to come into it. Besides this, in ii. 23, iii. 2, many miracles of Jesus are referred to; but iv. 54, the most natural construction certainly is, that John is there relating the second miracle which Jesus performed. On these accounts I think, that the passage ii. 14,—iii. 21, inclusive, has been written on a scroll, originally at the end of ch. xii., but which has by some mistake been transferred to this place, and that, after it had been transferred, some transcriber prefixed ii. 13, in

order to make some, though but a very imperfect, sense of the passage. Ch. iii. 8 appears to me to have a different meaning from that which is usually affixed to it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." All the interpretations I have seen, make the comparison to be between the Spirit and the wind, but that is surely not the plain sense of the words. I am inclined to interpret the passage thus: As the wind blows where God directs, without regard to the wishes of man, so every one that is born of the Spirit must be open in his avowal and promulgation of what he believes to be the truth of God, without regard to the opposition he may meet with from men. At the same time he must be gentle and peaceable, of a character quite different from what the Jews expect the followers of the Messiah to be. He is not to be engaged in promoting the kingdom of the Christ by means of war, but solely by argument and by the exhibition of those miraculous powers which will be afforded him, and on account of which he is said to be born of the Spirit. In interpreting the rest of this difficult passage, the reader will be very much assisted by the excellent remarks upon it in the first volume of Mr. Cappe's *Critical Dissertations*. In the fourth and fifth volumes of the *Theological Repository* is a series of essays, which has not, I think, been sufficiently attended to, on the mission of John the Baptist, signed Christophilus. They are by the late excellent and ill-used Mr. Fyshe Palmer, and, I think, contain a very satisfactory proof that John the Baptist did not know that Jesus was the Christ, but only that he was a prophet much superior to himself. I beg leave to recommend them to the careful perusal and candid attention of your readers.

T. C. H.

Mr. Jeffrey's Installation Speech.

[From *The Scotsman* of Jan. 6.]

ON Thursday se'nnight, Mr. Jeffrey was installed Lord Rector of the University of Glasgow. The ceremony excited an unusual degree of interest; and in a few minutes after the doors were thrown open, the Hall

was crowded to excess. At three o'clock Mr. Jeffrey entered, and was received with the loudest shouts of applause, and with every demonstration of respect and attachment. Mr. Jeffrey was accompanied by Mr. Campbell of Blythswood, M. P., Dean of Faculty, the Principal and Professors of the University, Mr. K. Finlay, (late Rector,) and by Messrs. Thomson, Cockburn, and J. A. Murray, Advocates, Professor Pillans, and several other gentlemen, who had gone with Mr. Jeffrey from Edinburgh.—After the installation Mr. Jeffrey addressed the audience in a speech which called forth reiterated shouts of applause, and of which we are now fortunately enabled to gratify our readers with a much more accurate report than any that has hitherto been published.

It will easily be understood that this is to me a moment of great pride and gratification. But I feel that it is also a moment of no little emotion and disturbance; and on an occasion where Burke is reported to have faltered, and Adam Smith to have remained silent, it may probably be thought that I should have best consulted both my fame and my comfort if I had followed the latter example. It is impossible, however, not to feel, that in the case of that eminent person, and of many others who have since conducted themselves in the same manner, the honour they conferred on the University nearly compensated that which they had received from it—and *they* might not, therefore, feel any very strong call to express their sense of an obligation which was almost repaid by its acceptance. On the present occasion, no one can feel more intimately —no one, indeed, so intimately as I do, that the obligation is all on one side, and that the whole of the honour is that which is done to me. I cannot help feeling, therefore, as if I should be chargeable with ingratitude, if I were to leave to be inferred from my silence those sentiments to which I am abundantly aware I shall do little justice by my words.

In endeavouring, however, to express the sense I have of the very great and unexpected distinction that has been conferred on me, I must be permitted to say, that it has in it every thing that could render any honour or dis-

tion precious in my eyes. It is accompanied, I thank God, with no emolument—it is attended, I am happy to understand, with not many or very difficult duties—it is chiefly of a literary and intellectual character—and it has been bestowed, without any stir or solicitation of mine, by something that approaches very nearly to a popular suffrage.

These considerations would certainly be sufficient to render any similar distinction in any other seminary of learning peculiarly grateful and flattering. But I must say, that what chiefly exalts and endears this appointment to me is, that it has been bestowed by the University of Glasgow. It was here that, now more than thirty years ago, I received the earliest and by far the most valuable part of my academical education—and first imbibed that relish and veneration for letters which has cheered and directed the whole course of my after life—and to which, amidst all the distractions of rather too busy an existence, I have never failed to recur with fresh and unabated enjoyment. Nor is it merely by those distant and pleasing recollections—by the touching retrospect of those scenes of guiltless ambition and youthful delight, when every thing around and before me was bright with novelty and hope, that this place and all the images it recalls are at this moment endeared to my heart. Though I have been able, I fear, to do but little to honour this early nurse of my studies, since I was first separated from her bosom, I will yet presume to say, that I have been, during all that interval, an affectionate and not an inattentive son. For the whole of that period, I have watched over her progress, and gloried in her fame—and at your Literary Olympics, where your prizes are distributed, and the mature swarm annually cast off to ply its busy task in the wider circuit of the world, I have generally been found a fond and eager spectator of that youthful prowess in which I had ceased to be a sharer, and a delighted chronicler of that excellence which never ceased to be supplied. And thus, the tie which originally bound me to the place was never allowed to be broken; and when called to the high office which I this day assume, I felt that I could not be considered as a stranger,

even by the youngest portion of the society over which I was to preside.

It has not been unusual, I believe, on occasions like the present, to say something of the fame of the University, and of the illustrious men who have from time to time contributed to extend it. I shall not now, however, enter upon such a theme. But on finding myself, after so long an interval, once more restored to this society, and reassumed as one of its members, it is impossible for me not to cast back one glance of melancholy remembrance and veneration to the distinguished individuals by whom it was then adorned, and from whom my first impressions of intellectual excellence were derived. Among these it is now a matter of pride and gratification that I can still recollect the celebrated Dr. Reid—then verging indeed to his decline—but still in full possession of his powerful understanding, and, though retired from the regular business of teaching, still superintending with interest the labours of his ingenious successor, and hallowing, with the sanctity of his venerable age and the primitive simplicity of his character, the scene over which his genius has thrown so imperishable a lustre.

Another potent spirit was then, though, alas! for too short a time, in the height and vigour of his strong and undaunted understanding—I mean the late Mr. Millar, whom it has always appeared to me to be peculiarly the duty of those who had the happiness of knowing him, to remember and commemorate on all fit occasions, because, unlike the great philosopher to whom I have just alluded, no adequate memorial of his extraordinary talents is to be found in those works by which his name must be chiefly known to posterity. In them there is indeed embodied a part—though, perhaps, not the best or most striking part—of his singular sagacity, extensive learning, and liberal and penetrating judgment. But they reveal nothing of that magical vivacity which made his conversation and his lectures still more full of delight than of instruction;—of that frankness and fearlessness which led him to engage, without preparation, in every fair contention, and neither to dread nor disdain the powers of any opponent,—and still less, perhaps, of that remarkable and

unique talent, by which he was enabled to clothe, in concise and familiar expressions, the most profound and original views of the most complicated questions ; and thus to render the knowledge which he communicated so manageable and unostentatious, as to turn out his pupils from the sequestered retreats of a college, in a condition immediately to apply their acquisitions to the business and affairs of the world.

In indulging in these recollections, I am afraid I am but imperfectly intelligible to the younger part of my hearers, to whom the eminent individuals I have mentioned can be known only as historical or traditional persons : but there is one other departed light of the same remote period, in referring to whom, I believe, I may reckon upon the sympathy of every one who now hears me, and over whose recent and sudden extinction all will be equally ready to lament. It is melancholy—and monitory, I trust, to us all,—to reflect, that, in the short space which has elapsed since my election to this office, this seminary has been deprived of one of the oldest and most distinguished of the teachers by whom it has ever been adorned ; and it is no small detraction from the pleasure which I promised myself in appearing here to-day, that I cannot be welcomed by the indulgent smile of that amiable and eminent individual. I had the happiness of receiving a very kind message from him, dictated, I believe, the very day before his death, and when I was far, indeed, from suspecting that it was to be the last act of our intercourse on earth. I need not say that I have been alluding to the late excellent Mr. Young,*—a man whose whole heart was to the last in the arduous and honourable task to which his days were devoted, and who added to the great stores of learning, the quick sagacity and discriminating taste by which he was so much distinguished, an unextinguishable ardour and genuine enthusiasm for the studies in which he was engaged, that made the acquisition of knowledge and the communication of it, equally a delight,—and who, with habits and attainments that seemed only compatible

with the character of a recluse scholar, combined, not merely the most social and friendly dispositions, but such a prompt, lively and generous admiration of every species of excellence, as made his whole life one scene of enjoyment, and gave to the moral lessons which it daily held out to his friends and disciples, a value not inferior to that of his more formal instructions.

I have permitted myself to say thus much of the dead. Of the living, however unwillingly, I believe I must now forbear to say any thing. Yet I cannot resist congratulating myself, and all this assembly, that I still see beside me one* surviving instructor of my early youth,—the most revered—the most justly valued of all my instructors ;—the individual of whom I must be allowed to say *here*, what I have never omitted to say in every other place, that it is to him, and his most judicious instructions, that I owe my taste for letters, and any little literary distinction I may since have been enabled to attain. It is no small part of the gratification of this day, to find him here, proceeding, with unabated vigour and ardour, in the eminently useful career to which his life has been dedicated ;—and I hope and trust that he will yet communicate to many generations of pupils, those inestimable benefits to which many may easily do greater honour, but for which no one can be more sincerely grateful than the humble individual who now addresses you.

But I must not indulge myself farther on themes like these ; and ought here, perhaps, indeed, to close this long address. There is one topic, however, which I feel it would be unsatisfactory, and am sure that it would be unnatural, to pass over in absolute silence. Every one that hears me is aware, that in the pride and the pleasure of this day there are, or rather were, some grains of alloy. My election was not unanimous :—and I had not the support of those reverend and learned persons, of the value of whose good opinion I trust I am fully aware. To some it may appear that it would have been wiser and more decorous to have omitted all mention of this circumstance. My impressions, I confess,

* Mon. Repos. XV. 682.

* Professor Jardine.

are different. It suits but ill at any time with my temper and habits, to have that in my heart which my lips are forbidden to utter ; and, on the present occasion, I have the less scruple to obey the impulse that is natural to me, because I have great pleasure in stating, that I have been received with so much indulgence and cordiality by the far greater part of those who could not concur in my election, as to have entirely effaced any uncomfortable feeling that might otherwise have remained on my mind. I think it right also thus publicly to state, that, in the circumstances in which they were placed, I am satisfied that those reverend and learned persons could not with propriety or honour have acted otherwise than they did ;—and I feel it equally my duty to say farther, that, from the inquiries I have recently made, I am persuaded that the prejudices which I have understood to have prevailed against my excellent friend and predecessor Mr. Finlay—and to which it is very probable that I owe my present situation—proceeded in a great degree, if not altogether, from misapprehension. (Some symptoms of dissatisfaction having been here manifested among the younger students, Mr. J. proceeded.) In what manner what I have now stated is received by any part of my auditors, is to me a matter of indifference. I have not come here either to court or to receive applause ; but to say what my station and my sense of duty appear to me to require ;—and, I repeat, that, if those who may now view things in a different light, will take the trouble to repeat the inquiries I have made, I am persuaded they will ultimately concur in my opinion ;—and I confidently hope, that, before I can have an opportunity of visiting you here again, Mr. Finlay will be restored to all that popularity which he once possessed, and which I am myself satisfied he has never ceased to deserve.—(*Applause.*)—In justice to the individuals concerned, I should, at any rate, have stated these things. But, as the head of the Discipline of this seminary, I now feel myself peculiarly called on to make the statement, satisfied that, in thus endeavouring to dissipate any shade of misunderstanding that may have stolen across the face of this society, I was taking the most effectual means to strengthen

and restore the best foundation of all discipline—the mutual confidence and cordiality of all the parties concerned in its preservation.

With regard to the younger part of my auditors, to whom I understand I am chiefly indebted for the honour I now assume, I think I may now say, without suspicion of flattery, that, while I am persuaded they are here in the way of receiving a greater mass of useful and substantial information than could be acquired in any other institution in the same time, I have always thought that they had still greater advantages from another practice, peculiar, I believe, to this University, and forming a very remarkable part of the moral and intellectual training it bestows :—I allude to the practice of making the young men act from a very early age as umpires and judges of the performances and merits of each other, —and thus not only forming them to early habits of discrimination and vigilant observance, but, what is of infinitely greater importance, teaching them experimentally the value of perfect candour, firmness and impartiality, setting boundaries to fair emulation, and bringing constantly into view the importance of upright, honourable and amiable dispositions. By this simple and admirable expedient, the want of a close and familiar intercourse among our school-boys, with which we are sometimes reproached by our neighbours in the South, is effectually supplied ; and I am persuaded, that there is not to be found anywhere an assemblage of youth more advanced in this moral and manly discipline than that which is now before me. To have united the suffrages of so many of such a society, is certainly much more flattering to me, than the approbation of persons of such tender years could possibly have been under any other circumstances.

Before entirely leaving this subject, I think it right to observe, that nothing can be more natural and proper, than that the ordinary governors of so great a society as this should generally wish to appoint, as their higher and honorary officers, persons of high rank or great official or political consequence, in order that the important interests which it involves may be more effectually cared for and promoted. In this respect I am afraid I shall prove

but a very inefficient servant. But in all that depends on personal zeal and diligence, I think I can pledge myself to the full and faithful discharge of my office, in terms of the solemn oath which I have this day taken in your presence. If you have chosen a Rector who can do you but little service, I think I can promise that at least he shall do you no dishonour,—and here freely engage to perform all the duties that belong to my place, uninfluenced either by love of popularity or fear of offence, and unseduced even by that habitual indolence, from which I have always been in much greater danger.

And, in concluding, I may perhaps be permitted to say, that, however fitting it is that this place should generally be filled by persons of rank and authority, it may not be altogether without its use, now and then to exalt to it an individual whose only titles to that distinction are his love of letters, and of the establishment which is here dedicated to their honour. An excitement may thus be given to honourable ambition in some bosoms that might have slumbered over an ordinary installation;—and I cannot help fondly imagining, that the spectacle of this day may waft a spark to some aspiring and yet unkindled heart, that may hereafter spread a blaze of glory round its owner and the place of his training.

I have but a word more to say, and that is addressed, perhaps needlessly, to the younger part of my hearers. It would be absurd to suppose that they had not heard often enough of the dignity of the studies in which they are engaged, and of the infinite importance of improving the time that is now allotted for their cultivation. Such remarks, however, I think I can recollect, are sometimes received with distrust, when they come from those anxious teachers whose authority they may seem intended to increase—and therefore I venture to think, that it may not be altogether useless for me to add my unsuspected testimony in behalf of those great truths; and, while I remind the careless youth around me, that the successful pursuit of their present studies is indispensable to the attainment of fame or fortune in after life, also to assure them, from my own experience, that they have a value far beyond their subserviency to worldly prosperity; and will supply,

in every situation, the purest and most permanent enjoyment—at once adorning and relieving the toils and vexations of a busy life, and refining and exalting the enjoyments of a social one. It is impossible, however, that those studies can be pursued to advantage in so great an establishment as this, without the most dutiful observance of that discipline and subordination without which so numerous a society must unavoidably fall into the most miserable disorder, and the whole benefits of its arrangements be lost. As one of the guardians of this discipline, I cannot bid you farewell, therefore, without most earnestly entreating you to submit cheerfully, habitually and gracefully, to all that the parental authority of your instructors may find it necessary to enjoin—being fully persuaded, that such a free and becoming submission is not only the best proof of the value you put on their instructions, but, in so far as I have ever observed, the most unequivocal test of a truly generous and independent character.

I have now only to repeat my thanks for the great honour I this day receive at your hands, and for the kindness with which you have listened to these observations.

After Mr. Jeffrey had sat down, the cheers and acclamations of the audience were continued for several minutes.

SIR, *Torquay, March 6, 1871.*
 ALLOW a member of the Unitarian Fund to express the satisfaction with which he has noticed a recent resolution of that Society to extend its endeavours to foreign objects. At the last General Meeting three additional members were added to the committee, with an especial view to this point. This gives me hope that that just reproach of Unitarians, their inactivity in promoting the knowledge of the common salvation, is about to be wiped away. For I willingly believe, that in these foreign objects is intended to be embraced not only the promotion of Unitarianism in foreign Christian countries, but also the promotion of Christianity in foreign Heathen countries; an object which, of the two, must be allowed to be by far the more important and necessary. Indeed, in all our exertions of this

kind it is well for us to feel that we do not so much aim to make converts to our peculiarities, as to bear our part, in a way which our consciences approve, in the common exertions of the whole Christian body; in opposing the powers of darkness, and extending the kingdom of light. Much of this is to be done at home, but the great battle is abroad. On us the light has arisen, and we enjoy its beams; but how melancholy, how afflicting is that darkness which still overshadows by far the larger part of our fellow-men! In these Christian lands, if any one is destitute of the blessings which true religion imparts, it must in great measure be the result of his own neglect and wickedness; but throughout the wide dominions of Heathenism, the belief of cruel and debasing superstitions is the lot to which man is born. There is no escape; no ray of light has penetrated the gloom, no instructor is at hand, no gospel is read or heard of; the strongest minds are led captive, human weakness struggles with a dæmon that is too strong for him, and his feeble resistance ends in a subjection final and hopeless. These superstitions are not merely the gloomy reveries of the enthusiast; their dreadful activity is every where displayed in crushing the emotions of humanity, and rending asunder the dearest ties of nature; so that we can hardly regard the condition of those who are their victims, without judging that it were better for them not to have been born. The dark picture of the poet is fully realized:

Humana ante oculos fœdè cùm vita
jaceret
In terris, oppressa gravi sub religione;
Quæ caput è cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans.

Does Christian philanthropy weep over this picture? Nay, let her do more than weep, let her rouse herself to action! It is our happy lot to live in a day when these great subjects receive the attention which they deserve. The Christian world is now awake; they are no longer passive spectators of this sad state of things; their messengers are already in every part of the earth, manfully contending with the inveterate evil. Great are

the exertions, and not mean the success, as those who will be at the trouble to inform themselves on the subject will readily see. That the success will, at no very distant period, be glorious and universal, both the signs of the times and the assurances of prophecy give us great reason to believe. Let me, then, with the freedom and affection of a Christian brother, remonstrate. Shall not Unitarian Christians take any part in the labour, the glory, the everlasting reward of these exertions? I trust in God there shall not long be occasion for such a remonstrance. I hope that the Unitarian Fund, encouraged and supported by the whole Unitarian body, will very speedily make a beginning in this truly good and generous work. Some fields of labour there are which do in a most especial manner belong to them: the Mohammedans, the Jews, the Indian Reformers, seem reserved for their work. The missionary accounts abound with the objections of these half-enlightened classes to the strange doctrine of the Trinity. What an opening has William Roberts made for us near Madras! How reasonably may we hope for coadjutors in the disciples of Rammohun Roy! What attention would our primitive and sublimely simple doctrine be likely to gain from the inquiring philosophers of Shiraz! How tempting a field for exertion is Greece and Turkey, and the yet unattempted field of Abyssinia!

Now as to the means of enabling the Unitarian Fund to undertake foreign missions, I would make one simple proposal which would, I think, be fully equal to the end. *Let every Unitarian congregation form, or at least connect itself with, a Fellowship Fund; and let it be a principle with every Fellowship Fund to remit a regular proportion of its receipts, at least one-third, to the Unitarian Fund in London, in consideration of its extensive operations in the common cause.* This would be a grand movement, and give union and strength to the whole body. On the other hand, as a minor matter, it is suggested that much interest may be gained for a society by punctuality in transmitting the printed reports and lists of subscribers to the members. I have observed some failure in this respect, but I go no farther than to drop this

suggestion, having nothing at heart but the prosperity of the institution to which it alludes. If these feeble remarks should at all contribute to excite attention to their important subject, it will richly reward

A MEMBER OF THE UNITARIAN FUND.

Liverpool,
March 17, 1821.

SIR,

A GOOD deal of misconception appears to have gone forth relative to the state of Public Education; and, whatever may be the ultimate fate of Mr. Brougham's attempt to force instruction, it will at least have led to a greater knowledge of the actual means afforded by our present charitable institutions for diffusing knowledge among the poor.

I apprehend that scarcely any one has been more deceived on this subject than Mr. Brougham himself, judging from the glaring inaccuracies observable in his "*Digest of Parochial Returns.*" Indeed, little else was to be expected; for his information appears principally to have been derived from partial and imperfect statements. It is pretty evident, I believe, every where, that the great bulk of the children who receive education, in our large towns at least, obtain it by means of the Dissenters. Now if Mr. Brougham was aware of this, he ought to have consulted intelligent persons in every district, who could have furnished him with important information, which the Clergy were either unable or unwilling to produce. To this cause it is I attribute the erroneous statement put forth by Mr. Brougham in the House of Commons relative to the extreme deficiency in the means of education in the county of Lancaster. So far from this being the case, the probability is, that the facilities for this important object are equal, if not superior, to those in any other part of the country, and certainly do not require the aid of any such legislative enactments as Mr. Brougham's Bill contemplates. I speak from a comparison of the actual numbers educated in our charity-schools, as compared with what is specified in the "*Digest*" from whence Mr. Brougham has drawn his inferences. For instance, our rectors have thought proper to make a return of no more than 1757

children educated in endowed and unendowed day-schools in Liverpool, whereas the number, by a report which I assisted to draw up, ought to be 6754. The same gentlemen have chosen to make no returns of the Sunday-schools, and accordingly the "*Digest*" assumes there are none thus educated, whereas, by the report just mentioned, 5228 children receive instruction through this channel. These, added to the numbers before stated, make up a total of 11,982 children gratuitously educated, (or nearly so,) out of a population computed at 130,000. It is proper to observe, this calculation takes in the villages adjoining Liverpool, which the rectors do not include; but the extreme inaccuracy of their report is so apparent, that it seems strange Mr. Brougham himself should not have suspected it. The total sum annually expended in support of the charity-schools in Liverpool is about £6740, a very great proportion of which is raised by voluntary contributions, although the practice has recently been successfully introduced, in several instances, of claiming a small weekly sum from each child. This, whilst it contributes to obviate many of the objections to which institutions entirely gratuitous are liable, will remove the objections which many poor parents of independent minds have, to placing their children in merely charity-schools, and at the same time will assist in increasing the means of farther usefulness. It may be important to state, that the numbers of children educated by Catholics and Dissenters in Liverpool, amount very nearly to three-fourths of the whole.

On looking over the returns made from Manchester, and some other of our large towns, in the "*Digest*," a similar extraordinary inaccuracy appears to prevail. How far it wanders from the truth will best be shewn when correct reports make their appearance from the above places, and which are in progress.

I have been induced thus to obtrude myself on your readers in hopes of putting the opponents of Mr. Brougham's obnoxious and, as appears, unnecessary Bill on their guard against the use which may be made to their prejudice of the fallacious information before Parliament. If I may be permitted to

make a farther suggestion, it is, that an accurate report of the different charity-schools may be furnished to the Committee in London from each populous town or district in the kingdom, in order that nothing may be defective which should contribute to defeat the most vexatious and insulting measure with which the Dissenters have been threatened since Lord Sidmouth experienced his memorable defeat.

H. TAYLOR.

P. S. April 3. The more I see of the business, the more I am convinced that Mr. B.'s "Digest" is most erroneous, and quite at variance with the truth, at least in this county. Since I last wrote, returns have been received from some towns which confirm my former statement. That from Manchester is not complete, but enough is done to shew how extremely short the return made by the Clergy is of the actual number of the poor educated there. It is true that allowance is to be made for the schools erected since Mr. Brougham's returns were made, two years ago; but this only affords another argument against compulsory bills; for certainly a rapid progress is already making in providing for education among the lower orders. I am not sure that in Liverpool it will not be overdone. The Renshaw-Street Congregation have it in contemplation to erect new school-buildings this year, which will probably increase their numbers from 80 to 300 children; and it is remarkable that the Clergy have recently had a meeting for the purpose of establishing schools where Church-of-Englandism is alone to be taught. The only question that remains is, how far such a bill would do good in country villages; but even to these, education seems already to be descending, and I had rather see it make its own way, than adopt any measures that should put additional power into the hands of the Clergy.

SIR,

April 6, 1821.

SHOULD it fall within the knowledge of any of the correspondents of your Repository, it would be a particular favour if they would inform me what became of the parochial registers framed under the government of Oliver Cromwell. It is, I conclude, known to

most persons, that, during the greater period of the Commonwealth, a local officer, under the title of Register, was appointed by an Act of the Parliament for keeping entries, not only of public marriages, for which that Act provided, but as well also of baptisms and burials; to the custody of which officer also, all *previous* register-books were directed to be consigned.

These, of dates (many *long*) antecedent to the usurpation, are still in preservation, more or less, in almost every parish; but I have never yet, after the amplest inquiries, been able to ascertain the existence of the *parliamentary* registers. On examining one of perhaps the very oldest date, (commencing in 1552,) which I have the immediate opportunity of referring to, I find no interruption of baptismal or burial entries during the entire period of the Commonwealth, but a complete chasm of marriages from 1642 to 1666, which were, I therefore conclude, kept by the official Register, instead of the parochial minister, during that interval. But then I wish to learn *where* these intermediate registries were deposited after the Restoration, and if access can now be obtained to them?

V. M. H.

P. S. It seems evident that the ancient register in the above case was regularly kept (with the afore-mentioned exception of marriage entries) during the Protectorate, as it contains a full entry of the parliamentary ordinance, as well as the commissioners' order, of ejection of the then incumbent, who appears to have held the living in commendam with a bishopric.

SIR,

April 4, 1821.

IN reading the Remarks of the *Inquirer* on Mr. Scott's Sermon, &c., pp. 12—14, it appeared to me, that his argument relating to the case of the Apostle Paul and Bar-Jesus was founded on false premises, which I hoped Mr. Scott would have noticed in any reply he might feel himself called upon to make; but perceiving, however, that he has not done so, and that in the article on the subject in the present number, (pp. 158, 159,) there is no allusion to it, I would beg leave briefly to point it out.

It is this; that the apostle *himself*

performed the miracle on Bar-Jesus. Now he no more performed it, *strictly speaking*, than Jeremiah (Jer. i. 10) "rooted out kingdoms and nations, and pulled down, and destroyed, and threw down, and builded, and planted." He was not the *power*, but the *agent*; did not actually *perform* the miracle, but merely *declared* that it would take place. He spoke by *inspiration and prophecy*, and what he spoke, *God* performed, by whom *alone* all miracles are performed, whether through the agency of the prophets, Jesus Christ, or the apostles. "And now," says the apostle, "behold, *the hand of the Lord* is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him." (Acts xiii. 11.)

The *Inquirer's* argument, therefore, is a baseless fabric: and all that human governments can do in cases of blasphemy is, to leave the blasphemer to that God to whom alone he is accountable. If they have the spirit of inspiration, let them *declare*, as the apostle Paul did, what punishment God will inflict upon him. But if they have not such a spirit, let them produce the *Christian precept* authorizing his punishment by the civil power. If they cannot produce such a precept, and still claim the right to punish in such cases, then let them know that they themselves are blasphemers, wresting from God his undoubted prerogative, and bidding defiance to his holy laws.

F. K.

Brief Notes on the Bible.

No. XVII.

Isaiah xlii. 8: "I am the Lord; that is my name; and my glory will I not give to another."

SUCH is the emphatic and cautionary declaration of our heavenly Father; and it might be thought to have excluded for ever from the minds of all who acknowledged its divine authority any tendency to idolatrous or polytheistic notions: yet there is a super-abounding sect of very sincere Christians who profess not only to extend his glory to another, but even, in the neat language of Mr. Fox, to reduce the monarchy of heaven to an aristocracy.

It is sufficient to advert to the tenets of the self-classed orthodox upon the subject of their Trinity, without transferring to your pages the revolting jargon of the Athanasian Creed, which embodies and arrays them in all the splendour of obscurity, and soars many flights beyond the "darkness visible" of our immortal bard.

I would inquire, then, at once, to simplify a rather abstruse subject, if the three persons in the Trinity be co-eternal, how could one be *begotten* of another; and how could a third *proceed* from the two others? There is a flat contradiction in either proposition. Their co-eternity involves, beyond the possibility of cavil, the self-existence of each individual composing this triune divinity. A child, one would suppose, may comprehend this; yet what multitudes of grown children have minds inaccessible to so plain a statement! So difficult is it for the soundest understanding to escape from the thralldom of prejudices coeval with the nursery.

If, then, there be three co-eternal, self-existent Beings, and co-equal, how can the numerical deduction be avoided that there are three Gods, each independent of the others, because alike omnipotent?

A popular accusation advanced against the poor, incorrigible Unitarians is, that, in contending for the simple humanity of our Saviour, we dethrone our God, and it has been urged upon the writer with a very imposing solemnity; but may it not be retorted with less assumption and more effect? If human affairs may be adduced in illustration of divine, I may safely ask the Trinitarians whether any monarch, in or out of Christendom, would not feel himself dethroned by such a diffusion of the regal power as that system embraces, which transforms and fritters the "Holy One" of the Old Testament into what they term the Holy Trinity of the new dispensation?

It is the Trinitarians, therefore, who would dethrone their God, and not they who conscientiously and devoutly rally round his invaded throne, proclaiming the sceptre of his reign and power indivisible, and not to be wielded in co-partnership.

Soame Jenyns, I think, whose eccentric volume on Christianity caused some bustle in its day, assigns as a

reason for his conversion to it, that the doctrine of the Trinity could never have originated in the human mind; that its utter extravagance, in the eye of that reason which has been conceded to mortals, was an intrinsic demonstration of its divine origin; and that, as all endeavours to reconcile it to the common sense and ordinary perceptions of mankind must necessarily fail, the palpable absurdity upon its surface induced his ascription of it to an higher, even to the highest, source; whence he very logically and devoutly settled in the climax of all conclusions, "Credo quia impossibile"!—quoting, if I mistake not, an early Christian father, whom the Editor would oblige me by citing in the margin.*

All at once, it may be, the human mind was naturally incompetent to the generation of so wild a fancy; but how much Jenyns underrated its inventive faculty is clear from ecclesiastical history, which exhibits the growth and gradual developement of this mystery to its final organization in the shape,

"If shape it may be called, which shape
hath none
Distinguishable,"

wherewith it glares upon us—we must not say "by confusion of substance"—in the national Liturgy.

He was well entitled to the praise of candour for such an avowal of the mental process which led to his ultimate conviction; but I, a plain mortal, am simple enough to disbelieve on the very ground of his belief, and to feel a moral conviction that the *faith* required in the gospel is not in a physical impossibility.

God deals not with his rational and accountable creatures in such a fashion. What he wills them to receive implicitly and conform to, he takes especial care that they shall comprehend. What can be more intelligible than his distinct enunciations to the Jews of his absolute unity and sole and never-ending supremacy, which stream through the Old Testament, affording them no shadow of an excuse for departing from their duty in the article of religious worship? And can it be reasonably imagined, if any novel doctrine or economy, in respect of the Divinity,

was to be proposed under the new covenant that he would have been less graciously explicit, and not have bound the reception of it upon Christians by propounding it, as heretofore in terms unsusceptible of two interpretations? I have elsewhere suggested this, but it is so apposite to my present purpose, that I hope for your indulgence in its repetition.

BREVIS.

SIR,

April 1, 1821.

THE following remarks, which have occurred to me on reading the *Memoirs*, (pp. 129—135,) are at your service:

P. 130, col. 1. "Mr. Bedford," probably the person whose anticipations of events from the language of prophecy are quoted in your XIIth Vol. p. 587.

P. 131, col. 1. Mr. Hallett's "secret correspondence with Mr. Whiston." In 1709, while Professor at Cambridge, *Whiston* published "Sermons and Essays." Among these, the 10th Essay (pp. 235—326) is entitled "Advice for the Study of Divinity, with Directions for the Choice of a small Theological Library." On this *Whiston* observes in his *Memoirs* (ed. 2, p. 127),

"When the 10th discourse, or *Directions for the Study of Divinity*, came to be perused by Mr. Hallett, a Dissenter, who kept an academy at Exeter, he was prodigiously pleased with them, and, with the highest compliments, desired some farther directions in that matter; but he withal cautioned me not to direct my answer to himself; for, as he intimated to me, 'if it were known that he kept correspondence with me, he should be ruined.' Such, it seems, was the zeal of our Dissenting brethren at that time at Exeter, of which my old friend Mr. Peirce partook plentifully afterwards."

Whiston annexes (*Mem.* pp. 128—130) his letter to Mr. Hallett, dated *Camb.*, May 1, 1710, in which he says, "My account of the primitive faith will, I hope, come to a public examination before it is printed." This was, no doubt, the *primitive Christianity* mentioned by Mr. Fox. Mr. Hallett was, I suppose, assistant to his father in the conduct of the academy, from the manner in which *Whiston* describes him.

* Tertullian.

Ibid. "Pictet's Chapter concerning the Trinity." Probably a chapter in a work on Christian Theology, published in Latin, in 3 vols., 4to, by Benedict Pictet, a native of Geneva, where he became a celebrated divine, and died in 1724, aged 69. He had travelled into Holland and England. A Catholic biographer thus commends the exemplary mildness of this Protestant theologian: "Ce ministre avoit beaucoup de douceur et de franchise. Le système de la tolérance étoit très-conforme à son caractère; il le soutenoit et le pratiquoit." (*Nouv. Dict. Hist.* 1772, IV. 1036.) [A brief notice of M. Pictet, by the late Dr. Toulmin, may be found, *Mon. Repos.* II. 349. Ed.]

P. 132, col. 1. "Schism Act." Mr. Fox, recollecting the passages of his early life, probably after an interval of many years, is here very excusably incorrect. There was in 1712, no Act of that description. The *process* against Mr. Gilling was, I suppose, grounded on the 17th of *Car. II.*, which forbade any who had not "declared their assent and consent to the Book of Common Prayer," &c., and who did not "frequent divine service, as established by law, to teach school, or take boarders or tablers that are taught by himself or any other, in pain of £40," and "to be committed for six months, by two justices, without bail or mainprize." It is obvious that Mr. Gilling, if he had not qualified according to the provisions of the Toleration Act, by subscribing $35\frac{1}{2}$ of the 39 Articles, was thus liable; and he had, probably, the same scruples as his friend Mr. Fox.

The "Act to prevent the Growth of Schism" passed in 1714, and was to take place August 1st that year, on which day Queen Anne died;—a coincidence which the fond distributors of divine retributions could not overlook. Even such a writer as Dr. Benson can thus comment on the circumstance, in his Sermon, entitled "The Glorious First of August," preached at Salters' Hall, in 1758:

"On the very day that the *Schism Act* was to take place," says the preacher, "God once more appeared for us, in the most remarkable and distinguishing manner; took away the life of that Princesse, who had so far been seduced, as causelessly to seek our destruction; and introduced King William's legacy, the amiable and

illustrious House of Hanover." (*Serm.* p. 22.)

"The amiable and illustrious House" who were come, as they at first imperfectly expressed their new language, for the nation's goods, could apprehend nothing but a more powerful advocacy of their royal interests, from the literary attainments of the Nonconformists, whom they had, indeed, courted during the life of the Queen, as appears by their *Resident's* application to Sir Thomas Abney, mentioned in *Mon. Repos.* XIV. 723. The *Schism Bill* would, therefore, immediately become a dead letter, as it probably remained till its repeal in the 5th of Geo. I. Certainly no court-lawyer would enforce its penalties. Such lawyers, we too well know, are indeed ever on the alert to "cry havoc" soon as "the sovereign frowns;" yet they are disciplined to expect a signal for the attack, or, as Johnson says of "the train of state" on the fall of Wolsey, they

"Mark the keen glance and watch the sign to hate."

The "Act to prevent the Growth of Schism" very unjustly prohibited all who should "willingly resort to a conventicle or Jacobite meeting," or who where not practical conformists "to the Liturgy of the Church of England," from teaching the classics or the higher branches of philosophy, under the penalty of being "committed to the common gaol—for three months, without bail." They were, however, free to "instruct youth in reading, writing, arithmetick, or other mathematical learning, so far as it relates to any mechanical art only, and it be taught in the English tongue." Thus, amidst all its injustice and absurdity, this Act was liberality itself compared to a project of the *Long Parliament*, who, in 1642, demanded of Charles I., as one of their 19 *Propositions*, "that his Majesty would consent to such a Bill as should be drawn, for the education of the children of Papists by Protestants, in the Protestant religion." (*Parl. Hist.* XI. 132.) The able and honest Republican historian, Ludlow, quotes this among the 19 *Propositions* (*Mem.* I. 35) without the slightest hint of disapprobation; and it may be fairly questioned whether Dr. Benson or any of his contemporary Nonconformists ever thought of censuring such

a barbarous project, which violated the first rights and interfered with the first duties of nature, or of branding it, on behalf of their Christian brethren the Papists, as a design to "seek their destruction."

I beg leave to add, that some of your readers may see a note in Vol. X. p. 489, of Dr. Priestley's Works, where I have quoted several examples of manly opposition excited in 1714 by the introduction of this *Schism Bill* into the House of Peers. There it was chiefly advocated by that *bonâ fide* Churchman, Lord Bolingbroke.

P. 132, col. 2. "Sir Peter King," a native of Exeter, and cousin of John Locke, afterwards Chancellor and Baron of Ockham.

P. 133, col. 1. "Mr. John Shower," the first preacher "at the Old Jewry;" to which he removed with his congregation from Jewin Street. He was born at Exeter, his father being a merchant of some property there. Mr. Shower's "enormous contempt for such as lived in the country," if not unjustly charged upon him, may have been a pernicious effect of his own peculiar advantages for attaining a knowledge of the world. Besides passing some time at Utrecht and Rotterdam, he had spent the years 1683 and 1684 in the tour of France, Switzerland and Italy, during which he made a collection of valuable books. "Mr. Shower, accompanied by his fellow-travellers, was so curious and hardy as to visit the top of the famous burning hill *Vesuvius*—and heard a terrible noise issuing from the bowels of the hollow mountain. From this scene of horror he was relieved by another of as great pleasure, when, looking eastwards, he had a diffusive view of *Campania Felix*, the garden of *Italy*, and beheld a wide and fruitful plain covered with beautiful cities." He found, however, "the country, in the compass of thirty miles about Rome, so dispeopled, that hands were wanting to cultivate the land, to turn up and till the fields lying neglected and unlaboured, as well as undrained of stagnant and corrupted waters, engendering putriferactive ferments, and the seeds of pestilential diseases."

At Rome, during the *Carnival*, "he and his company, among other diversions, were invited and admitted *gratis* to the operas and other dramatic per-

formances in the palace, and at the expense of Prince Colonna." Here Mr. Shower appears to have been "charmed with the exquisite taste of musick" which he discovered in "the *Italian* masters—when he went to the diversions at that Prince's house," and to have found "the performances of the stage in *Italy*, as well as *France*—less shocking to modest ears than those of Great Britain." Of this tour, the traveller's friend and biographer, Rev. W. Tong, whom I have here quoted, has given a very interesting account (*Memoirs*, 1716, pp. 21—43). Mr. Shower died in 1715, aged 57. He is mentioned in Dr. Toulmin's *Hist. View*, (p. 230,) among Mr. Warren's pupils. *Ibid.* "Sir Bartholomew Shower," who is said to have given occasion to "a heavy splutter," was M. P. for Exeter, 1698—1700. He was "bred up a lawyer." Mr. Tong adds, (p. 4,) "How famous he was in that profession, what eminent posts he held, and how he signalized himself in public affairs, both at the bar and in Parliament, is too well known to need any farther mention."

P. 134, col. 1. "Mr. Hallett—had high notions of the ministerial power." These notions were, I apprehend, such as are expressed by Mr. Hallett's friend, Mr. James Peirce, in "a Sermon preached at an ordination," and published in 1716, under the title of "Presbyterian Ordination proved regular." From his text, 2 *Tim.* ii. 2, and *Matt.* xxviii. 20, rendered according to the public version, the preacher argues, against the *Independents*, that, "to the end of the world," *Presbyters*, and not the people, are "to judge of men's qualifications for the sacred office," that "we read of the laying on of the hands of the Presbytery, but never of the laying on of the hands of the people," and that we cannot "find the least intimation that the apostles acted in the people's names when they ordained ministers."

The congregation are invited to unite with the Presbyters in prayers "for a blessing upon his person and labours, who is now to be set apart to minister in the church of Christ. This, then," adds the preacher, "so far is your act as well as ours. But the authoritative separating and commissioning him to the work is not your act, but primarily the LORD'S, and secondarily

ours, acting in his name." Upon the whole, he sees not "any evidence, that the power of making or ordaining ministers is committed to the people," though he has "no inclination to dispute their liberty of choosing them," and thinks it "unreasonable that people should be deprived of their liberty of refusing any person proposed to them." He adds, "I dispute not, therefore, against the people's being interested in the choice of their ministers; but only argue that their choice conveys not the office, that the judging of men's qualifications and ordaining them belongs to such as God has called to the sacred office." Thus Mr. Peirce was well prepared to dedicate his *Vindication* in 1718, in a strain of unqualified approbation, "to the most reverend, pious and learned pastors and ministers of that part of Christ's church which is in Scotland," and to speak of them as "famed for Christian discipline." In his "Appeal to Foreign Divines" also, with which his learned work commences, he says, "We have always desired that *aristocratical* form of church-government which you have deservedly made choice of, as most consonant to the Holy Scriptures." This language was, however, scarcely correct from a vindicator of the whole body of the Dissenters, of whom the Independents, including Baptists, in that term, had become a large proportion; and who were, certainly, far enough from desiring an *aristocratical* form of church-government.

Ibid. "Such books as the *Rights*." Mr. Hallett undoubtedly designed Dr. Tindal's "Rights of the Christian Church asserted, against the Romish and all other Priests, who claim an independent Power over it." This book was first published in 1706, and in 1709 there was a fourth edition. It was largely described and much commended by *Le Clerc* in his *Bib. Chois.* Tom. X. To an insinuation, encouraged by the *Convocation*, that this commendation had been purchased, *Le Clerc* thus indignantly replies:

"Quelques personnes ont publié en Angleterre, que ceux qui m'avoient envoyé le livre intitulé, *Les Droits de l'Eglise Chrétienne*, qui y a fait tant de bruit, m'avoient donné une récompense, pour en parler. Il n'y jamais

rien en de plus faux, et je puis protester, en honête homme, et devant Dieu, que je n'ai jamais eu, pour parler de ce Livre-là ni d'aucun autre, de promesse ni de récompense. Ceux qui ont publié le contraire ont publié un mensonge, soit qu'ils l'aient inventé eux-mêmes ou qu'ils aient été trompez, par quelque autre." (*Bib. Chois.* XXIII. 235, 236.)

To what *answers* Mr. Hallett directed Mr. Fox it is impossible to say. Several are mentioned in "A Defence of the Rights." (Ed. 2, 1709.)

1. "The Rights of the Clergy in the Christian Church asserted," preached at the primary Visitation of "the Bishop of Lincoln," (*Wake*), "and made public at his command and the desire of the Clergy," by the learned W. Wotton. 2. "An Answer to the Rights," by "Dr. Turner, Vicar of Greenwich." This writer says, "If a private man has the liberty to enjoy his own sentiments to himself, without being constrained on one hand to forego and renounce them, or permitted on the other to publish and defend them, he has all the power and liberty he can reasonably pretend to." 3. "Demas and Hierarcha," a dialogue, by S. Hill, "Archdeacon of Wells." This writer complains that the enemies of the clergy, with the author of the Rights in "the van—have mustered up all their forces, and sharpened all the weapons, not only of all the tolerated Dissenters, but of Socinians, Deists, Atheists, to the utter crucifixion of Christ and his church." 4. "The Second Part of the Postscript," a collection of "Weekly Papers," by "the great Champion of High Church." 5. Dr. Hickes's "Answer to the Rights."

Besides these answers, neither of which, I should think, Mr. Hallett could recommend, there appeared, on the same side, and in the same spirit, "A Dialogue between Timothy and Philotheus," in three volumes, the last closing with an attack upon *Le Clerc*, entitled "Timothei ad Johannem Clericum Epistola." The same author, "a layman," in 1711, published "An Essay on the Nature, Extent and Authority of Private Judgment in Matters of Religion." The following extract from the preface will sufficiently describe him:

"The condemned *book of Rights*,

with whatever has been written in its defence, the works of *Locke, Hobbes, Spinoza, Le Clerc, Bayle, Milton, Toland, Clendon*, and all the professed *Free-thinkers*, are full of this unlimited power of private judgment; it being their first adventure to play this principle against the judgment and authority of the church." Even that virulent Churchman, "the learned Mr. Lesley," is supposed to have given too much "the advantage to private judgment," and thus to "lessen the just authority of the church."

Not content to rely on answers, a clergyman, named Hilliard, preferred an indictment against a bookseller and his servant "for selling him one of the *Rights*," and they appear to have been prosecuted in the Queen's Bench. The following sentences, in one of the passages, presented in the indictment, from *Rights*, p. 78, would be very likely to offend Mr. Hallett, or such a claimant of *Presbyterian* authority, derived from the apostolic age, as Mr. Peirce.

"A clergyman, 'tis said, is God's ambassador, therefore the people neither collective or representative can make one, because they have no power to send ambassadors from heaven. But, taking ambassadors in that sense, it will, I am afraid, prove there are now no clergymen; since they who pretend to the sole power of making them, can as little send an ambassador from God, who alone chooses his own ambassadors. Christ and his apostles, as they were commissioned by God, so they brought their credentials with them, visible to mankind.—But what credentials, or what mission can these gentlemen pretend to? Or what gospel, never before known to the world, are they to discover? Are they not at the best only commentators, note-makers or sermon-makers on those doctrines which the ambassadors of God *once delivered to the saints*?—Yet they do not scruple to call their pulpit-speeches *the word of God*, and apply those texts to themselves which belong only to the ambassadors of God."

P. 134, col. 2. "Dr. Edmund Calamy." It is possible that the circumstance of Dr. C.'s having omitted to subscribe, and being thus liable to exposure, may account for the "neutral part" he acted "in the great disputes

which were carried on among the Dissenters in 1718 and the following years, concerning Subscription to the first Article of the Church of England." Dr. Kippis very justly and characteristically adds, "Dr. Calamy lost some credit, by not being one of the seventy-three ministers who carried it against sixty-nine, for the Bible in opposition to human formularies." (*Biog. Brit.* III. 144.)

I trust your readers will attend to your suggestion, and assist, as I am persuaded many of them are able, in the elucidation of a very curious *tale of other times*.

J. T. RUTT.

SIR,

IN a Memoir lately published of our highly-respected friend Dr. Lindsay, by one intimately acquainted with him, is the following passage: "None" (of his hearers) "could be at a loss to know, that his sentiments did not agree with some of those which were held by persons who in modern times have assumed the appellation of Unitarians, and more especially such as concerned the person of Christ and the efficacy of his mediation: they must be well apprised, that he asserted and maintained the Unity of God, and admitted only one object of religious worship." Many a pleasant and instructive day have I spent in company with Dr. Lindsay and the writer of this memoir, both of whom I considered, and of both of whom I have always spoken as Unitarians. I desire no better proof of the sentiments of our departed friend than the words of the memorialist: "He asserted and maintained the Unity of God, and admitted only one object of religious worship." Can there be a more appropriate description of an Unitarian? As to the opinions which our excellent friend maintained concerning the person of Christ, as they did not derogate from the honour to be paid by religious worship to his God and our God, they have nothing to do with his claim to the title of Unitarian; at the same time, the peculiar opinions held by him are very properly brought forward; as distinguishing the class of Unitarians to which he belonged.

The passage I have quoted would have been free from all obscurity, if the writer had modified the expression with respect to those persons to whom

he evidently alludes, and had said of them—persons, who in modern times have assumed the exclusive appellation of Unitarians. Against this modern arrogance I have protested, and shall continue to protest; and I am happy to find, by an extensive intercourse with Unitarians, that the body in general is free from this arrogance, and a very great majority are far from allowing that the maintaining of certain dogmas is to make a part of the Unitarian creed—dogmas which do not relate to the Unity of God, but to some circumstances in the Christian faith, on which there is room for a vast diversity of opinions.

Our departed friend and the writer of the Memoir had reason to be offended at this exclusion, and this new use of language in the Christian world. I have heard them both express it, and I have joined in the disapprobation of such language. I have my own opinions on the tenets which the dogmatical Unitarians have laid down as articles of their creed, and am under the same interdict with my friends though on different grounds upon this subject. So far from denying to our friends the title of Unitarians, I am happy in thinking, that we maintained the same opinions on the great object of religious worship; and I hope that the writer of the Memoir will not leave the world, of which he is, and may he long continue to be so great an ornament, without impressing on his congregation, that he is in the true sense of the word an Unitarian, and that he is not to be deterred by the exclusion of dogmatical Unitarians, from claiming his right to this title. I am sorry to have witnessed this dogmatical spirit in the Unitarian body. A little leaven leaveneth the whole lump. Popery gradually rose to its enormous height from equally small beginnings. One tenet after another was introduced as necessary to a Christian's faith, and enrolled under the specious title of orthodoxy. That the Unitarians may not slide into the same error is the sincere prayer of

W. FRIEND.

Dock,

February 7, 1821.

SIR,
THE following resolution having been unanimously voted at a special meeting of the Unitarian Christian

Church in this town, held January 7th, I take the liberty, upon my own responsibility, to transmit it for insertion in the Repository; under an impression, that as the Course of Lectures which form the subject of it, has not been noticed in your Magazine, its insertion may tend to excite the attention of those who have not yet had the pleasure of perusing this interesting volume, and perhaps to stimulate the worthy author to persevere in his active and laudable efforts to revive and extend the invaluable blessings of primitive Christianity.

“Resolved, That the warmest thanks of this meeting be presented to the Rev. George Harris, of Liverpool, for the publication of his eloquent Course of Lectures on Unitarianism and Trinitarianism, to the re-delivery of which from our pulpit, during the last twelve weeks, we have listened with feelings of peculiar delight, and, by the excellent sentiments it contains, so clearly elucidated and so energetically enforced, our minds have received superior illumination, and our bosoms have been animated with an increase of zeal in the noble cause of pure, unadulterated Christian truth.”

I am aware that some refined and fastidious critics may not be disposed to bestow upon these Lectures so warm a testimony of approbation (and it cannot be denied that there are marks of haste in some of them, which will, no doubt, be corrected in a new edition); but it should be borne in mind, that it was not the author's intention to compose a series of polished essays for the libraries of men of literature, but to set his hearers and readers a thinking on subjects of the highest importance; and I am persuaded, that no work which has fallen under my inspection is better calculated to effect this very desirable object. Originality is not absolutely essential to this purpose: the most difficult part seems to be the moulding the materials into such a form as to arrest the attention of a mixed assembly; and in this Mr. Harris has certainly succeeded: which opinion is fully corroborated by the excitement produced when the Lectures were first delivered in Liverpool, and also when they were re-delivered in Dock. With regard to the latter, I think, I may safely assert, from personal observation, that never was the

attention of a congregation kept more alive than on this occasion in our place of worship; and, upon this ground, I would strongly recommend the Lectures to those churches in which they may with propriety be read from the pulpit—especially to such as are in their infancy, and where those who officiate are not shackled by precedent.

It is truly gratifying to my feelings to hear of the active and successful exertions of our Liverpool friends; and most happy should I be to find their example copied by all our churches throughout the kingdom. There is certainly no deficiency of talent among us; but we ought not to expect any considerable reformation to take place in the public mind, in respect to the Unitarian Christian doctrine, unless we add more zeal to our knowledge, and put forth all our energies in the great work: for effects will always be in proportion to the strength or weakness of their causes. Instead, then, of sneering at every thing that savours of Methodism, it would be more to our credit to endeavour to infuse more ardour into our actions, and thereby demonstrate to the world that Unitarianism is not that frigid system which it is represented to be by its unfair opponents; but that it is admirably calculated to raise man in the scale of rationality; to instil into his heart the purest affections of virtue and piety; and to promote supreme love to God, and benevolence to our fellow-creatures.

It is a most deplorable case, Sir, that in so many churches, professedly Unitarian, the peculiar doctrines of Unitarianism are seldom or never heard. I was not a little surprised at a paragraph in a letter which I recently received from a very intelligent gentleman, who has travelled through the greater part of England, and paid particular attention to the state of our churches. My correspondent's words are—"In all my peregrinations I have not met with nor heard of a Unitarian Society more zealous than yours; and, I regret to say, with too many without the smallest pretension to any thing like zeal. You would be surprised at the number of places I could name, where their Unitarianism is manifested only by their not preaching Trinitarianism; and this lamentable state of things is produced by endowments—by their ministers'

fears of offending one or more of the leading and lukewarm members of their congregations—and the further apprehension of injuring their *ars docendi*,—for they are almost all engaged in tuition, public or private. In Liverpool, however, and its immediate district, matters are, I believe, pretty much as you would wish. Their violent Calvinistic opponents are watched; and if in their sermons they throw out any thing ultra-outrageous, a penny or two-penny pamphlet makes its appearance in a few days, stating their very words, and giving them due Christian castigation, as Gilbert Wakefield would call it: and thus these heroes are made decent if not courteous in their behaviour."

Permit me to observe, in reference to this, that if Unitarianism be the doctrine of the gospel, (as I am fully persuaded it is,) it must be a pearl of the most inestimable value, and no honourable effort or sacrifice ought to be considered too great to ensure its success. But if doctrines are of no consequence, did not Christ and his apostles labour and die in vain? Had they confined themselves simply to moral teaching, they would have stood merely on a level with other distinguished moralists of antiquity, and they might have passed through the world unmolested. As, however, they did not restrict their instruction to morals, but, fearless of all consequences, boldly disseminated the most obnoxious truths, then all who are afraid or ashamed of manfully declaring from the pulpit what they conceive to be the doctrines taught by Christ and his apostles, are so far ashamed of the gospel; and such persons I refer to Luke ix. 26.

Are reputed orthodox professors afraid or ashamed of avowing their peculiar tenets? Every one knows they are not. Why, then, should Unitarians be the only persons in the world who neglect to preach what they conceive to be "all the counsel of God"? Seeing this timidity and lukewarmness, well may other sects charge us with "cold indifference;" and so long as this line of conduct is pursued, I really do not see how we can fairly rebut the charge. Great as is my respect and veneration for the literary and moral acquirements of our ministers, I cannot, with the utmost stretch of charity,

divest my mind of the idea, that had some of them lived in the primitive ages of the church, with their present dispositions, they would scarcely have been honoured with the "crown of martyrdom;" or had they been contemporaries with Luther and Socinus and Servetus, that they would have materially aided the cause of the Reformation by the boldness of their preaching and writing. But where can be the consistency of extolling the memory of confessors and martyrs, if our own conduct be just the reverse of theirs? In so doing we tacitly condemn ourselves.

If my humble advice could be of any service, I would say—Let those who perceive the necessity of making a fearless avowal of unpopular truth, be under no apprehension of offending the rich, lukewarm members of their congregations, or of losing a pupil or two; for though the adoption of a manly and zealous course may at first draw forth the bitter calumnies of enemies and the coldness or desertion of professed friends, yet time and perseverance will overcome these evils; and a temporary inconvenience or loss, under such circumstances, will, in one way or another, be amply compensated in the end. But let the result be whatever it may, none of these things ought to intimidate us; for our great Master, whose example we are commanded to follow, was buffeted and spit upon, and treated as the offscouring of the earth; and persecution in a good cause is always honourable.

I am afraid it has not unfrequently happened that ministers, in their advanced age, have had too much reason to regret their having kept in the back ground the doctrines of the gospel. It is a well known fact, that many congregations have gradually become extinct, in consequence of ministers never preaching their doctrinal sentiments; and it ought not to be a matter of astonishment to hear of Calvinists being chosen to succeed such Unitarians. Perhaps it would be too much to expect that many old ministers will deviate from their accustomed track; but it unquestionably behoves all who are young and active "to be up and doing," that they may never have to lament a want of zeal and fortitude in the best of causes.

SILVANUS GIBBS.

P. S. Allow me to submit the expediency of re-printing, for the use of our Tract Societies, Dr. Priestley's histories of the Corruptions of Christianity, and Early Opinions concerning the Person of Christ, uniformly with the last 12mo edition of his Institutes. The Greek and Latin quotations, not being of general use, might be omitted, in order to render the works as cheap as possible. I would also beg to observe, that no book is more wanted to put into the hands of new converts, than a good history of Unitarianism, from the earliest to the present time.

SIR, *February 1, 1821.*
WHEN I sent you my paper upon the spurious books of the New Testament, [XV. 448 and 525,] from an aversion to religious controversy, which so commonly produces sourness of temper, I determined not to be dragged into such a situation, by any opposition that might be made to it.

Two of your Correspondents, under the signatures of Cephas [XV. 666 and 709] and Enelpis, [XV. 714,] have thought fit to unite against the opinions I have advanced, and Cephas has brought forward a string of arguments which I shall decline going into the particulars of; not because they appear to me unanswerable, for I think them all capable of a full and complete reply; but to escape from a controversy, where I rather wish to leave the matter to the candid and impartial judgment of our readers.

Before your correspondents went into any particular arguments against my opinions, it appears to me they ought to have done one of these two things; to shew, first, that the evidence I produced in favour of the authenticity of Luke's writings is not well-founded, and that he was not entitled to any preference; or that the Gospels of Matthew and John are supported by evidence equally strong, and, therefore, entitled to equal credit; but they have not done either. There is an insinuation in the paper of Cephas, that I am an unbeliever in disguise, endeavouring to undermine Christianity: this insinuation it behoves me to repel; and probably I cannot do it better than by remarking upon a passage or two of his, which appear to me of such importance to the interest of Christianity as to demand notice.

In speaking of the resurrection of Lazarus, he says, "The resurrection of Lazarus affords the only practical confirmation of the resurrection of the dead;" and again, "if this fact must be given up, there is an end of the matter;" for "if the resurrection of Lazarus fall, that of Jesus will fall with it." Not admitting this conclusion, I would beg to ask this writer, whether he can seriously believe, that if this Gospel of John had never been written, and consequently the resurrection of Lazarus never heard of, (being mentioned by no other writer,) we have not in the well-attested writings of Luke and Paul the most satisfactory evidence for the fact? The resurrection of Jesus is the grand foundation of the Christian's hope, the rock on which Christianity is founded, and which, in the writings of Luke and Paul, is supported by every species of evidence that can be required or the nature of the case will admit; how then would the evidence for the resurrection of Jesus be lost, had such a book as this of John never been heard of?

There is another observation of your correspondent's of great importance: he insinuates, that the stress I lay on the important declarations of our Lord, in the terms and conditions of the New Covenant, is lowering the gospel to the level of Heathen morality. The New Covenant, which offers to us, if we perform our part of the conditions, eternal life, is a subject of such importance, that all the riches, honours and other pursuits of this life, when put into competition with it, become evanescent, and are lost in the comparison. Now, as this covenant is so clearly stated Luke x. 25, without any figure, in the most plain and distinct terms that language could convey, it behoves us well to consider its end and design. The Jew asked our Saviour this plain question: "Master, what must I do to inherit eternal life?" Now, whether the question was put in sincerity or tempting him, to try if the doctrines he taught were contrary to the moral law of Moses, and that he might thereby detect him as an impostor, is little to the purpose. The question was as plain as it was important, and to it our Lord returned as plain and distinct a reply: "Thou shalt love the Lord thy God with all

thy heart, &c., and thy neighbour as thyself;" adding, "*do this and thou shalt live*," that is, as the question implied, *shalt inherit eternal life*. Now our Lord either did or he did not know, what were the conditions necessary for us to obtain eternal life: if he did not know, he was deceiving the Jew; if he did know, we may rest confidently assured that he told him all that was necessary. But here it may be asked, Why were not the personal duties enjoined? To this I answer, it was not necessary. The personal duties of temperance, and the due regulation of our appetites and passions under the dominion of reason, are recommended and enjoined in almost every page of Luke's and Paul's writings, and fully exemplified in the conduct of our great Master; but without this, our Lord, who was inspired and instructed by his heavenly Father in the frame and constitution of the human mind, knew, that to the heart deeply imbued with the love of God and practically living in habitual devotion to him, as far as is practicable in this imperfect state of his existence, it would be hardly possible to be long or often deficient or negligent in the observance of the personal duties. If our Lord had never delivered any other precepts besides these two great commandments, do they not contain every thing essential and needful to direct us in the discharge of our duty, to produce in us the greatest degree of peace and consolation under all the trials of this life, and to prepare us by the formation of the character of our minds for that eternal happiness included in the promise of the life to come? For can the wisdom of man add any thing to perfect the human character beyond the practise of habitual devotion, with the performance of the most perfect system of morals, comprehended in the duty of doing to others as we would they should do unto us?

Lest the opinions I have stated in my former letter should be supposed to be loosely or hastily taken up, it may be proper, in further repelling the insinuations of Cephias, to give some brief account how I was led to adopt them. It is now more than 25 years since, that, reflecting upon the state of Christianity from the uncertainty of its doctrines, and the disagreement amongst Christians about

what it did teach, that in this state of perplexity I began to doubt and to suspect there must be something wrong or that the whole was a delusion. In this uncomfortable state, I met with Mr. Evanson's Letter to Bishop Hurd, and from it I obtained a clue to the cause and source of the corruptions; in pursuing which I was led to the study of the prophecies and the ecclesiastical history of the first three or four centuries, and from thence obtained complete satisfaction that the corruptions of Christianity had been produced by the spurious books collected into the canon of the New Testament; that many of those books were neither authentic nor genuine, but contained a mixture of some truths and much fiction; that there were others, as the writings of Luke, that possessed the most complete and satisfactory evidence of their authenticity, containing every thing that is conformable to our best conceptions of the Divine character, and essential to instruct us in our duty here and our expectation hereafter. This afforded me such satisfaction of mind, and such a firm conviction of the truth of the Christian religion, when thus stripped of the mysterious delusions in which it was enveloped, that now, after many years of reflection and review of the subject, nothing, I believe, short of mathematical demonstration can produce a stronger conviction on the mind than I now feel of the truth of the Christian revelation: it has been my support and consolation under all the trials of life, and now remains the firm anchor of my hope.

If Christianity, when thus stripped of the delusions with which it has been cloaked by the orthodox Church, having deceived and misled so many millions of nominal Christians, whose religion has been formed from the creeds and articles of the different churches with which they have been connected, instead of the pure and simple religion of Jesus, and perverted them into the belief of such a superstitious and delusive system, that is a stumbling-block to the Jew and an insurmountable obstacle to the Unbeliever, how much, then, does it behove us, by every means in our power, to endeavour to remove those obstacles to a belief of the simplicity of the truth as it is in Jesus! Let not the pious Christian who has thus taken up his religion on

trust, be alarmed, were all the spurious books expunged from the sacred volume; *the writings of Luke alone*, supported as they are by such a complete mass of evidence as scarce any other ancient book did ever possess, (and no profane history possibly can,) and which contains such a plain, well-connected account of the life, precepts and resurrection of our Lord, with every thing necessary for directing us in our duty here, with the promise of immortality and never-ending happiness hereafter, may surely satisfy us, and ought to be made the standard to try all the others by. TRUTH is TRUTH. As no multiplication of evidence can make it more, so no reduction of the number can make it less. Why, then, such alarm, especially from Unitarians? In the writings of Luke alone, Unitarianism is clearly proved "to be the religion of the gospel." Instead, therefore, of being alarmed, let us diligently labour to bring back Christianity to its native standard of purity, as instituted by Jesus himself, according to Luke's history: it will then, as it was originally intended, be level to the meanest capacity, and, instead of being endangered, will increase with accelerated speed, till the whole world shall become Christian.

Whatever may have been the plan of our heavenly Father in the dispensation of Christianity, though we from our limited faculties are incapable of tracing all the links of the chain, we may reasonably conclude it was never intended to be involved in such mystery as to be productive of error and uncertainty *to the end*; but that, when the purposes for which the corruptions were introduced had fulfilled their designs, the plain declarations of our Lord, as recorded by Luke in the institution of the New Covenant, would be so clearly understood as to be universally received and embraced; and in this conclusion we are confirmed by the sure testimony of prophecy.

Let us, then, instead of continuing in endless disputes about verbal criticism, and defending or opposing useless doctrines, the "wood, hay and stubble" that must be destroyed, endeavour to remove the real obstacles to pure Christianity, and, taking the well-attested record of Luke for our standard, cautiously examine, but resolutely expunge, every thing that we find contradictory or not clearly recon-

cileable to it; then shall we accelerate its progress, until we finally become one fold under the one great Shepherd.

In concluding, I will further endeavour, if I can, to convince Cephas that I am not a disguised Unbeliever, by a sincere and ardent wish—but, having no words of my own adequate to the subject, I will again borrow the eloquent language of our revered and highly-valued friend Mr. Belsham—“That the era may” (speedily) “arrive, marked in resplendent characters in the decrees of Heaven, and to which the golden index of prophecy continually points, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and the reign of Truth, Freedom, Virtue and Happiness, shall be universal and everlasting.”

Taking leave of this short controversy, I have now, Sir, only to thank you for the indulgence you have afforded me.

J. S.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXVI.

Lord Mansfield and Lord Camden.

I remember (says Mr. *Jeremy Bentham*, in a work, printed but not published, on the “Elements of Packing, as applied to Juries,” Note, p. 56) hearing partialities and even the habit of partiality imputed by many to Lord Mansfield: I cannot take upon me to say with what truth. Partly by situation, partly by disposition, exposed to party enmity, so he accordingly was to calumny. “Lord Mansfield,” (said his everlasting rival and adversary Lord Camden once,) “Lord Mansfield has a way of saying—It is a rule with me—an inviolable rule—never to hear a syllable said out of court about any cause that either is, or is in the smallest degree likely to come, before me.” “Now, I—for my part”—(observed Lord Camden,) “I could hear as many people as choose it talk to me about their causes—it would never make any the slightest impression upon me.”

Such was the anecdote whispered to me (Lord Camden himself at no great distance) by a noble friend of his, by whom I was bid to receive it as conclusive evidence of heroic purity.

In the days of chivalry, when it happened to the Knight and his Princess to find themselves *tête-à-tête* upon their travels, and the place of repose, as would sometimes happen, offered but one bed, a drawn sword, placed in a proper direction, sufficed to preserve whatever was proper to be preserved. This was in days of yore, when pigs were swine, and so forth. In these degenerate days, the security afforded by a brick-wall would, in the minds of the censorious multitude, be apt to command more confidence.

No. CCCLXXVII.

Epitaph on Dr. Edmund Law, Bishop of Carlisle.

One of the newspapers lately inserted the following classical epitaph, inscribed on a slab of marble immediately behind the pulpit in the Cathedral Church of Carlisle:

Hujusce columnæ sepultus est ad pedem, Edmundus Law, S. T. P., per XIX. ferè annos hujusce ecclesiæ episcopus; in Evangelica veritate exquirenda et vindicanda, ad extremam usque senectutem, operam navavit indefessam; quo studio et affectu veritatem, eodem et libertatem Christianam coluit, religionem simplicem et incorruptam, nisi salva libertate, stare non posse, arbitratus. Obiit Aug. XIV. MDCCLXXXVII. Ætatis LXXXIV.

The epitaph is thus translated in the journal referred to. If instead of “sacred,” the translator had written *Evangelical* “truth,” the version would have been more literal and more faithful to the evident meaning of the composer. (Qu. Archdeacon Blackburne?)

At the foot of this pillar lies buried Edmund Law, S. T. P., Bishop of this diocese for nearly 19 years; he used unwearied industry both in the search and in the defence of sacred truth, even to the last year of his long life; nor was he less distinguished for zeal and affection in the cause of civil liberty, well assured that pure and undefiled religion never flourished where liberty is not secure. He died on the 14th of August, 1787, in the 84th year of his age.

The reader need not be informed that Bishop Law was the father of the late Lord Ellenborough and of the present Bishop of Chester.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Summary View of a Work, intituled “ Not Paul, but Jesus ;” as exhibited in Introduction, Plan of the Work, and Titles of Chapters and Sections.* By Gamaliel Smith, Esq. London, printed for Eellingham Wilson. 8vo. pp. 15.

THE readers of *The Monthly Repository* have already been informed that the work of which we are here favoured with a prospectus and a specimen is “ on the point of offering itself to the public eye.” This intelligence, it now seems, we received from the author himself.* In the letter which conveyed it to us, he intimates that the abhorrence with which the Ebionites are well known to have regarded Paul is presumptive of their belief that “ the allegation of his intercourse with Jesus was no other than an imposture.” Now, in truth, they rejected both his writings and his history : but then the cause of their hatred to him was his strenuous resistance to every attempt at imposing the rites of Moses on the Heathen converts ; † and their hostility from such a motive, to such a man, was alike honourable to the apostle and reproachful to themselves.

We proceed to examine the copious advertisement of the work that Mr. *Gamaliel Smith* has announced with so many “ notes of preparation.”

In his praise of *CONYERS MIDDLETON* (p. 2) we concur. As a general scholar, even yet more than as a theologian, the author of the *Free Enquiry*, &c., stands high upon the rolls of fame. With considerable ability and learning, he has shewn that miraculous powers did not continue in the church after the age of the apostles. Yet he believed in their existence down to that period. His argument confirms the more direct proof of their reality, since what is counterfeit attests an

original which it imitates, and the circulation of spurious coin takes place subsequently to the issue of some that is lawful and undebased.

The best pretensions of the *Edinburgh Reviewers* (ib.) will not be found in their theological erudition and criticisms. Nor was it necessary for Mr. *G—l S—h* to quote *their* opinion that the fathers are not to be regarded “ as guides either in faith or morals.” Still, if those early writers are perused with discrimination, they will be pronounced extremely valuable witnesses to the authenticity and genuineness of the Christian Scriptures. On this account we will venture to wish that they may be carefully read by the author of “ Not Paul, but Jesus.”

According to Mr. *G—l S—h*, (ib.) Middleton did not go far enough : “ One thorn still remained to be plucked out of the side of this so much injured religion, and that was, the addition made to it by *Saul of Tarsus*: by that *Saul* who, under the name of *Paul*, has,—(as will be seen,) without warrant from, and even in the teeth of, the history of Jesus, as delivered by his companions and biographers, the four evangelists,—been dignified with the title of *his* apostle : his *apostle*, that is to say, his *emissary* : his *emissary*, that is to say, *sent out* by him.” We submit, however, that the two words *apostle* and *emissary* are not synonymous. Johnson’s definition of the English term *emissary* is as follows : “ one sent out on private messages ; a spy ; a secret agent.” Such being the proper import and almost invariable * use of this noun in our own language, we deem the present application of it incorrect, and apparently invidious.

Of “ Mede, Sykes and others,” Mr. *G—l S—h* remarks, (p 3,) that their “ ingenious labours were, in the case

* Mon. Repos. p. 108.

† Mosheim, de rebus Christ. ante Constant., p. 331 ; Ittig. de Hæres. &c., (ed. 2,) pp. 70, 71.

* Paley inaccurately employs the word *emissaries* concerning those among the earliest preachers of the gospel who were not apostles. Evid., &c., (ed. 8,) pp. 109, 314.

called that of the *dæmoniaks*, employed in the endeavour to remove the supernatural character from what, in their eyes, was no more than a natural appearance.” This is true: by means of a sound and legitimate interpretation, they have evinced that “the case called that of the *dæmoniaks* was a case of *insanity* under various modifications.” But these justly celebrated scholars and divines admitted with the utmost distinctness that Jesus Christ performed *miracles* * in curing those unhappy persons. There is a wide difference between historic facts and verbal and physiological investigations.

Our author looks upon the *dissensions* and consequent *mischiefs* which have existed among persons professing Christianity, as originating in the words, not of Jesus, but “of Paul, and of Paul alone.” That Mr. G—h should hazard this statement, is astonishing. Surely he knows that passages even of the Sermon on the Mount have been the subjects of theological discussion, of opposing interpretations. And did he never read the first, the sixth and the seventeenth chapters of the Gospel by John, to pass in silence at present many other portions of the evangelical history? Beyond doubt, more words of Paul than of Jesus have given rise to *dissensions*. The fact is readily explained by the nature of epistolary compositions, by the education and circumstances of the apostle, by the topics of which he treats, and by the state of the church at the period when he wrote. In his letters, many and great difficulties occur: yet most, if not all, may be removed by the application of fair and candid and judicious criticism.

Were the assertion that they are the words “of Paul, and of Paul alone,” which have produced *dissensions* among Christians, less exaggerated than it is, we should, notwithstanding, resist the principle of this gentleman’s argument. In ascertaining what are and what are not the Scriptures of the New Covenant, our fancies and our prepossessions, our ease, our hopes and our

fears, ought in no degree to be consulted. Writers of one class imagine that the historical memoirs ascribed respectively to Matthew, Mark and John have *produced dissensions* among Christians, and occasioned a corruption of our Saviour’s doctrine; and we are told that we must therefore reject these gospels. A most illustrious man denounced the Epistle of James, because he conceived it to militate against the tenet of justification by faith: and now we are called upon to part with the history and the letters * of Paul, on account of Mr. G—l S—h’s perceiving that they have given rise to many a volume of tedious and bitter controversy. Where is this rage for blotting out from the canon of Scripture what we do not like or do not understand, to stop? How long are the maxims of true criticism to be defied? If the author of “Not Paul, but Jesus,” be permitted to question the genuineness or the authority of this apostle’s writings on the ground which has been described, surely, in turn, it may be allowed us to say that we cannot lightly surrender epistles containing so many weighty and cogent reasonings, and such charming devotional and moral lessons; exhibiting, too, such delightful and interesting features of a most accomplished character, as well as attesting the claims of the gospel, defining its purity and illustrating its spirit. And we presume that Truth would be on our side did we declare thus much. But we waive at present these considerations. The point at issue between Mr. G—l S—h and ourselves, must be determined by *appropriate* evidence; first by the voice of history, and afterwards by a critical examination of the writings impugned, yet not either by *his antipathies* or by *our attachments*.

We have made all the remarks that we judged essential on his *Introduction*: his summary of the *Plan of his Work*, next demands our notice.

He proposes to divide this work into five parts. The first is to occupy two chapters, and will bring together the five accounts of Paul’s conversion.†

* Semler, too, Comment. de Dæmoniaco. &c., (ed. 4.) p. 96, observes, “Negari non potest, Jesum fecisse miraculum, licet ejus objectum non credatur fuisse dæmon,” &c.

* As the letters of an apostle of Jesus Christ.

† “Acts ix. 1—18; Acts xxii. 3—16; Acts xxvi. 9—20; Gal. i. 11—17; 1 Cor.

Part the second will consist of eleven chapters, in which it will be endeavoured to shew that the apostles and their disciples at Jerusalem did not believe in his having received any supernatural commission from Jesus, or in his being inwardly converted. To the third part a single chapter will belong: here will be produced certain assertions by Paul, which Mr. *G—l S—h* alleges to be false, namely, an account of the number of witnesses to the resurrection of Jesus,—and a prediction of the end of the world before the death of persons then living. The object of part the fourth, will be to evince that no proof of Paul's supposed supernatural commission is deducible from any narrative we have of any of those scenes in which he is commonly regarded as having exercised a power of working miracles: this part is comprised in the fifteenth chapter, in the course of which our author will separately examine the occurrences generally thought to be miraculous. Part the fifth has a still more extensive range: for here Mr. *G—l S—h* will attempt to prove that the whole complexion of the narrative entitled *the Acts of the Apostles* is such as to render it incapable of giving any tolerably adequate support to any statement whereby the exercise of supernatural power is asserted. An *Appendix* will be added to establish the position that “for engaging Paul in the occupation in which he employed himself with such illustrious success, inducements of a purely temporal nature were not wanting.”

Having thus presented to our readers what, we trust, is a correct, perspicuous and comprehensive view of the preliminary pages of Mr. *G—l S—h's* “Summary,” &c., we advance to his *Titles of Chapters and Sections*: on some of the expressions, statements and intimations which they contain we are compelled to animadvert.

The narrative of Paul's conversion, and of the motives of that important change of sentiments and life, (chap. i. and ii.) will endure the most rigid scrutiny: in the accounts of them

we discover substantial agreement amidst minute variations. Silence is not, of necessity, contradiction; and from a comparison of Gal. i. 17* with Acts ix. 23, it has been forcibly argued that both passages were dictated by Truth. The suggestion that Gamaliel might have some part in the plan of Paul, is not a little curious.

It is the aim of the writer of the *Summary*, &c., to shew (ch. iii.—xiv.) that neither Paul's “divine commission, nor his inward conversion, were [*was*] ever credited by the apostles, or their Jerusalem disciples.” Now to this proposition we content ourselves with opposing Acts xv. 4, &c., Gal. ii. 7—11.

For the sake of his argument, Mr. *G—l S—h* classes the “several Jerusalem visits of Paul” under the heads of “Reconciliation Visit, Money-bringing Visit, Deputation Visit, Invasion Visit:” on each of these he professes to bestow his attention, and hints at discrepancies which either do not exist or are easily reconcilable with each other.

When he insinuates that the apostles *endured* Paul, on occasion of his bringing to Jerusalem the money collected elsewhere† for a charitable purpose, he really exhibits an unwarranted and a most serious charge against all those venerable men. If the accusation were correct, how could such an *endurance* be *justified*? How can it escape our condemnation? In our own judgment, their reception of Paul, was a virtual if not a formal acknowledgment of his apostleship. The same remark applies to what Mr. *G—l S—h* quaintly styles the *Deputation Visit*, to the interview recorded in Acts xv.: on what evidence he can dispute the authenticity of “the apostolic decree,” we are at a loss to conjecture.

Is it in Gal. ii. 9, &c., or in any other passage, that this gentleman finds a *Contest and Partition-treaty*? *Contest* we perceive *none*, nor any thing that merits the name of a *financial stipulation*: we see, however, the reciprocal

* Paley's *Horæ Paulinæ*, Ep. to the Gal., No. II., and Grot. in loc.

† It was contributed by some of the Gentile Christians for those whom Mr. *G—l S—h* designates as *the Jerusalem saints*.

xv. 8.” For these references “the author is indebted to a friend.” They are made with accuracy: but Mr. *G—l S—h* should have “himself examined them.”

exercise of Christian love; and we observe that the writer of the *Summary*, &c., is evidently perplexed as to the time of the *partition-treaty*.

From Paul's disagreement with Peter and Barnabas respectively, the natural and legitimate conclusion is not that Paul was no apostle of Jesus Christ, but that these great teachers of the gospel were engaged in no combination to impose a fraud upon the world.

We, probably, shall learn hereafter why Paul's fourth and last visit to Jerusalem is denominated by Mr. G—l S—h “the *invasion* visit;” on what evidence he asserts that the purpose of it was concealed, and the opposition to it universal; and on what pretence he speaks of a “plan of the apostles for *ridding themselves* of Paul.” Perhaps, too, we shall be informed how it happens that the author of the *Summary*, &c., confounds a *Nazaritic vow* with an *exculpatory oath*, and why he affirms that “*perjurious* was the purpose of the exculpatory ceremony commenced in the temple.” In the mean time, we shall be more than excused if we do not detain our readers by an examination of gratuitous statements or of arbitrary conjectures.

This gentleman attacks Paul's character for sincerity, on the score of imagined “falsehood, as to the number of the witnesses of Jesus's resurrection,” and of “a false prediction that the world would end in the life-time of persons then living.” The truth, however, is, that in 1 Cor. xv. 5—9 we meet with no “contradictoriness to the gospel accounts:” * and that Mr. G—l S—h and others misinterpret the prediction in 1 Thess. iv. 15, &c., v. 2, &c., has been proved by able and learned commentators. †

In his explanation of “Paul's *supposable* miracles,” and in his review of the Acts of the Apostles, we shall not now accompany him. Withholding his credence from the supernatural features of this history, he appears

still to think “it is not necessary, (p. 5,) that any such imputation as that of downright and wilful falsehood should be cast upon the author of that narrative.” This is more than we can digest. For ourselves, we would stand clear of any such inconsistency. Did we reject the miracles described in the book of Acts, &c., we must reject that *narrative* throughout. It is not like the case of “Livy's or Tacitus's Roman History,” where occasionally we read of *prodigies*, which, however, have little or no connexion with what precedes or follows. In the *Acts of the Apostles* the ordinary and the supernatural facts are mutually and indissolubly blended. And thus, as to the Epistles which almost universally are admitted to be Paul's, we must either take or discard them without reserve. Indeed, their contents negative the idea of forgery.

But a far more singular position of Mr. G—l S—h's remains to be considered: “in part,” says he, “or in the whole, the *doctrines* delivered by Paul were declared by him to be *exclusively his own*; and, so far as this is true, belong not to the religion of Jesus.” Paul will explain and vindicate himself: Gal. i. 11, 12: “I certify you, brethren, that the gospel which was preached by me, is not after man. For I neither received it of man, * *neither was I taught it but BY THE REVELATION OF JESUS CHRIST.*”

In the opinion of the writer of the *Summary*, &c., Paul's inducements were purely worldly: from the love of money, and “of money's-worth in various shapes,” and from a love of power, he preached the gospel not simply without any conviction of its truth, but in opposition to his persuasion of its falsehood. “Against the apostles was his competition directed;” and “this is a further proof of the worldliness of his inducements.” These are indeed heavy allegations; but they are only allegations. We wait for evidence: and until this be produced, of a quality and in a degree which we cannot expect to witness, we shall continue to believe that, with the exception of his Great Master, an individual more disinterested than Paul

* See John xx. 24, and Bishop Pearce and Rosenmüller on 1 Cor. xv. 5.

† Benson and Hammond in loc. See also Nisbett's “Coming of the Messiah,” p. 306, &c., but, above all, Bishop Watson's Apology for Christianity, [ed. 6.] pp. 48, &c.

* See Mosheim de Rebus Christian. ante Const. Sæc. I. § iv. Note.

never appeared on the stage of human life. Taking the whole of his history and of his writings together, we say that the *falsehood* of his pretensions would be more miraculous than the *truth* of them, and that when Christians are accused, *as such*, of credulity, the charge recoils on their opponents.

How it was possible for Paul, in the fulfilment of the apostolic office, to entertain or gratify any desire of wealth, of ease, of fame, of patronage and influence; or, indeed, not to change his temporal condition for the worse, is a problem which Mr. G—l S—h must try to solve. In making the attempt, he must weigh all the minute and circumstantial accounts which that writer gives of his moderation in exercising his undoubted privileges and his characteristic powers. He must do still more: he must shew how it was practicable for Paul, if his conversion had not been real and miraculous, to have been a missionary to the Gentiles, how, on the supposition of his being either an impostor or an enthusiast, he could have preached with so much efficacy and success, and whence it has come to pass that, from the earliest age, and with an almost perfect unanimity, multitudes, and among them those who possessed the strongest motives for examining the case, and the best opportunities of judging of it, have received his Epistles for what they profess to be—*apostolic letters*. If *antiquity* be no decisive proof of the correctness of an opinion, it is of great force, however, in attesting historical and epistolary compositions. Nor even here will the task of the author of the *Summary*, &c., be finished. He must refute, if he can, the argument in favour of the *Acts* and of the authority of Paul's writings, which is built on those undesigned coincidences with each other that they severally exhibit: he must teach us why Paul is in *any measure* to be credited, if we may not also rationally admit his claims to be one of the apostles.

To Mr. G—l S—h we are strangers. Some prominent singularities in the phraseology and arrangement of this pamphlet, lead us to suspect that the name of the author is assumed, and even direct our conjectures towards one or two individuals not unknown in the republic of letters. On such a point we are satisfied to remain at pre-

sent in doubt and ignorance. The grand subject under review, is one in regard to which soundness of reasoning, and not the strength of personal authority, will be conclusive. Since the writer has thought proper, either for the sake of *feeling his way*, or for raising public curiosity, to lay before the world a *summary* of his projected octavo volume, we have judged it our duty to lose no time in opposing to him those remarks which our attachment to the Christian Scriptures demands, and which can be circulated through this channel. We consider it as happy that so important an inquiry is to be pursued in the United Kingdom, and in the nineteenth century; and we entreat all our readers, but the younger part of them in particular, to peruse and re-peruse *Locke's Essay on Paul's Epistles*, *George Lord Lyttelton on Paul's Conversion*, *Maltby's Illustrations of the Truth of the Christian Religion*, and (INSTAR OMNIUM) the *Horæ Paulinæ* of Paley.

N.

ART. II.—*A Sermon preached at the Meeting-House in Monkwell Street, on the 25th of February, 1821, upon Occasion of the much-lamented Death of the Rev. James Lindsay, D. D. who departed this Life, suddenly and awfully, in an Assembly of about Eighty Protestant Dissenting Ministers of the Three Denominations, on the 14th Day of the same Month, in the 68th Year of his Age.* By Abraham Rees, D. D. F. R. S. F. L. S. Soc. Amer. Soc. Editor of the Cyclopædia. To which is added, the Address delivered at the Interment of the Deceased, on the 23d of February. By Joseph Barrett. 8vo. pp. 56. Longman and Co. and Hunter.

DR. REES and Dr. LINDSAY had pledged themselves to each other that the survivor should perform for the deceased the last funeral offices; and the latter, though by much the younger, being first called away by Providence, the venerable "Editor of the Cyclopædia" has redeemed the solemn pledge of friendship. The Sermon is a heartfelt tribute of affection and respect to the memory of the deceased, whose character no one understood better or was more able to

describe justly than the learned and eminent preacher. It is the more interesting from the biographical particulars which it contains, of which we shall lay the substance before our readers.

JAMES LINDSAY was the son of Mr. Wm. Lindsay, of Pitcarity, in the county of Forfar; he was born in the month of November or beginning of December in the year 1753,* in the parish of Kirrimuir in that county, and educated in the grammar-school of that parish, under the tuition of Mr. Mowatt, an eminent classical scholar, who was afterwards elected master of the grammar-school of St. Andrew's. In the year 1769, he was removed from the grammar-school of Kirrimuir to that of Aberdeen, and in November of that year admitted a student of King's College. Having passed through the regular course of education at that university, with the distinguished approbation of all the professors under whom he studied, he was admitted to the degree of M. A. in April 1773, and soon after became domestic tutor in the family of the Rev. Kenneth M'Aulay, minister of the parish of Calder, near Inverness, and author of the History of St. Kilda. In this situation he continued five years; during which period he attended for three sessions the Divinity Halls both of King's and of Marischal College, and delivered discourses on subjects prescribed to him in each of these colleges, to the entire satisfaction of the celebrated professors of theology, Dr. Alexander Gerard of King's College, and Dr. George Campbell of Marischal College. Having received ample testimonials from each of them to this effect, and submitted his testimonials to the Presbytery of Nairn, the members of that Presbytery admitted him in April 1776, on the probationary trials prescribed by the Church of Scotland to candidates for the ministry. Having undergone these trials to their entire satisfaction, he was, on the 2d day of September 1776, licensed by that Presbytery to preach the gospel. When he had completed the education of the sons of Mr. M'Aulay, he was

employed in a similar capacity in the family of Mr. Forbes of Schivas, in the county of Aberdeen, through the recommendation of the late Rev. Dr. Macleod, principal of King's College.

Finding that he had no prospect of speedy preferment in the Church of Scotland, and having received an invitation from his friend and former fellow-student, the Rev. Dr. Macleod, then curate of St. George, Middlesex, now rector of St. Anne's, Soho, to pass some months in London, he arrived in the metropolis in the spring of the year 1781. Soon after his arrival, he was engaged by the Rev. William Smith, minister of Silver-street Chapel, in the City, to preach for him occasionally, and to assist him in conducting his respectable academy at Camberwell.

Having thus become known as a preacher, he received, on the resignation of the late Rev. Dr. James Fordyce, an invitation from the congregation of Monkwell Street to succeed that celebrated preacher. On the 21st of May, in the year 1783, he was ordained pastor of this Christian society*; Dr. Fordyce, Dr. Hunter, Dr. Kippis, Dr. Rees, and Mr. Worthington, bearing a part in the religious service of the day.

Soon after his settlement with this congregation, he undertook the charge of Mrs. Cockburn's academy at Newington-Green, which she, in a few years, resigned in his favour. During his residence there, he married Mrs. Cockburn's niece, who at her death left him with the charge of four daughters who survive him. At this time he officiated as afternoon-preacher at Newington-Green Chapel, with the late Rev. Dr. Towers for his colleague, as morning preacher, for twelve years; he also preached the Sunday-evening lecture at Salters' Hall Meeting-house, in connexion with Mr. Worthington, and Mr. (now Dr.) Morgan. During the two last years of his life, he assisted Dr. Rees, as afternoon preacher, at the Old Jewry Chapel in Jewin Street. In the year 1805, the University of King's College of Aberdeen conferred upon him the degree of D.D., and never was this honour more properly be-

* It thus appears that Dr. Lindsay was in his 68th year, not his 67th as stated in our former Numbers, p. 123 and p. 183.

* He had, therefore, been nearly 38 years the minister of Monkwell-street. The statement, p. 123, of the duration of his pastoral connexion is consequently incorrect.

stowed. In the same year he removed with his flourishing academy to Bow, in Middlesex, to a house and situation in every respect suitable to his purpose.

In consequence of his acceptance of the office of pastor to the congregation of Monkwell Street, which had always been distinguished for its liberality, he became a manager of the Presbyterian Fund, to which it has annually contributed: and not long after, viz. 1787, he was elected one of Dr. Williams's trustees. To both these institutions he was much attached, and he devoted to them as much of his time and attention as his numerous engagements would allow. Those who still survive, and who always found him a lively and cheerful as well as an useful coadjutor and associate, will recollect the hours which they spent with him in those societies with a mixture of pleasure and regret.

The following list of Dr. Lindsay's publications is affixed to the Sermon and Address:

"1. A Sermon preached at Monkwell-street Meeting-house, Oct. 16, 1796, on occasion of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that place, who died at Bath, October 1st, aged 76.

"2. A Sermon occasioned by the Death of the Rev. Joseph Towers, LL.D. delivered at Newington Green, June 2, 1799; to which is added the Oration, delivered at his Interment, by the Rev. T. Jervis.

"3. A Sermon on the Influence of Religious Knowledge, as tending to produce a gradual Improvement in the Social State, preached at the Meeting-house, Monkwell Street, on the 3d of January, 1813, for the Benefit of the Royal Lancasterian Institution, established in the Wards of Aldersgate, Bassishaw, Coleman Street and Cripplegate, in the City of London; and the Parish of St. Luke, Middlesex. [Mon. Repos. VIII. 412.]

"4. A Sermon preached at the Meeting-house, Salters' Hall, Cannon Street, on the 8th August, 1813, on the Death of the Rev. Hugh Worthington, in the Fortieth Year of his Ministry in that place. With Explanatory Notes. [Mon. Repos. IX. 704.]

"5. A Sermon preached at the Meeting-house, Monkwell Street, on the 9th of November, 1817, being the first Sunday after the lamented Death of the Princess Charlotte Augusta.

"6. A Sermon on the Advances in Knowledge, Freedom and Morals, from

the Reformation to the present Times; preached to Young People at the Meeting-house in Monkwell Street, on the 4th of January, 1818. [Mon. Repos. XIII. 522.]

"7. Sermons on various Subjects, 1 vol. 8vo. 1819. [Mon. Repos. XV. 37—44.]

"8. Also printed, but not published, an Oration, delivered at the Library, Red-Cross Street, February 7, 1816, being the Centenary of the Founder's Death." [Inserted Mon. Repos. XI. 309—314.]

To these should be added: "A Sermon preached at St. Thomas's, January 1, 1788, for the Benefit of the Charity School, in Gravel Lane, Southwark. By James Lindsay, A. M. Printed at the Request of the Managers. Goldney, Paternoster Row."

It is designed to give to the public another volume of Dr. Lindsay's Sermons, with a Memoir and Portrait.

In his theological opinions Dr. Lindsay is described by Dr. Rees as agreeing upon the whole with the late Dr. Price.

"Those who constantly attended his ministry were instructed and impressed by his clear statement and powerful enforcement of practical truth. None of them could be at a loss to know that his sentiments did not agree with some of those which were held by persons who, in modern times, have assumed the appellation of Unitarians, and more especially such as concerned the person of Christ and the efficacy of his mediation: they must be well apprized, that while he asserted and maintained the unity of God, and admitted only one object of religious worship, he believed the pre-existent dignity of Jesus Christ; and thought him degraded by those who considered him as a mere man; and that he ascribed offices and powers to him under the Christian dispensation, which, in his judgment, constituted in part the excellence and value of Christianity, and which contributed to render it peculiarly important and interesting to mankind." Pp. 26, 27.

The term *degraded* may seem to some readers to convey more than we apprehend the venerable preacher meant, and more than would be correct in reference to Dr. Lindsay's opinions. His Arianism could not have been of a very high or rigid kind, since he was for some years previous to his death a member of the Unitarian Society for the Distribution of Books. But Dr. Rees has added a note to the

passage just quoted, which it is only justice to extract :

"As some persons have misunderstood the statement relating to *Unitarians* in page 27, the author wishes it to be restricted to those who originally assumed and exclusively appropriated to themselves this appellation; which in later times has been more liberally extended. The fact, however, which he has asserted, has not been disputed. It is to be regretted, that since the more extensive use of the appellation of Unitarians, it has been applied to those who hold a variety of opinions, that have no kind of connexion with Unitarianism. Hence, in the estimation of some persons, it has become an objectionable denomination; and they have been afraid of assuming it, lest they should be considered as adopting sentiments, which, in their judgment, are erroneous. By others they are regarded as much less important than the unity of the object of worship."—P. 43.

The Sermon is from Matt. xxiv. 46, *On habitual Preparation for Death*. This appropriate subject is judiciously treated and with a truly Christian spirit.

The following observations are of great importance :

"Some persons have erroneously apprehended,—and the error has been of very pernicious consequence,—that preparation for death is a work that may be performed in the very moment of alarm and danger; and that it consists in an instantaneous change, produced either by the irresistible power of God or the mechanical operation of the passions; or, in some single exercise of penitence, piety or charity. Whether this delusion dictated the prayer against *sudden* death, which occurs in the Litany of our Established Church, I will not presume to determine; although, considering the religious sentiments of its compilers, it does not seem improbable. In every view of it, it has always appeared to me very improper; nor could I ever cordially join in it. To pious and good men, who have duly employed their faculties and improved their time through life, a sudden death, so far from being an evil to be deprecated, is a desirable event; and in all the circumstances attending our esteemed friend's removal, an event truly enviable; and amply justifying the appropriation of the text to his case."—Pp. 5, 6.

To this passage the preacher subjoins an explanatory note :

"The petition for deliverance from sudden death in the mass-book of the Catholics, from which a great part of the Litany was taken, seems to be less exceptionable, as it is more guardedly expressed. The terms are '*a subitâ et improvisâ morte*,' i. e. from death sudden and unprovided for;—the latter epithet qualifying, and in some degree explaining the former. The compilers, whilst they rejected the Popish dogma of extreme unction, seem to have adopted the notion of instantaneous conversion, or change of character and state; which notion appears to be countenanced by the administration of the sacrament, &c., in cases of sudden death. We leave the reader to form his judgment on the possible pernicious effect which the continuance of this practice may occasion."—P. 43.

Mr. Barrett's Address at the Interment is pertinent to the occasion, serious and impressive. There is remarkable propriety in the phrase "straight-forward manly integrity," as applied to the character of Dr. Lindsay.

ART. III.—*An Examination, &c.*

(Continued from p. 173.)

BISHOP MAGEE might have been expected to take up so popular a reproach against Unitarians as disrespect towards the Scriptures. He is a master in the use of polemical weapons, and he brandishes this topic most fiercely. He knew that his opponents professed attachment to the Bible, but as they dare to interpret it in a different sense from that of the Thirty-nine Articles, he treats that profession "as a convenient mask or an insulting sneer."

Why does the Bishop not receive the books called Apocryphal? It cannot be merely that he is directed to renounce them by the canons of his church. But if he think, as no doubt he does, that there is sufficient weight of evidence against the authenticity of those books, why may he not allow that if the Unitarian, following some of the most distinguished members of his own church, reject the Three Witnesses text, 1 John v. 7, 8, it is because he is conscientiously satisfied that the evidence of its genuineness is defective? No one now vilifies Luther for his unseemly language with respect to the Epistle of James, nor Calvin for his free remark on the interpreters of

the book of Revelation. Even Bishop Magee would not, we suppose, reproach his Episcopal brother, Dr. Marsh, for giving currency in the English language to Michaëlis's objections to the authenticity of the book of Revelation. On what principles of equity, therefore, are the Unitarians to be treated with contumely for investigating the critical history of the Scriptures, and distinguishing between books and texts according to their respective degrees of evidence? They are not, at least, behind other sects in their contributions to the defence of divine revelation. The name of Lardner is of itself sufficient, in this point of view, to establish their character. They abandon, it is true, the doctrine of the plenary inspiration of the Bible; but in this they are not singular: the most able advocates of revealed religion, in other communions, have done the same; and to us it appears quite evident, that on that comparatively modern hypothesis the defence of the Bible is a hopeless task. Dr. Carpenter makes a just distinction between the word of God and the history of that word: the Scriptures are the latter, and on this ground, and on this only, can their authority be successfully maintained.

The following is a correct description of the Unitarian view of Holy Writ:

"The Unitarian inquirer, (I am willing to say the *Christian* inquirer, whatever be his surname,) feels himself obliged to use his own understanding, faithfully, humbly, and piously, to know what Divine Revelation really teaches. He weighs the evidence which Providence affords him, to ascertain whether the books professing to be the records of Revelation are authentic; and his conviction is proportioned to the degree of evidence, and his ability to estimate it. He respects the appreciation of it by other conscientious inquirers; and if he cannot, in all cases, attain the confidence which they feel in the Apostolical authority of every book, he rejoices in the full satisfaction which he possesses in all that is essential to salvation: and, as far as he is influenced by a Christian spirit, he is no more disposed to charge them with superstitious credulity, than they will be, if under the same spirit, to charge him with irreverent unbelief and arrogant scepticism. He respects, too, the less authorized, yet often not less influential, belief of the multitude; and, remembering that those

who are strong ought to bear the infirmities of the weak, he will not needlessly shock the prejudices of his weaker brethren. He cannot temporize, or conceal the truth; but he desires to shew her in her native loveliness.

"Pursuing his inquiries, he thinks it his bounden duty, amid the diversity of readings and translations of various parts of the New Testament, to ascertain, as far as his means of knowledge enable him, which is the true one; and he deems it no impeachment of his judgment, and he is certain it springs from no want of reverence for the Holy Scriptures, if with more abundant evidence before him, and with increased light in the appreciation of it, he sometimes leaves the text of Stephens and Elzevir,—or if, with the aids afforded by the learning and research of the last two centuries, he sees reason to depart not unfrequently from the renderings of the Public Version of the Scriptures. And, lastly, as he is hereafter to bear his own burden, and to be answerable for the talents which God hath given him, he cannot adopt implicitly the interpretations of fallible men, and virtually place them on a level with the words of inspired Apostles; but, while gratefully accepting the information they afford him, he deems it his bounden duty to exercise his own understanding, and, by searching the Scriptures, and making them their own interpreter, to ascertain whether these things are so."—Pp. 87—91.

Accustomed to the graduated slavery of a hierarchy, Bishop Magee speaks of the Unitarians as a body under some one living head, and in order to disperse the whole party, he thinks that he has only to destroy their chief. With this view, he directs his attacks against Dr. Priestley and Mr. Belsham. This is a delicate subject for his Examiner, but Dr. Carpenter has hit the happy medium, and paid due respect to the eminent advocates of Unitarianism, while he has asserted the paramount claims of truth, and the independence of his brethren on all human authority.

Without quotations of some length, we cannot make the plan or the merits of the work before us fully understood: the exposure and correction of Bishop Magee's "willing ignorance" and complex misrepresentations, cannot be done very briefly, yet without this nothing would be done: we admire Dr. Carpenter's patient examination of the Bishop's statements, and thank him for his complete refutation of his

charges. The following is a specimen, which we extract the rather because the *Monthly Repository* is implicated in the Bishop's misrepresentations :

"A Religious Tract Society in Glasgow, with Dr. Magee's permission, extracted from his work a portion of his strictures, which they published under the title of *An Exposure of the unwarrantable Liberties taken by the Unitarians with the Sacred Scriptures*. In reply to this, another pamphlet was circulated by the Glasgow Unitarian Fund, entitled *An Address to the Inquirers after Truth, &c.: By a Calm Inquirer*. This tract was reprinted in the *Monthly Repository* for August 1813, with a short account of its origin by the Editor, and expressions indicating his high appreciation of its merits. On this train of circumstances the Dean founds the following statement, in which accuracy in his premises, closeness in his reasoning, and soundness in his deductions, are as conspicuous as they are in numberless other parts of his volume.

" 'This I am more disposed to do,' viz. make some observations upon the Calm Inquirer's vindication of the Improved Version, 'because (as far as I know) this pamphlet contains the only defence of the Version that has been offered to the public in a detached form ; and because the *body of ENGLISH Unitarians* have attributed to it (trifling as it is) so high a value, that not content with printing and circulating it *at the expense of their public fund*, they have superadded the publication of it in *their Magazine*; thus securing to it every degree of currency and credit that it is in the power of the ENTIRE BODY to bestow. *Recognized and adopted in this manner by the WHOLE COMMUNITY of Unitarians*, (who appear now to be consolidated and organized in a manner somewhat approaching the system of the Wesleyan Methodists,) it is of course to be viewed as *THEIR own authenticated and deliberate defence of their version*;' &c. *Postscript*, p. 9 [473].

"If the Dean can produce, from the least esteemed of our writers, a passage parallel to this, in false reasoning and misrepresentation, he will throw greater discredit on our intellectual attainments, than any evidence which he has yet produced against us can warrant. I do not adduce it to parry his arguments on the greater subjects before us ; but to shew to those who derive their views of Unitarianism and the state of Unitarianism from the Dean of Cork, that they follow one who either wilfully misrepresents, or who is too much blinded by his party hostility and acrimonious zeal, to discern

plain facts, or to draw just conclusions from them. *

"(1) The GLASGOW Unitarian Fund print and circulate the Address. From this fact, the evidence of which is in the title-page, the Dean asserts, that the *Body of ENGLISH Unitarians* have printed and circulated it at the expense of their public fund.

"(2) The EDITOR of the *Monthly Repository*, an individual of weight and influence among us proportioned to his very important services, but responsible to no one in the conducting of the Repository, and never acting in the name of the Unitarian body, but only for himself, thinking highly of the Address, and believing that his Readers would wish to see it, inserted it in his Journal. On this fact, and this alone, the Dean of Cork declares, that the *Body of English Unitarians* published the Address in their Magazine; by this means, and that stated in the foregoing paragraph, (in which they had no concern whatever,) securing to the tract *every degree of currency and credit* that it is in the power of the ENTIRE BODY to bestow.†

"(3) Upon the groundless assumptions already stated, the Dean proceeds to maintain, that the Address having been *thus recognized and adopted by the WHOLE COMMUNITY of Unitarians*, it is, of course, to be viewed as *THEIR own authenticated and deliberate defence of THEIR version*. The tract was written by an INDIVIDUAL (who may be presumed to be the principal Editor of the Improved Version) ; and, however deliberately he may have done it, the BODY did not deliberate on the subject. After it had been printed and circulated by a *very small part* of that body, the Glasgow Unitarian Fund, it was reprinted by another INDIVIDUAL, the

* "To shorten my quotation, I have passed by the Dean's contemptuous expressions respecting the 'Calm Inquirer's' tract,—his censures on Unitarians because they do not give the 'slightest notice' that their arguments have been a thousand times refuted,—and his modest inference, that his own total discomfiture involves 'the entire subversion of the doctrines' which his work maintains: but I have adduced all which is necessary for the following observations."

† "The Address was never circulated in England, in a separate form, nor indeed does any bookseller's name appear in the title-page ; and no one of the many Unitarian book-societies in South Britain, as far as I have been able to learn, have inserted it in their Catalogues, for distribution among their members."

Editor of our Repository. And, THEREFORE, being thus recognized, &c. Q. E. D.

"In these Remarks I have not adverted to the assertion that 'the whole community of Unitarians appear now to be consolidated and organized in a manner somewhat approaching to the system of the Wesleyan Methodists,' because it is given in the form of conjecture. But if, as in other cases, some learned Dignitary should unfortunately rely on the Dean of Cork, and, presuming that his assertion of *appearance* must have some foundation in *reality*, should venture to go one step farther, and declare that the Unitarians are so consolidated and organized, he would express what many Unitarians wish to see, but any well-informed Unitarian would tell him, it is a wish which cannot speedily be accomplished. The declaration would, however, be just as true as a multitude of others which the Dean of Cork has made against us."—Pp. 109—112.

With equal clearness, candour and spirit, Dr. Carpenter repels the Bishop's accusations, as also some of Bishop Burgess's, against himself. In one place, indeed, Dr. Magee makes an exception of "Dr. Estlin, Mr. Frend and Dr. Carpenter," from the number of those Unitarians against whom his "strong language" was directed; but he is so little used to discrimination, not to say controversial justice, that he commonly forgets his exception and violates his own rule.

"A notable specimen of the Dean's random, sweeping censures, occurs in his *Postscript*, p. 48 [512]. After quoting some passages from LOCKE, to shew that this eminent philosopher and scripturalist held views, respecting the nature of Christ, which materially differ from those of the present believers in his simple humanity, and one from GROTIUS, which in no way proves his orthodoxy, and which few Unitarians would hesitate to employ,—the Dean thus proceeds: 'Why these two eminent writers were not referred to on the present subject,' the interpretation of Rom. i. 3, 'the Reader is now probably enabled to conjecture. But what will be his reflections when he learns, that Mr. Belsham, Dr. Carpenter, and ALL THEIR UNITARIAN FELLOW-LABOURERS, claim these very writers as CONCURRING in THEIR opinions touching the mere human nature of Christ, and UNBUSHINGLY assert this in EVERY PUBLICATION?'

"What, I would ask in return, will be his reflections, when he learns that the

whole sentence is a tissue of false assertions? It is not true, that Mr. *Belsham* ever claimed *Grotius* as concurring in his opinions touching the mere human nature of Christ. It is not true, that Dr. *Carpenter* ever claimed either *Grotius* or *Locke*, as concurring with him in those opinions. It is not true, that all their fellow-labourers do so. It is not true, that we do so in every publication. LOCKE, undoubtedly, we claim as ours; and ours he is: but if Dean Magee, or Bishop Burgess, can produce a Unitarian Writer who represents even Locke as concurring in the opinions common among believers in the simple humanity, respecting the birth and nature of Christ, he can do what I cannot.

"I will not attribute the falsehoods in the above quotation to any thing but an unfortunate confusion of mind, produced by blind party-zeal and personal resentment, which makes the Dean imagine the reveries of his own imagination to be realities; but I do say, that when a man can write thus, he forfeits all claim to unsuspecting reliance on his assertions, and ceases to be a credible witness in the controversy."—*Note*, pp. 114, 115.

[To be continued.]

ART. IV.—*The Care of their Surviving Families a Becoming Tribute to the Memory of Ministers of the Gospel: a Sermon preached in Hanover Square, Newcastle, March 27, 1813, previous to a Collection in aid of the Fund Established in London for the Relief of the Necessitous Widows and Orphans of Protestant Dissenting Ministers.* By William Turner. 12mo. pp. 22. Printed by Hodgson, Newcastle. 1820.

THIS Sermon is published, at this distance of time from its delivery, "at the request of the Associated Protestant Dissenting Ministers in the Northern Counties, for a Widows' Fund," who judged from the report of it, that it would be serviceable in promoting a resolution of one of their former meetings, that they would in their respective congregations preach sermons on behalf of the London institution. We earnestly hope that the publication will encourage and assist their benevolent design, by its simple and perspicuous statement of facts, and its unpretending but powerful plea

on behalf of the noblest of Dissenting charities.

One reflection of the preacher's shews how great an interest every Dissenting Minister, whatever be his present station, may have in this Fund: "Such, indeed, is the instability of all human affairs and events, that the aged daughter of Dr. Chandler, its eminent founder, is now, by the special bounty of the Trustees, a dependent on the Fund for her support."—P. 16.

ART. V.—*The Faith and Practice of Christians tried by the Spirit of the Religion of Christ. A Sermon preached before the Southern Unitarian Society, at Chichester, on Tuesday, July 11, 1820.* By John Morell, LL.D. 8vo. pp. 26. Printed by Baxter, Lewes.

DR. MORELL pursues the interesting subject of this discourse (from Mark vii. 9) "by consulting the Christian Scriptures" to "learn from them what is the proper spirit of the religion of Jesus," and "by reviewing the worship and the morality of the Christian world in times past and present," to see "if they have been, and if they are, instructed and animated by

the spirit of the Christian religion." Under these heads the proper characters of revealed truth are well described, and towards the conclusion the preacher says, with a boldness becoming an able advocate of pure Christianity,

"If instead of these characters, I saw in that which professed to be revelation from God, opposing facts, contradicting principles, palliatives of vice, discouragement of virtue, a substitution of modes of worship or forms of faith, of any thing whatsoever for piety of heart, the habits of virtue, and the performance of moral duties, or if I saw in it doctrines which could not be received without rejecting reason, perplexing conscience, and shaking the foundations of morality, I should think it a duty which I owed to myself, to society, and to God my Creator and my Judge, to appeal from it to that law of God which is inscribed upon the heart of every man. Be this, I should say, my revelation from God, till it shall please the great Author of my nature to grant me one which shall prove its authenticity and authority, by enlightening and not confounding my understanding, by building up, not breaking down, the best and noblest part of man, the moral constitution of his mind."—Pp. 21, 22.

NOTICES OF FOREIGN THEOLOGICAL LITERATURE.

[We have various channels of information on the literature, and especially the theology, of Foreign countries, and finding by experience that we cannot safely trust to our last sheet for the communication of this important species of intelligence, temporary questions so often giving rise to papers the insertion of which, on account of their immediate though perhaps local interest, cannot be deferred, we judge it best to open a new chapter of our work corresponding to the title above given. The department of "Intelligence" will be continued as usual; but in this new department we shall insert Notices of Foreign Literature, especially Theological and Biblical. In this particular, as in some others, the Monthly Repository will be distinguished from all

other periodical works. Great care will be taken that the foreign literary intelligence, here communicated, be correct. We invite the assistance of such of our readers as have correspondents abroad, or have access to the journals and other publications of the continents of Europe and America. ED.]

GERMANY.

THE new *Ecclesiastico-laic Order*, which has been some time established at Vienna, appears to have a tendency to a religious and political faith, like that of the Jesuits. The public voice names persons, distinguished by their rank and influence, who have entered into this pious association. We are assured that the new Journal, an-

nounced by M. FREDERIC SCHLEGEL, under the title of *Concordia*, will have for coadjutors several members of this Order, and that it will be conducted in the spirit of the fraternity. Already, M. ADAM MULLER, the Austrian Consul General at Leipsic, was engaged in the editing of a Journal of the same complexion; he has printed several numbers of it, under the title of *Staats-anzeigen (Political Announcements)*; but those interested in it have had to bear the expense. We shall see if the *Concordia* has more success. M. le Chevalier de GENTZ, M. ADAM MULLER and M. FREDERIC WERNER will, it is said, furnish articles for it. M. Werner is a convert from Protestantism, and a very romantic poet, who has been ordained priest at Vienna.

A young and already very learned Catholic divine of Germany, M. AUGUSTIN SCHOLZ, professor in the University of Breslau, has continued his studies in the Oriental languages, during an abode of two years in Paris, and has collated the Greek MSS. of the New Testament: the result of his learned labours he has given in a Dissertation, just printed in Germany. From Paris he has gone to Rome, in order to continue his researches into Greek and Oriental MSS., with the view of publishing a critical history of the original text and of important versions. This work, which he hoped to print in two years, will experience unavoidable delay, owing to his being engaged in travels into the East, which will be of considerable length.

The Prussian General MEXU, having arrived in Italy, with two naturalists, an architect and a painter, is about to visit Greece, Asia Minor, Caramania, Diarbeck, Irac, Kurdisdan, Palestine, Arabia, Egypt, Nubia, Abyssinia, &c. M. SCHOLZ (above-named) has been engaged by the Prussian Government to unite in these travels, for the sake of promoting sacred philology, geography and history. In announcing his departure to several persons at Paris, he begs them to address to him at Cairo, at the French Consul's, questions, instructions and notices which may serve

to enlighten and further his labours in the course of a mission, which he will certainly fulfil with zeal and ability. Agreeably to his wishes, there have been sent to him in Egypt, intimations and memoirs useful for promoting his researches concerning the Holy Land, and the actual state of different Christian societies in the countries that he is about to visit.

They continue in Germany to dispute Ultramontane pretensions. Besides the Journal of M. WERKMEISTER, at Stutgard, *Jahresschrift für Theologie und Kirchenrecht*, several new Journals, of which one appears at Tübingen, another at Rothweil, and a third at Munich, maintain the good cause with intelligence and firmness.

AMERICA.

The following Greek manuscripts have been purchased at *Constantinople*, of a Greek prince of that city, by Mr. EVERETT, Greek Professor of Harvard College at Cambridge, in Massachusetts. In June last they arrived at Boston from London, whither they had been sent from Constantinople.

1. A MS. in 4to., containing Six Discourses of St. Gregory Nazianzen, of the thirteenth and fourteenth centuries.

2. A large MS. in 4to., containing the Gospels arranged in Lessons, as they are read in the Greek Church. A great part of this MS. is of the thirteenth century; but a portion of it, written to supply defective leaves, is of a more recent date.

3. An *Evangelistary* and an *Apostolicon*, that is, the whole of the New Testament divided into Lessons, according to the use of the Greek Church. This MS. is in two volumes 4to., remarkably well written. The vignettes and titles are in gold letters. No one has consulted this MS. for any edition of the New Testament. The *Three Witnesses Text*, 1 John v. 7, is wanting in this as in all the old Greek MSS. This is probably of the twelfth century.

4. A MS. in 4to., containing the Psalms, finely written, and in perfect preservation. It contains also the explanation of the titles of the Psalms

by Psellus, and a *Menologe* or Greek *Missal*, with astronomical tables for regulating the epochs of the festival of Easter. It is of the thirteenth century.

5. A fragment containing some leaves of a large MS. in 4to., of great antiquity, written in Roman letters. It is probably of the eighth or ninth century. It includes a part of the Gospels of St. Matthew and St. John.

6. A MS. in 4to., well written and very beautiful, containing the Chronicle of *Michael Glycas*, a Sicilian of the twelfth century. This Chronicle comprises the history of the world from the creation to the death of Alexis Comnenus, A. D. 1118. It was first published by Leunclavius in 1572, after a very incorrect MS. It forms the Ninth Volume of the Byzantines in the Venice edition. This MS. is of the twelfth century, and affords means for correcting the numerous errors of that of which Leunclavius made use.

All these MSS. are on parchment and in high preservation, except No. 2. They are the only Greek MSS. of any antiquity that the United States possess.

DENMARK.

The learned and indefatigable M. MUNTER, of Copenhagen, continues his researches into various objects of literature, and particularly those that relate to ecclesiastical monuments. Within these few years, he has published fragments of a Latin translation of the prophets Jeremiah, Ezekiel, Daniel and Hosea, prior to the version of St. Jerome; likewise, a learned Dissertation upon the monuments of the arts which retrace the memory of Christianity in the primitive church. In this publication, he combats the charges brought against the Templars in the *Journal des Mines de l'Orient*, printed at Vienna. He proposes to publish forthwith, 1. A History of the Introduction of Christianity into Denmark. 2. His Researches upon Marble Monuments, Coins and Medals, of which the Inscriptions throw light upon Passages of the New Testament.

GENEVA.

M. JEAN HUMBERT, of Geneva, published at Paris in 1819, in one 8vo. volume of 300 pp. *Anthologie Arabe*, &c. i. e. "Arabic Anthology, or Selection of unpublished Arabic Poems, translated into French with the Text by its side, and accompanied by a literal Latin Version." The author is said to be a young man of profound oriental erudition. He has been appointed to the Arabic Chair in the Academy of his native city.

SPAIN.

On the 18th and 21st of January, 1797, at the Convent of St. Paul in Seville, under the presidency of the reverend Father FRANCIS ALVARADO, Professor of Theology, there was maintained by ANTHONY GARCIA, novice of the convent, a Thesis directed particularly against the French Republic, *Ementita Gallorum Respublica*, with which the King of Spain was at war. This Thesis, afterwards printed, consists of thirteen propositions, the substance of one of which is, that Frenchmen taken in battle ought to be an exception to the rule received in Christian nations of not subjecting prisoners to slavery.

Father Alvarado, a very decided advocate of despotic measures, authorized princes to pursue with arms persons who apostatize from the faith.

Voltaire, bent on calumniating Caveirac, would almost make one believe that this author pronounced the eulogy of the celebrated affair of Saint Bartholomew. In fact, the contrary is proved by the evidence; but at the same time it is clear that father Alvarado is guilty of the crime falsely imputed to Caveirac, for the 6th article of the Thesis declares expressly that the massacre of Saint Bartholomew was *most just*, the events then passing and those following justifying it as a *necessary* measure. It would be curious to learn if this merciful Father Alvarado and his élève Garcia, supposing them to be living, still hold their sanguinary doctrine.

The *Courier Français*, of Dec. 5, 1820, contains the following paragraph:—"The Junta of diocesan religious censorship has unanimously pronounced injurious to the sacred books

and doctrines, as containing a mass of heresies, and as reviving those of all ages, the work entitled *Le Citateur*, written in French by PIGAULT-LEBRUN, and translated into Spanish by the Rev. Father ALVARADO. The Vicar Apostolic of Madrid having taken cognizance of this affair, upon the formal advice of the Cardinal-Archbishop, has summoned the translator to appear within 30 days before his superiors in his defence."—Here is an identity of name and profession. It remains to be seen whether the Rev. Father Alvarado, defender of the mas-

sacre of St. Bartholomew, is the same who has translated into Spanish the work of Pigault-Lebrun, in which the author brings forward again all the objections of unbelievers against the sacred books, taking good care not to mention the numerous excellent works in which these objections have been so triumphantly refuted. If the Thesis and the Translation be by the same author, here will be a new proof how great affinity there is between infidelity and fanaticism. (*Chronique Religieuse.*)

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Report to the County of Lanark, of a Plan for relieving Public Distress, and removing Discontent, by giving Permanent, Productive Employment to the Poor and Working Classes; under Arrangements that will essentially improve their Character and ameliorate their Condition, diminish the Expenses of Production and Consumption, and create Markets co-extensive with Production. By Robert Owen. 4to.

Report of the Committee appointed at a Meeting of Journeymen, chiefly Printers, to take into Consideration certain Propositions, submitted to them by Mr. George Mudie, having for their Object a System of Social Arrangement, calculated to effect essential Improvements in the Condition of the Working Classes and of Society at large. Second edition. 8vo. 9d.

Narrative of the Chinese Embassy, from the Emperor of China, Kang Hee, to the Khan of Tourgouth Tartars, seated on the Banks of the Volga, in the Years 1712—1715, by the Chinese Ambassador, and published by the Emperor's Authority at Pekin. Translated from the Original Chinese, and accompanied by an Appendix of Miscellaneous Translations from the same Language. By Sir G. T. Staunton, Bart. LL.D. F. R. S. 8vo. Map. 18s.

Memoirs of the Literary and Philosophical Society of Manchester. Vol. III. New Series. 15s. Vols. I. and II. £1. 2s.

Christian Revelation contrasted with Pagan Superstition. 12mo. 3s. 6d.

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Scripture compared with itself, in Proof of the Catholic Doctrine of the Holy Trinity. By John Vaillant, Esq., M. A. late of Christ Church, Oxon, Barrister at Law. 2s. 6d.

A Candid Appeal against the Spirit manifested towards Unitarians, more particularly in Two Tracts, by the Rev. William Hewson, Vicar of St. Mary's, Swansea. With further Arguments in elucidation of the Simple Unity of God, grounded upon Considerations chiefly arising out of the Controversy. Addressed to the Public. By Captain James Gifford, R. N. 1s. 6d.

Prophecy illustrated, or the Revelation of St. John defended and explained; and shewn to be the scripture Test, intended, in all Ages, to establish the Truth of Christianity. By T. A. Teulon. 3s. 6d.

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the Jews to the Chief Priest of Canterbury, on the Extension of Catholic Emancipation to the Jews. 1s.

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Anti-Radicalism, grounded on the Sermon of Bishop Andrews, modernized and addressed to the People. By the Rev. C. Daubeney, Archdeacon of Sarum. 1s. 6d.

POETRY.

THE RAINBOW.

The evening was glorious; and light
 through the trees,
 Play'd the sunshine, and rain-drops, the
 birds and the breeze;
 The landscape outstretching, in loveliness
 lay,
 On the lap of the year, in the beauty of
 May.
 For the Queen of the Spring, as she
 passed down the vale,
 Left her robe on the trees, and her breath
 on the gale;
 And the smile of her promise gave joy to
 the hours,
 And, rank in her footsteps, sprang herb-
 age and flowers.
 The skies, like a banner in sunset un-
 roll'd,
 O'er the west, threw the splendour of
 azure and gold;
 But one cloud, at a distance, rose dense
 and increased,
 Till its margin of black touch'd the zenith
 and east.
 We gazed on the scenes, while around us
 they glow'd,
 When a vision of beauty appear'd on the
 cloud;
 'Twas not like the sun, as at mid-day we
 view,
 Nor the moon that rolls nightly through
 star-light and blue.
 Like a spirit it came, in the van of the
 storm,
 And the eye and the heart hail'd its
 beautiful form;
 For it look'd not severe like an angel of
 wrath,
 But its garment of brightness illum'd its
 dark path.
 In the hues of its grandeur, sublimely it
 stood
 O'er the river, the village, the fields, and
 the wood:
 And river, fields, village, and woodlands
 grew bright,
 As conscious they felt and afforded de-
 light.
 'Twas the bow of Omnipotence, bent in
 His hand,
 Whose grasp at creation the universe
 spann'd;
 'Twas the presence of God, in a symbol
 sublime,
 His vow from the flood to the exit of
 time.

Not dreadful, as when in the whirlwind
 he pleads,
 When storms are his chariots and light-
 nings his steeds;
 The black clouds, his banners of venge-
 ance unfurl'd,
 And thunder, his voice, to a guilt-stricken
 world:—
 In the breath of his presence, when thou-
 sands expire,
 And seas boil with fury, and rocks burn
 with fire,
 And the sword and the plague-spot with
 death strew the plain,
 And vultures and wolves are the graves
 of the slain.
 Awhile—and it sweetly bent over the
 gloom,
 Like Love o'er a death couch, or Hope
 o'er the tomb;
 Then left the dark scene, whence it
 slowly retired,
 As Love had just vanish'd, and Hope had
 expir'd.
 I gazed not alone on that source of my
 song;
 To all who beheld it these verses be-
 long;
 Its presence to all was the path of the
 Lord;
 Each full heart expanded, grew warm,
 and ador'd.
 Like a visit, the converse of friends, and
 a day,
 That bow from my sight passed for ever
 away:
 Like that visit, that converse, that day,
 on my heart,
 That bow from remembrance can never
 depart.
 'Tis a picture in memory, distinctly de-
 fin'd
 With the strong and unperishing colours
 of mind;
 A part of my being, beyond my con-
 trol,
 Beheld on that cloud, and transcrib'd on
 my soul.
Near Sheffield, 1820. J. H.

"A VISION OF JUDGMENT."

Man! thou art mad! thou art mad!
 lunatic never was madder;
 "Otherwise else, be sure thy doom had
 now been appointed:!"*

* From the "Vision."

That's but a ragged Hexameter, Southey !
 it is not worth two-pence.
 Folly and waste it were to lash thee with
 critical scourges :
 Wiser and kinder to give thee a well-
 guarded chamber in Bedlam,
 Where thou may'st write unmolested thy
 beautiful, " beautiful measure ;"
 For thou art mad ! thou art mad !

STONEHENGE.

Thousands of winters have thy massive
 blocks,
 Stonehenge, endured, and yet uprear'd
 remain,
 Objects of wonder on a dreary plain,
 Defying storms like billow-beaten rocks.
 Sacred was deem'd the circle they de-
 scribe,
 Where Britons met in vacant awe to
 look
 At misletoe, cut with the golden hook,
 Of fancied charms, held by the Druid
 tribe.
 The roofless temple where in moral
 night,
 Terrific gloom of Bardic lore, was spilt
 The human victim's blood to cancel
 guilt,
 And please some Deity with slaughter's
 sight.
 How blest to witness Revelation's day,
 Whose dawn the Pagan darkness chas'd
 away !

R. F.

Kidderminster, Feb. 12, 1821.

GLASTONBURY ABBEY.

When Popery stood to England's state
 allied,
 In Superstition's forms religion lay ;
 Then, Glaston Abbey, was thy haughty
 day,
 Exhibiting the blaze of spiritual pride.
 With dazzling splendour of delusion
 shone
 The consecrated rites within thy walls,
 Where cloisters, sculptur'd saints, and
 carved halls,
 With stately turrets, made vain greatness
 known.
 Thy broken arches, prostrate fragments,
 now
 Bespeak a fallen sway, thy glory lost,
 Since civil power disown'd the monkish
 vow,
 The senseless crucifix, and gaudy host :
 More worth the Reformation had dis-
 play'd
 Were Popish relics all in ruins laid.

R. F.

Kidderminster, April 16, 1821.

SONNET

On the Spanish Revolution.

[From " Amarynthus, the Nymphet,
 and other Poems," 12mo. 1821.]

O, now may I depart in peace ! for, lo !
 Spain, the priest-ridden and enslav'd,
 hath riven
 Her chains asunder ; and no rage, no
 flow
 Of blood, save what the despot, phren-
 sy-driven,
 Wantonly shed. Did they not crush
 him ? No ;
 All with magnanimous mercy was for-
 given !
 Tyrants, the hour is coming, sure, tho'
 slow,
 When ye no more can outrage earth
 and heaven.
 As I would joy to see the assassin foil'd
 By his own gun's explosion, so do I
 Joy, that the oppressors' armies have
 recoil'd
 Back on themselves ; for so shall they
 rely
 On love, not fear, leaving the world
 o'ercoil'd
 With war and chains, to peace and
 liberty.

REMONSTRANCE

*After a Conversation with Lord John
 Russell, in which he had intimated some
 idea of giving up all Political pursuits.*

[From the Morning Chronicle.]

What ! *thou*, with thy genius, thy youth,
 and thy flame—
 Thou ! born of a Russell, whose in-
 stinct to run
 The accustom'd career of thy sires is the
 same
 As the eagle's to soar with his eyes on
 the sun—
 Whose nobility comes to thee, stamp'd
 with a seal,
 Far, far more ennobling than monarch
 e'er set,—
 With the blood of thy race, offer'd up for
 the weal
 Of a nation that swears by that mar-
 tyrdom yet.
 Shalt *thou* be faint-hearted and turn
 from the strife,
 From the mighty arena, where all that
 is grand,
 And devoted, and pure, and adorning in
 life,
 Is for high-thoughted spirits like thine
 to command ?

Oh! no, never dream it; while good
men despair
Between tyrants and traitors, and
timid men bow,
Never think for an instant, thy country
can spare
Such a light from her darkening hori-
zon as thou!
With a spirit as meek as the gentlest of
those
Who in life's sunny valley lie shelter'd
and warm,—
Yet bold and heroic as ever yet rose
To the top-cliffs of Fortune and breast-
ed her storm;
With an ardour for liberty, fresh, as in
youth,
It first kindles the bard and gives life
to his lyre,
Yet mellow'd e'en now, by that mildness
of truth,
Which tempers, but chills not, the
patriot's fire;
With an eloquence—not like those rills
from a height,

Which sparkle, and foam, and in va-
pour are o'er,
But a current that works out its way
into light
Through the filtering recesses of
thought and of lore :—
Thus gifted, thou never canst sleep in
the shade;
If the stirrings of Genius, the music of
Fame,
And the charms of thy cause have not
pow'r to persuade,
Yet, think how to Freedom thou'rt
pledg'd by thy Name.
Like the boughs of that laurel, by Delphi's
decree,
Set apart for the fane and its service
divine,
All the branches that spring from the old
RUSSELL tree
Are by Liberty claim'd for the use of
her shrine.

T. MOORE.

Padua, 1819.

OBITUARY.

1821. Feb. 27, in the prime of life, in consequence of a wound which he received in a duel at Chalk Farm, on the night of the 16th, Mr. JOHN SCOTT. He was the son of a respectable tradesman of Aberdeen, and received his education in the Marischal College, of that town. He was destined to trade, but spurred on by an active genius, he made his way, while yet a lad, to South Britain, and coming to the metropolis, obtained an appointment in the War Office. This situation did not deter him from becoming a political writer on the side of Opposition. For some time, he was connected with the *Statesman*, an Evening Paper: next, removing from London to Stamford, he became Editor of Drakard's weekly paper published in that town. In his hands, that Journal acquired considerable celebrity. One paper, of Mr. Scott's penning, subjected the proprietor to a prosecution and a heavy punishment: a London Jury, however, refused to convict the Examiner for the republication of the identical writing. Impatient of the obscurity of a country town, Mr. Scott soon returned to London, and here set up a Sunday Newspaper, called the *Champion*. A turn in its politics made it unwelcome to the Reformers who had patronized it, and its sale declining, Mr. Scott sold it, and it came at length into the hands of Mr. Thelwall, of political and oratorical fame, who still conducts it, as is said,

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2 K

with considerable success. Mr. Scott now aspired to a literary character, and made two journeys to France, the fruits of which were two volumes, entitled "Paris Visited," in 1815, and "Paris Re-visited." The leaning in these works to the side of the Bourbons and the anti-revolutionary tirades with which they abounded, full as much as the smart and picturesque descriptions of characters and manners with which they were enlivened, gave them a temporary popularity. Thus successful, the author obtained a profitable engagement with the book-sellers for a visit to Italy, but this promised work never made its appearance. While abroad, he lost a promising child, and gave vent to his feelings in a poem, entitled "The House of Mourning." On his return, he undertook the editing of Baldwin's "London Magazine," which was set up the beginning of last year. In this department of literary labour, he seems to have found the field best suited to his talents, for the work gained, in the short time that he lived to conduct it, upon the favour of the public. The unfortunate contest in which he fell, grew out of some papers that he wrote in this miscellany, to expose the villainous slanders of *Blackwood's* "Edinburgh Magazine." Some of the worst of these he charged upon Mr. Lockhart, the son-in-law of Sir Walter Scott. Mr. Lockhart, in consequence of this attack, came

to London and challenged Mr. Scott to a duel. Mr. Scott refused to fight this gentleman without some admission or explanation, which he refused to give. Libellous papers were then put out on both sides; and in one of these issued by Mr. Scott, Mr. Christie, a barrister, a friend of Mr. Lockhart's, conceived himself reflected on, and challenged the writer. This challenge was instantly accepted, and on the evening of the day that it was given the parties met and fought by moon-light, and in the second fire Mr. Scott received a wound, which in ten days terminated fatally. The Coroner's Jury brought in a verdict of *Willful Murder* against Mr. Christie, and the two seconds, Mr. Trail (for Christie) and Mr. Patmore (for Scott). Christie and Trail were tried at the Old Bailey, a few days ago, and, after some deliberation on the part of the Jury, acquitted: Patmore has not yet surrendered.—Mr. Scott has left a widow, (the daughter of Mr. Colnaghi, the print-seller in Cockspur Street,) and we believe a young family, for whom a public subscription is now on foot, encouraged by Sir James Mackintosh, Dr. Waugh and other gentlemen.—And thus has ended this affair of *honour*: one life taken away after ten days and nights of pain, two gentlemen forced into the felons' dock to take their trial for murder, another a fugitive, and a respectable family thrown upon public charity! Alas! for them that call good evil, and evil good.

March 21. Mr. M. BRYAN, author of the *Biographical and Critical Dictionary of Painters and Engravers*, the latest work of the kind published, and though, as a literary performance, monotonous in language and thought, valuable for reference, and in the main for its correctness of opinion respecting the Artists, who are more numerously introduced than in any other Biography. His regard for painting almost amounted to a passion, which was considered to have been so regulated by sound judgment, as to have rendered him one of the most safe and extensive negotiators of the purchase of Pictures. Hence he was employed to purchase for the Earl of Carlisle, &c., the famous Orleans Collection, and to dispose of that part of it which they did not retain. Some of the choicest foreign pictures in England were of his introduction. We understand that the excellence of his moral disposition and conduct equalled his taste and enthusiasm. *Examiner.*

— 24, at *Chelsea*, in the 64th year of his age, ALEXANDER STEPHENS, Esq., during the last thirty years one of the most active of the metropolitan literati.

He was a native of Elgin, in North Britain, and was educated at the University of Aberdeen. He afterwards entered himself of the Middle Temple, and his first production was a *Law Journal*. He was the author of "*The History of the Wars of the French Revolution*," in 2 vols. 4to., and we believe also of "*Memoirs of John Horne Tooke*," 8vo. He contributed largely to *The Analytical Review*, long since dropped, and to *The Monthly Magazine*. And he was the Editor of (besides other works) the 2 volumes of *Founders of the French Republic*, nine of the eleven volumes of *Public Characters*, the *Biographical Indexes to the Houses of Lords and Commons*, the *Annual Necrology*, published 1799, and latterly the *Annual Obituary*, of which he had just completed the volume for 1820. He sometimes acted as agent for suitors in the House of Lords, and conducted with honour and success the claim to the Roxburgh peerage. His literary and domestic habits precluded him from public life; but he was justly respected for his patriotic spirit and political independence.

— 26, at *Newport*, in the *Isle of Wight*, of pulmonary consumption, in the 26th year of his age, Mr. JAMES TAYLOR CLARKE, youngest son of the late Mr. Abraham Clarke, of Newport. The character of this excellent young man cannot be more accurately described than in the language of the very impressive and useful sermon preached by the Rev. Mr. Hughes, at the Unitarian Chapel in Newport, on the day of the funeral of his much-lamented and esteemed young friend. Addressing himself to the bereaved friends of the deceased, he says, "As we sit in pensive circle recounting to each other what those we once loved were, and what their virtues and their talents would have made them, the comfort of your lives, the blessing of your family, a credit to society; and oft as in tearful recollection memory dwells upon the affection which throbbed in his heart, the generous, manly warmth which informed his feelings, the dignity and uprightness of his principles, the ardour of his mind, his thirst for knowledge, his anxiety to improve his every talent,—let the charm of his mild and unassuming virtue, ever averse from wrong, ever strenuous to do right;—let all this carry you on to days in which you will meet them all again, and not only again but infinitely improved. Say not that 'death has made a fearful ruin'—that 'it has crushed an inestimable jewel'; say rather that he is escaped from the world ere it had scotched him much—that he is re-

tired betimes to rest—in unbroken slumbers to prepare for the glad stir of the morning, in which, if we have been wise, we shall all awake to joy never more to be interrupted.”

March 28, in the 64th year of his age, the Rev. LOWTHIAN POLLOCK, Minister of the Old Dissenting Chapel, Macclesfield. A month or two ago the writer of this article had the mournful task of transmitting, for insertion in the *Monthly Repository*, (p. 55,) a brief memoir of the amiable daughter of Mr. Pollock, who died after a very short illness. It is to be feared this melancholy event, connected with his subsequent anxiety for the recovery of his only surviving daughter, whose life was long balancing between hope and fear, proved too much for a constitution already beginning to decline, and hastened his death.

Mr. Pollock was a native of Cumberland. His father, Mr. William Pollock, who was a respectable member of the congregation of Dissenters at Penrudeck, in that county, designed him for the Christian ministry from his childhood. After going through a course of preparatory education at several successive schools, particularly at the Free-school at Blencowe, where he continued upwards of five years, under the tuition of the Rev. W. Cowper, he was placed under the care of his uncle, the Rev. S. Lowthian, of Newcastle-upon-Tyne, with whom he pursued his theological studies four years.

Soon after he had completed his academical education, he was invited, by the congregation at the Old Dissenting Chapel, Macclesfield, to become their stated minister; in which situation he continued till his death, a period of forty-one years, and during the whole of that time the greatest harmony uniformly prevailed between himself and all the members of his congregation.

Mr. Pollock possessed considerable attainments in literature. His acquaintance with the branches of knowledge more immediately connected with the ministerial office was extensive. He had read much, and his vigorous understanding and accurate judgment, joined to a retentive memory, enabled him to profit by all he read. His preparations for the public services of religion were conducted with great care, and his discourses were distinguished for being correct and judicious. Though he was far from being reserved in his manners, yet, as he led a retired life, spending his time chiefly in the bosom of his affectionate family, in the society of his more intimate acquaintances, and in attending to the duties of the ministry in

his own congregation, his talents were not so widely known as a more general intercourse with the world, and especially with his brethren in the ministry, would have rendered them. Those however who knew him well, duly appreciated his merits.

But his highest praise was, that he was a true Christian. The moral precepts he delivered to his hearers he exemplified in his own conduct. Strict integrity, Christian humility, candour and universal benevolence appeared in all his behaviour. No one could possess a heart more disposed to friendship, more alive to every kind feeling, more prompt to cherish and display those social tempers on which the peace and harmony of society depend; and the consequence was, that he enjoyed not only the uninterrupted affection of his hearers, but the respect and good will of persons of other religious denominations, who, forgetting difference of opinion, rendered a sincere homage to his virtues and his worth.

His manly and Christian resignation in his late domestic afflictions was exemplary. The consolations of religion, which he had often held out to others, he powerfully felt and thankfully acknowledged; and though his paternal feelings were most powerfully alive, and his soul, like that of the Saviour, was sometimes sorrowful even unto death, yet, like him also was he enabled to say, “Not my will, but thine, O God, be done.” The tender sympathy which all his friends and acquaintances felt for him, on the loss of his deservedly beloved daughter, is now, alas! followed by a sincere regret for his own death. How well to him may be applied these words of Scripture: “The memory of the just is blessed”! He has left behind him a son and a daughter to lament the loss of one of the best and kindest of parents.

J. B.

April 6, in the 58th year of his age, after an apoplectic seizure, the Rev. GEORGE FORD, upwards of 25 years pastor of the Independent Congregation at Stepney.

— 14, at his house in *Highbury Grove*, JOSEPH TRAVERS, Esq., of St. Swithin's Lane, in the 69th year of his age.

Lately, at *Thorney*, in the Isle of Ely, the Rev. J. GIRDLESTONE, M. A., aged 76, incumbent curate of the Donative of Thorney Abbey, and formerly of Catherine Hall, Cambridge. He had been for more than 50 years the resident and officiating minister of his parish, and for

24 years an active magistrate in the Isle of Ely.

Lately, at *Beaumaris, Anglesea*, at the close of his 82nd year, the Rev. HUGH DAVIES, B. A. F. L. S., since 1778 rector of the above parish, afterwards, in 1787, of Aber, of which being unable, through his advanced age, conscientiously to discharge the duties, he voluntarily resigned it in the year 1816. He lately published in 8vo. an ingenious scientific work, entitled "*Welsh Botany*."

Lately, in the *Poor-house* of St. Giles's in the Fields, the Rev. Mr. PLATEL, formerly of Trinity College, Cambridge, bachelor of civil law, and late curate of Lyes, in Hampshire. *Being without any engagement during the last three years, he sunk into the most abject distress.* His death was ultimately occasioned by a wound in the foot, which had been too long neglected.—*Christian Remembrancer.*

Lately, at *Bath*, in the Abbey Churchyard, aged 65, Mr. WILLIAM MEYLER, bookseller, and joint proprietor and editor of *The Bath Herald*, of which he had been the principal conductor from its first establishment in 1762.

Lately, Mr. JAMES HAYES, of Great Surrey Street, Blackfriars, who has, by his will, left the following extensive charitable donations, viz.:—

£3,000 Bank Stock to Bethlem Hospital.

£10,000, three per Cents. reduced, to Christ's Hospital, to be distributed in annuities of £10 each to blind persons, according to the late Rev. Mr. Hetherington's Deed.

£10,000, ditto, to Christ's Hospital, for the general uses of the charity.

£5,000, ditto, to the London Hospital.

£5,000, ditto, to St. Luke's Hospital for Lunatics.

£5,000, ditto, to the Deaf and Dumb Charity.

£5,000, ditto, to the School for Indigent Blind.

£5,000, ditto, to the National Society.

£4,000, ditto, to be, by his executors, transferred into the name of the Vicar for the time being of the parish of Barking, in Essex, and three other persons to be nominated by the vestry of the said parish, upon trust, to apply the interest of £2,000, part thereof, on the 12th February, in every year, equally between six poor housekeepers of Barking who do not receive support from the parish; and the interest of the remaining £2,000, to apply the same on the 12th of Feb.

in every year, equally between other six poor persons of the said parish, whether housekeepers or not, at the discretion of the trustees; but no one person is to partake of the interest of both funds at the same time.

£1,000, ditto, to the minister, churchwardens and overseers of the parish of Little Ilford, in the county of Essex, upon trust, to pay the dividends and interest thereof, as the same shall become due, unto the poor of the said parish.

£1,000, ditto, to the parish of St. Gabriel, Fenchurch Street, to be applied in the same manner.

£2,000, ditto, to the parish of Christ Church, Surrey, to be applied in the same manner.

£5,000, ditto, to the President and Committee of the Corporation of Sick and Maimed Seamen in the Merchants' service, upon trust, to pay the interest thereof for the benefit of the sick and maimed seamen.

£200 to the company of glass-sellers, to be distributed to the poor of the said company, at the discretion of the master and wardens. And,

£100 to the poor of Allhallows Staining, Mark Lane.

Deaths Abroad.

1821. Jan. 10, (O. S.) at *St. Petersburg*, from a fever contracted in visiting one of the gaols of that city, Mr. WALTER VENNING, at the house of his brother Mr. John Venning. He was a member of the "Society for the Improvement of Prison Discipline," the committee of which have placed on their records a tribute to his memory, of which the following is an extract: "Mr. Venning joined the committee soon after the formation of the Society, and very essentially contributed by his exertions to the success of their labours. He was indefatigable in, visiting the gaols of the metropolis, and ever earnest in his endeavours to restore the criminal, but especially the youthful offender, to the paths of religion and virtue. During his late residence in Russia, a period of nearly four years, his time has been unceasingly devoted to the amelioration of the gaols in that country. He presented to the Emperor Alexander a memorial forcibly pointing out the great national benefits that result from the improvement of prison-discipline, and the wisdom and practicability of rendering punishment the instrument of reformation. The justice of these views was acknowledged; and to carry them into execution, an Association was formed at St. Petersburg, under the imperial sanction. This Association has been produc-

tive of extensive good, by introducing improvements in the construction of places of confinement, and regulations calculated to preserve the health and promote the moral and religious interests of the criminal. It is needless to add, that in these philanthropic labours, Mr. Venning eminently shared; and long, very long, will the wretched and the guilty confined in the prisons of the Russian empire have reason to revere his name and bless his memory."

Lately, at *Maurecourt*, near *Poissy*, department of *Seine-et-Oise*, M. GOSSELIN, a native of Caen, department of Calvados, aged 78 years; the author of various works in favour of religion and of political liberty: the most considerable of these is *L'Antiquité Dévoilée*, &c. i. e. "Antiquity Unveiled by the help of Genesis, the source of the Pagan Mythology

and Rites." Four editions attest the merit of this work, in which the author labours especially to combat the errors of Dupuis, who endeavoured to carry back the origin of the Zodiac to more than 15,000 years. M. Gosselin, cultivating himself the little domain on which he depended for subsistence, handled by turns the spade, the plough, and the pen. He was a good Grecian, and translated the Theogony of Hesiod. He lifted up the veil of the Greek mythology, and discovered in it the truths and facts of the sacred history, often disfigured in the traditions of Paganism, and drew from thence new evidences in favour of holy writ. This worthy old man, who has left some unpublished MSS., has bequeathed to his executor the sum of a thousand francs for printing them.

INTELLIGENCE.

DOMESTIC.

Manchester Fellowship Fund.

THE subscribers to the original institution, known by this name, and hitherto jointly supported by the two congregations in Cross Street and Mosley Street, have thought it advisable, that two separate congregational funds should be established. In consequence of this resolution, a distinct association has already been formed, in connexion with Cross-street Chapel, for the purpose of raising and supporting such a fund. Application for aid from this fund may be addressed to the Rev. J. Grundy, President.

J. G. R.

Manchester, April 3, 1821.

Monkwell Street.

THE REV. S. W. BROWNE, A. B., formerly of Pembroke Hall, Cambridge, and more recently pastor to the Old Meeting-House Congregation, Birmingham, was on Monday last elected successor to the late Rev. Dr. James Lindsay, pastor to the congregation assembling for public worship at Monkwell Street, London.

Preferments.

The Rev. Dr. BUTLER, head master of Shrewsbury School, collated to the Archdeaconry of Derby.

The Rev. W. JENNINGS, of East Garston Vicarage, Berks, presented by Sir FRANCIS BURDETT, the Patron, to the living of Baydon, Wilts.

Rev. J. T. LAW, M. A., (eldest son of the Bishop of Chester,) Chancellor of Lichfield and Coventry, *vice* Outram, deceased.

Jews' Free School.

THE Fourth Report of this valuable institution is now before us. The following extract will give pleasure to the Christian reader:

"The school, established in April, 1817, opened with two hundred and sixty scholars, half of which were ignorant of the alphabet, and the remainder knowing but very little more; since that period about one hundred and fifty boys have passed the school, and may be considered as having acquired sufficient education to carry them respectably through life: while several have laid the ground and exhibited talents for superior acquirements.

"At this time the school contains two hundred and sixty-two boys, and is arranged in the following manner:

"Hebrew. Ninety boys translate prayers and the Bible, one hundred and ten read the prayers; sixty-two are all that remain in the lower classes; the greater part of whom are very young, and but recently admitted.

"English. One hundred and sixty are in the advanced classes, spell words of three syllables and upwards, read lessons from Scripture and the Bible; cypher in the first four rules, both simple and compound; some of these are capable of working in the more advanced rules in

the tutor: and can readily answer any question put to them, from any part of the Bible.

“From the experience of the course followed in the school it is ascertained, that a boy with a moderate capacity may be taught to read both Hebrew and English, write tolerably fair, and know the first four rules of arithmetic in about eighteen or twenty months: and future experiments will shew to what extent of education this school can arrive by unremitting attention.”

The Committee propose the erection of a new building for the school, in which accommodation is to be provided for the tuition of girls, in reading, writing and needle-work. For this purpose, a subscription has been set on foot, which amounts already to £2026. 13s.: amongst the subscribers are several Christian names, and we should be gratified if this notice of so excellent a charity amongst our Jewish brethren should be the means of adding other names to the philanthropic list.

The Protestant Society for the Protection of Religious Liberty.—The Annual Meeting will be held at the London Tavern, Bishopsgate Street, on Saturday, May 12, at half-past Ten for Eleven precisely. Some distinguished friend to religious freedom is expected to preside.

Messrs. Pellatt and Wilks, Secretaries.

PARLIAMENTARY.

Catholic Bill.

The Bill for the Relief of the Roman Catholics was carried in the House of Commons, on the third reading, by a majority of 19, in a House of 413; but was lost in the House of Lords, on the second reading, by a majority of 39, a number quite ominous with regard to the interests of religious liberty. In the debate in the Lords, Lord ASHBURTON contrasted the merits of the Roman Catholics with the demerits of the Protestant Dissenters, whom he charged with the murder of Charles I. Mr. CANNING also, in the House of Commons, spoke of the Dissenters as a foil to the Catholics: the following is part of his speech on the occasion:

“He desired the House to contemplate the Catholics in their real character, maintaining that, *à priori*, a Church-of-England-man would be more ready to admit to equal privileges one who disagreed merely on such a speculative point as Transubstantiation, than one who denied the great fundamental doctrines of the Trinity, the Atonement, and the Divinity of the Saviour. Yet every day

Dissenters were admitted to take the oath at the table, and to share the honours and labours of legislation. There were more points of agreement between the Church-of-England-man and the Catholic, than between the Church-of-England-man and the Dissenter.”

HOUSE OF COMMONS, April 12.

Sect of “Separatists.”

Mr. J. SMITH presented a petition from a body of Christian people, dissenters from the Protestant Church, residing in London, who were denominated “Separatists.” Their tenets resembled, in some degree, those professed by the people called “Quakers,” whom they greatly resembled in their peaceable demeanour and the propriety of their conduct. They stated that, by their religious scruples, they were prevented from taking an oath, which was productive to them of much inconvenience and trouble, particularly in matters connected with the Excise. They humbly conceived that they had the same right to the consideration of Parliament that was conceded to the Moravians and Quakers; and they prayed for such relief, touching the premises, as Parliament in its wisdom might think proper to afford.

Mr. R. SHAW presented a similar petition from Dublin, and Mr. DAWSON a petition of a like import from Belfast. The petitions were severally laid on the table and ordered to be printed.

FOREIGN.

RUSSIA.

The *British and Foreign Bible Society* has published, in its “Monthly Extracts,” No. 44, “A Letter from His Excellency Prince Alexander GALITZIN, President of the Russian Bible Society, to the President of the Geneva Bible Society,” dated St. Petersburg, Nov. 9, 1820, of which the following is an extract:

“With regard to the progress of the Russian Bible Society, it is in fact not without being profoundly moved by the infinite grace of God towards us, that I proceed to give you some account of it. About 200 societies in the provinces co-operate already with the Society of St. Petersburg, in the great Russian biblical cause: more than a million, seven hundred thousand rubles have been contributed in the space of seven years, to advance the sacred end of these benevolent Institutions: more than 275,000 copies of the Holy Scriptures in thirty different languages have been distributed among all classes: and, whilst the Russian version of the Holy Books, of which some parts have just appeared, is received with the greatest enthusiasm by the

whole nation, the Crimean Tartars, the Kalmucs, the Tschuwashians, the Tshere-missions, the Mordwashians, the Karelians, &c., to the most distant inhabitants of the borders of the White Sea, all begin to read in their own languages and dialects, the word of truth, the gospel of Jesus Christ. Even in the East, in Persia and Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the crucified Saviour," the President adds, but the British Society would have acted conformably to its professions by omitting the clause, "who" (the CRUCIFIED Saviour) "is THE TRUE GOD and eternal life."

GERMANY.

The Emperor of Austria, whom we have known more than once as a fugitive, is now (thanks to the Holy Alliance!) a mighty personage. Italy is in his hands or at his feet. From Piedmont to Naples his vassals brandish their swords. The patriot bands have been broken by treachery or have dissolved under a sudden panic. The old doctrines of despotism are revived, and venal priests, orators and poets, hail the German master with laureate flowers of rhetoric. He outdoes, or is to outdo, the Antonines, Tituses and Trajans.—We have long intended to insert the following morsel from the newspapers relating to this august conqueror, and the present is an inviting opportunity:

"Extract of a private letter, dated Laybach, Jan. 28:—Every one knows the aversion which the Emperor of Austria entertains for revolutionary doctrines. When the Professors of the Lyceum of Laybach were presented to him, he said—

"Gentlemen,—The students of Carniola have always deserved praise. Endeavour to preserve for them this good character. Remain ever faithful to what is ancient; for what is ancient is good, and our ancestors ever found it so. Why should it not be the same to us? People are occupied elsewhere with new notions that I cannot approve, and which I never shall approve. From such notions preserve yourselves: attach yourselves to nothing but what is positive. I do not want learned men; I want only loyal and good subjects; and it is your part to form them. He who serves will instruct according to my orders; and whoever feels himself incapable of that, and embraces novel ideas, had better depart, or I shall myself remove him."

"The enlightened and liberal views displayed by the Emperor of Austria in his speech to the professors of the Lyceum at Laybach, are not a solitary instance of

that august person's sagacity. A few years ago, his Imperial Majesty visited his newly-acquired dominions in Italy. At Bologna he was accompanied on a visit to the Museum by a deputation of the professors of the University, who submitted to his notice, among other objects of curiosity, one of Sir Humphrey Davy's safety-lamps. His Majesty was given to understand, that the Englishman, its inventor, had, by his numerous discoveries, produced a revolution in science. At the word *revolution*, the countenance of the Emperor changed; and, turning his back on the *Cicerone*, he said, that the King of England would, no doubt, in time feel the consequences of his condescension to his unruly subjects; but as to himself, he should take proper care not to suffer any of his subjects to make revolutions!"

Amongst the novelties of the last LEIPSTIC fair, was the celebration of Jewish Divine Service in the German language, with a Sermon and Psalm-singing according to the new Hamburgh Temple service. Two Jewish men of letters, M. ZANG, from Berlin, and M. WALFSOHN, from Dessau, delivered moral discourses, which were highly applauded, and the Jewish Psalms were sung with the accompaniment of an organ. This new Temple service has extraordinary success, and promises to realize the wishes of the venerable Dr. FREELANDER, at Berlin: "Relief from all Talmudic restraints on religious belief, and to return to the pure Mosaic worship."

SPAIN.

Some troubles have been excited in this country through the intrigues of the priests, but upon the whole, the cause of civil and religious liberty is steadily advancing. Proposals are talked of for a pacification with the colonies, on the basis of mutual advantage, and of respect for the freedom of both countries. The Cortes are taking new and stronger measures to guard against the exactions of the Church of Rome. From September 1814 to October 1820, it appears that there went out of Spain, for the sole advantage of the Holy See, 30 millions of Reals; it is now under consideration to limit the annual contribution to Rome to the sum of 200,000 Reals—this to be granted "towards the necessary expenses of the Catholic Church."

PORTUGAL.

We have been little accustomed hitherto to report good news from this country, but every nation has its turn for freedom,

and Portugal is now taking the lead of the continental states in liberal measures. The Inquisition is put down, the monasteries are thrown open, the priests are salaried as servants of the public, and the liberty of the press, for both religious and political discussions, is decreed. It is a curious question, how long the bigoted house of Braganza, on the other side of the Atlantic, will retain their property (to use the *legitimate* style) in the inhabitants of "the vine-covered hills and gay regions" of Portugal.

TURKISH DOMINIONS.

Confusion prevails in various parts of the immense empire of the Porte, and the horns of the Crescent may possibly be soon shortened. Ali Pacha, who by the way is said to be converted to Christianity, has long waged war with the Sultan, and after being several times reduced to a state of desperation, is now, according to rumour, beginning to make his rebellion good. The Wechabites are again stirring in the East, not in the least dismayed by former discomfitures, and troubles nearer home may enable these religious reformers with swords in their hands to consolidate their power. Egypt is, as usual, in a fitful political mood. But the event which excites most attention, and in the friends of freedom most hope, and in the lovers of ancient Greece most enthusiasm, is a rising amongst the Greeks in the Turkish States, under the banners of Independence. The insurrection began in Wallachia: Prince Ypsilanti is the leader. It has been assisted by a revolt of the Servians. The flame has spread to the islands, and even to Constantinople. As

yet, the issue is doubtful, but the chances are always unfavourable to revolt. Much will depend upon the temper of Russia, which has hitherto looked on with impartiality, though we will venture to say not with indifference.

EAST INDIES.

An *Anglo-Chinese College*, has been established at *Malacca*, by Dr. R. MORRISON. A building for this purpose was erected 1818. The objects are, "The promotion of literature, by affording to Europeans and others, the means of cultivating the Ultra-Ganges languages, especially that of China, and its tributary kingdoms; and to natives, the means of becoming acquainted with the English language, and with the most useful parts of the science of the West. The Diffusion of Christianity in the countries in which the Eastern languages referred to are spoken." "Persons from Europe, &c., of any Christian communion, whose characters and objects shall be approved of by the conductors of the Institution," to be admitted as students. It is hoped that the resources of the College will allow of the gratuitous education of a certain number of Malay native youths. Dr. MILNE, the coadjutor of Dr. MORRISON, in the translation of the Scriptures, and translator of several works from the Chinese, is the present President and Tutor of the College. The London Missionary Society has voted the sum of £500, towards the objects strictly missionary: and many generous individuals, both in India and England, have presented considerable donations in money and books.

CORRESPONDENCE.

Communications have been received from Messrs. Joseph Cornish; I. Sims; and Joseph Jevans: from V. M. H.; K. K. K.; W. B.; C. B. (B—m); I. I. (not T. T. as in the signature, p. 200): I. C.; W. W.; and from a Rational Christian; and Hereticus.

Dr. *Southwood Smith* has favoured us with a Memoir of the late Rev. *Wm. Blake*, of Crewkerne, which will be given in the next Number.

We could not insert the *Merthyr Tydfil* list of subscriptions otherwise than by making it an Advertisement, for which see the Wrapper.

M. A. C.'s second communication is liable to the same objection as the first: the point of the second line still depends upon a typographical error.

Volume XV. may be had of the Publishers in boards, price 18s. 6d.; as may also single Numbers of that Volume, and the preceding Numbers and Volumes that are not out of print. Their set of the work, announced in the last Number, is disposed of; but they are trying to complete another. They will give the full price for the two first Volumes, and also for No. 133, for January 1817, with or without the Portrait of Mr. Vidler; as likewise will the Printer.

ERRATA.

P. 151, col. 2, line 4 from the bottom, put a period after the word "virtue," and read "Nor," &c.

P. 187, col. 1, line 36, for "is virtually," read *thus virtually*.

Monthly Repository.

No. CLXXXV.]

MAY, 1821.

[Vol. XVI.]

Biographical Sketches of some of his Contemporaries: by Mr. John Fox, of Plymouth.

THE names and characters of some I have conversed and been acquainted with since 1712.

MR. NATHANIEL HARDING.

This gentleman was born in Ireland. His father was a Dissenting Minister in that kingdom. He was called Nicodemus. From the quaintness of the name, and the notions and disposition which his son brought to England with him, I apprehend he was of the Puritan kind, and very strict and formal in his way. But I do not affirm this, having learnt nothing of his temper or manners from his son, who never affected in any conversation with me, to say any thing about him. It was by an accident (as I have heard) that Mr. Harding I now speak of came to Plymouth. He went on board a ship in Ireland to see some friends who had embarked themselves for England. While he was there, the wind sprung fresh and fair, and he was persuaded by his friends to take the tour with them. In short, he came with them, and afterwards to Plymouth, where a large congregation of Dissenters had some time before lost their minister, to whom he was desired to preach, which he did to such good purpose, that the people immediately fell in love with him, and elected him their pastor. All this, from the time of his going on board the ship in Ireland, was looked on as a particular providence, and has often been talked of as such, both by him and several of his congregation who were alive at that time. Before this he had lived in Ireland under the tuition of one Dr. Carr, who had the character of a proud, sour man, and of a very good Grecian. Where he studied besides, I can't say; 'tis certain he settled very young at Plymouth, where he brought all his notions in divinity with him, which he very notably retained and vindicated to the last. I believe it can be said of very few who

constantly read and studied as he did, that they never saw cause, in above 50 years' time, to alter one common notion, or to think that they had been guilty of any one considerable mistake in speculation. And this is certainly the more remarkable, because his notions were all of the old stamp, and had in the best of his time been examined and exploded by learned men with great strength and clearness. I sat, myself, many years under his ministry, and the general run of his preaching was eternally upon the darling mysteries of Christianity, and on such things as election, adoption, sanctification, &c.; and I never understood from such as heard him before or after I did, that he ever entered on any other method of preaching than this was. His behaviour in the pulpit was very suitable to his way of thinking; for he made a most monstrous disagreeable noise, especially when he grew angry, as he often did, when he happened to be confuting of any opinions he did not like. I can remember myself, that he was once very near throwing a quarto Bible upon the head of the minister who sat in the desk under him, and that at another time he with much difficulty recovered his wig, which he had almost jerked from his head by the violent agitation his body was in at an argument he was offering against Dr. Clarke. He was much more disagreeable in prayer. He was never at a loss, indeed, nor guilty of tautology; for he composed his prayers and learnt them by heart, as he did his sermons; and being, by the help of a vast mechanical memory, perfect master both of the words and matter he committed to it, he always went on with ease and fluency; but then he had so strange a way of uttering, especially in the beginning of his prayer, that persons not used to him could seldom understand him. He had always the art of keeping great authority over his hearers; the external sanctity which he ever carried

about with him, gained him universal respect, and then he was seldom or never seen abroad like others of his profession; for, indeed, he knew very little of mankind, and could not bear freedom, much less contradiction, which I take to be the reason why he kept no company and used no diversion, and why he conversed with none but such as were bigots to him, and over whose faith and consciences he had got the ascendant. His conversation generally turned on spiritual things, or on some disputed point in divinity, and if any indifferent things were talked of, he seemed always uneasy, was constantly sighing, and lifting his eyes and hands to heaven. In the midst of all this holiness, he was very inquisitive after other people's secrets, and it is well known that he encouraged gossips and women of intelligence, whose stories and scandal he would hear very contentedly. All his knowledge and piety never got the better of his natural temper; for he was naturally proud, impatient of contradiction, and governed with great haughtiness and tyranny in his family. The menaces he gave his only son on his falling into the Unitarian scheme, and driving him out of the kingdom, will be always a standing proof of his furious bigotry, and the barbarity of his temper. But after all these imperfections, which perhaps he never knew or considered as such, it must be allowed that he was a man of singular piety towards God, and who may be said to have lived as much above the world as any of his profession that ever lived in it. His heart was certainly in his work, and I believe he thought it was his duty to live in that retired and abstracted manner which he always delighted in. And though his notions of Deity and the Christian Religion were for the most part very ungenerous and enthusiastical, he certainly believed them to be the truth, and from that principle only vindicated and defended them.

I can't say he was much given to what the world call hospitality, which was a virtue somewhat inconsistent with his recluse and methodical life; but then he was always very generous to the poor, and a warm advocate for them upon all public and private occasions. Upon the whole, considering his education, principles and profes-

sion, it must be allowed that he discharged his duty faithfully, that he gave an excellent example to his brethren of the Separation, and that, with all his infirmities and mistakes, he lived and died an honest man.

He died February 23, 1743, after having lived here near 54 years, of a long but gentle decay. He retained his senses to the last, and was incessantly lifting up his hands when he could not speak; so that it is probable he died praying, as, in one sense, he always lived.

MR. JACOB SANDERCOCK.

This gentleman was by marriage some relation to my mother, and was always very intimate in my grandfather Brett's family, and afterwards in my father's, where he always lodged whenever he came to Plymouth. I can remember him almost as far back as any passage in my life. There was always a good acquaintance and a good opinion subsisting between our families all the while I was young, and I had always the best notion of him as a Dissenting Minister, because I had not that fear and dread of cousin Sandercock which I had of most of his profession and years that used our house. He was born in Cornwall, of parents very obscure and mean, and incapable of affording him the education he had. I lived two years with his mother, when I boarded with him in Tavistock. He was obliged to maintain her, she having nothing of her own, and no friend that could do it. She was an honest old creature, made up of devotion, superstition, bigotry and ignorance. I remember she was so very holy, so nasty, and stunk so much of tobacco, that I always hated her. Her daughter came once to see her while I was there. She seemed a true Cornish woman, about the degree of a common farmer's wife, and to have sense enough for it. Upon the whole, his family was as I have represented it, very mean and very poor. I can't say by whom Mr. Sandercock was maintained at the Grammar-school, but I am pretty sure he was supported by the Fund at the Academy. He was bred under the old Mr. Warren, of Taunton, whose school at that time was the most celebrated in all the West, and which sent out men of the best sense and figure

among the ministers of this county, in the Dissenting way. When he had finished his studies, he began preaching to a congregation at Tiverton. Here a wife was provided for him. She had £700 for her fortune, and this was the principal thing she had to recommend her, and, indeed, commonly the only thing then looked after by gentlemen of his profession, who were for the most part of no fortune, as well as of low rank in life, which I take to be the reason that so few of them were gentlemen, or knew how to behave or converse with such as were. It was here, likewise, that he became known to the old Mr. Flamanck, the minister of Tavistock, who conceived so great an opinion of him, that he recommended him for a successor to his people on his death-bed. Upon this he was chosen, and lived in great respect among them for many years, and to the end of his life. He had in him very much of the wisdom of the serpent, and so thoroughly understood the temper of his people, that he knew how to govern them absolutely, and to please them at the same time; and he carried on his designs with so much cheerfulness, affability and good nature, that he was really more beloved than feared. He never affected much retirement. His house was always open to his friends, and his friends came generally without any ceremony several times in a week, and he talked and conversed with them very freely for an hour or two together. Though he was always decent and grave in his deportment, yet he did not think it a sin to be merry and affable; for he was a very agreeable companion, and would tell his story with spirit and humour.

I lived two years in his house whilst I was at the Grammar-school in Tavistock, and could there observe, that he knew how to govern without being a tyrant, and to maintain very good order in his family without making it burdensome. His generous disposition always made him live to the extent of his income. Nothing in the plain way was wanting to welcome his friends, or support his numerous family; nay, I have heard him often blamed for spending too much that way, and for not laying up something, as he might easily have done. He was one of those Dissenting Ministers who believed the cause of the Separation to be the cause

of God, and this made him sit the easier with his people, who were of the true old stamp, and who still retain the same stiff, uncharitable disposition to a wonder. They had for many years been trained by Mr. Flamanck, who was one of the ejected ministers after the Restoration, and Mr. Sandercock knew very well how to encourage and confirm their party notions, and to keep up that spirit, which is not to be found in any congregation of Dissenters in this part of the kingdom. To this it must be owing that they sat with such great complacency and patience under his ministry for so many years; for though he had clear notions as far as he went, and composed with judgment, yet he was the most dull, drowsy, disagreeable man in the pulpit I ever heard in my life. Though I do not remember to have heard any nonsense in his sermons or prayers, yet they were both delivered in a manner which was apt to lull every one asleep. However, some amends was made for this; for though he was tedious, he was never long in his performances, either in the church or his family, it being a very commendable maxim with him, never to make religion a burden. His sermons, for the matter of them, were like the rest among Dissenters: he took great care to tell his people that he was one of Christ's ambassadors, and was vastly displeased at any thing said or done to deprive them of that power or respect which they were invested with, and ought to have. I remember, while I lived with him, he preached a long time on the text, "We, then, as ambassadors, in Christ's stead," &c., and, though I was then very young, I could not but take notice how earnestly he inculcated the notion of ambassadorship upon his hearers, and that he took much pains to make them believe that what he said as such from the pulpit, was not only the word of God, but an ordinance really and strictly appointed by him. By this art these ministers in general maintained that respect which was paid them. His notions in other matters did not run so high. He was in opinion among those who at that time were called Baxterians, that is, such as rejected the notions of true Calvinists, but yet were terribly afraid of being called or thought Arminians. For the difference between them is not so great, had they

the honesty or courage to speak out. He was a very zealous promoter of the Assembly held twice yearly at Exeter. He found great emolument both to body and purse by giving his regular attendance. He had many presents, and many sums of money given, both from private people and the Fund, to both which he was constantly recommended by Mr. Walrond, and some other leading ministers. I remember he once made a journey to London, where, by Walrond's recommendation, he cleared £100, besides all his expenses of going and coming. He was very often employed in reconciling family differences, in which he had very good success, for great deference was paid to his judgment by people of all denominations in the town. He was likewise very often consulted in politics; for he was able to direct the votes of most of his hearers in time of an election, and therefore was in high esteem with the old Sir Francis Drake, by whom he hath often provided for such of his friends as wanted places. He maintained his power and reputation to the end of his life, and was as much regarded and attended in the last stage of life as in the beginning. His last disorders were the consequence of a gross habit of body, which had been too much encouraged by foul feeding. He was long confined after he had done riding, and struggled hard with death. Many of his friends took their turns to watch by him at nights. What observations they made on his last conduct I never particularly heard, only it is said he recommended Mr. John Edmonds, the minister at Plympton, to be his successor. This advice, however, was not taken, and the authority and weight which Mr. Sandercock always maintained, seemed in this instance to expire and die along with him.

MR. GEORGE BRETT

was a man of a very different character from those I have mentioned. I had reason to know him well, for my mother and he had one father, and he was always conversant in our family as so near a relation. He was the eldest son of my grandfather Brett by a third wife, who was a very reputable tradesman in his day, and lived and died with a very good character. His

family was in Staffordshire, from whence he came to Plymouth, and served his apprenticeship with the great-grandfather of Mr. Samuel Northcote. He married three wives, and all of good families: his first was sister to Mr. Abraham Searle, merchant, by whom he had two sons and three daughters; the second of the latter was my mother; his second was a sister to Mr. Arscot, of Tetecot, by whom he had no issue; and his third a Bisset, by whom he had three sons and two daughters, who are all dead except the gentleman I now speak of. He was esteemed a person of the best natural temper that ever lived, for no misfortune either in his family or trade could ever ruffle him. I have heard many instances of this, and one in particular, which is worth remembering. He had one large ship at sea called the *Old Industry*, which was employed in the Virginia trade. She was full laden, cargo and all his own; and was reckoned then to contain the best part of his substance. It happened that she was taken, and when the news was told him, instead of bewailing his loss, and talking of his numerous family, as is natural in such cases, or breaking into passionate and indecent complaints against fortune, all he said was to my mother. "Moll," said he, "what would'st say if the *Industry* be taken?" "I hope not so," replied my mother. "Why if it is, you'll only have a little the less for your fortune," and immediately he went to his chamber, as his custom was on all such emergencies, lay down and slept about half an hour, and then came down with his usual cheerfulness, and was never heard to mention the misfortune more. He was very remarkable for his hospitality and generous way of living. I have heard that when he was able, he spent £200 a quarter in his family. He was a very great supporter of the Non-conformist ministers, who in his day were greatly distressed by the government. Whole families at a time have been harboured and maintained by him, and he has given them money at their going away. His zeal for the cause of Puritanism occasioned his breeding his son George a minister, to whom I now return, thinking I could not say less of his father than I have. When he learnt grammar at Plymouth, he was esteemed a boy of good parts.

He was removed from that school to a private one near Bristol, kept by one Young, a Dissenting Minister, and a brother to the well known Mr. James Young in Plymouth. He had nothing to recommend him that I could ever hear of, but his being a Dissenter; for he was a man of no learning, much bigotry, some cruelty, and a little cracked. However, his party got him some scholars, some he whipped into learning, and others out of their senses. With him Mr. Brett finished his school-learning, and then was sent to the then famous Academy at Taunton, which I have mentioned in another place.

When he entered on logic, the lectures read to him on that seemed so very strange to him, that (as I have heard him say) he could form no manner of notion about it for a long time, which seemed the stranger, because he had a head afterwards for much deeper and more abstracted studies. I was so young when he entered on the ministry, that I can say nothing of it. All I remember is, to have heard that he lived and preached abroad. He never met with any encouragement at home, and this was one reason why he lived in London, Scotland, Ireland and Holland at different times. He was never pastor of a congregation in any of these places, but only acted as an itinerant assistant. He lived a long time with his brother in Plymouth, without any employment, or any call to it, so that he had always great opportunities for reading and improvement in the very best of his time. At length, he became a chaplain to one Mrs. Upton, an old Dissenting gentlewoman in the South-Hams; from thence he went to Penzance, in the west of Cornwall, where he continued as minister for some years, and after being out of business again for some time, he was at last recommended by some ministers to the people of Liskard, where he submitted to an ordination, and so became at last a regular pastor to a poor declining congregation. These things did not succeed one another in order of time, but I chose to lay them together in one view for the better understanding the encouragement he had in his profession. But notwithstanding this and the almost universal contempt he had both for the generality of preachers and hearers among Dissenters, I never

knew any man more violently addicted to the party, or who took more pleasure sometimes in disputing, and sometimes in railing, against every thing and person that was of the Established Church, than he did. This was owing to the turn which his father gave him when the Dissenters were persecuted, and to the resentment he had against his elder brother by the first wife, who was of a different persuasion, and would be often talking to him of his zeal, and advising him to moderation. He was a man of a clear and strong head, a lively imagination, and a great memory. He read every thing, and understood it, and would talk off-hand upon any point as if he had studied no other. He had the best command of words and the readiest invention I ever knew, which, joined to his natural temper, made him a very great disputant, for I never saw any that cared to engage him, or that were not conquered when they did, supposing them in the right. His learning did not lie only in divinity and history, for he was an acute philosopher, and understood more of the grounds of physic than many that professed it. He had some taste likewise for painting and music; but he did not go far in them, for want of opportunities. In short, he was a genius, and capable of making a considerable figure in life, had he not been fatally eclipsed by the other part of his character. He was in one respect an exception to all mankind, for he had seen the world and men, and yet did not, or would not, know them. He was so taken up with every notion he was pleased to adopt, and so tenacious of it, that whoever spoke against it was sure to be treated with some indecency. He was learned and spoke well; but he was so overrun with ill-nature and ill-manners, that he always lost more in the esteem of those he talked with, than he got by the victory of putting them to silence. He many times disputed more for victory than for truth, which was very mean in one who knew better, for I have heard him myself more than once, talk at different times on both sides of a question, just as his humour pleased to dispose him. He used no art to conceal his pride: all the stories he told tended to shew his parts, and how easily he ran down and exposed his antagonist. He seldom gave any man

a good character, unless he happened to be a disciple, though no man in the world stood more on his right to differ from every one than he did. He had the least notion or taste of what is called friendship that I ever have heard of in a man of virtue and religion. He valued no person any further than they were agreeable to his interest, or were capable of talking with him. Near relations, long acquaintance, intimate companions, were as easily parted with by him, as their opposites by other people. He was as well pleased alone in a desert, with his book and pipe, as if he had been in a city, and was more delighted to see sheep and oxen, and to drink water as they did, than to see his fellow-creatures. Accordingly, his way of life was for some time like these, for he affected and pretended to vindicate such monstrous indecencies, both in his dress and at his table, as were very scandalous, however innocent, in a person of his rank and education in life. He did not please in the pulpit the generality of his hearers: he never addressed to the passions, he had no melodious voice, nor did he cant or whine. His sermons were well put together, his reasoning close and strong, and his subject generally useful and entertaining, all which equally affected and instructed the seats and the beasts that sat in them. His prayers were the best conceived ones I ever heard; they were devout, rational and connected, and therefore for want of noise and nonsense the good people generally went to sleep. His conversation was generally instructive and entertaining, as long as people had the patience to hear him without contradicting him; but he would tell his stories so often that they grew dull. He had a general contempt for the leading ministers of his party, and would often expose their notions with great freedom and vehemence; but this never did him any harm, at least openly, for they were so sensible of the superiority of his sense and of his power to shew them in a ridiculous light, that they always feared and flattered him, and rather than make him their enemy they complimented him with an ordination upon his own terms, though they knew he despised the notion, and disclaimed all power they pretended to in it. He was altogether as troublesome in his family as he was out of it,

and never thought of making himself agreeable, as might have been expected from a man of religion and virtue. And thus lived for a course of many years my uncle Mr. G. Brett; but whether he was most respected for his good qualities, or hated for his bad ones, is not in my power to determine.

He continued to preach in Liskard, until he had preached away the most of his hearers. His eyes and strength at last began to fail him, for he was full fourscore. He had a daughter, an only child, of whom he was extravagantly fond, who about this time married one Weymouth, a tradesman of Exeter. As she was to go and live with her husband, he the more willingly laid down his ministry to live with her, and accordingly he removed soon after she was settled. He there continues the very same man, with the same humour and temper which he always indulged, only with this difference, that he is older and almost blind.

When I mentioned the skill he had in physic, I should have added, that he was strongly persuaded to practise it, and was offered several patients by way of encouragement. The interest of Dissenting Ministers at that time was very low and obnoxious to the government, and he once inclined to the proposal. However, this was dropped, being afraid, as he told me, to undertake the employment, and therefore he always acted in the station he was at first intended for, as long as he was able to carry it on.

(To be continued.)

Memoir of the late Rev. William Blake, of Crewkerne: by Dr. Southwood Smith.

London, April, 1821.

MEN of the soundest understanding and of the greatest virtue often pass through life without doing any thing to render themselves known to their contemporaries, or remembered by posterity. Those who are intimately acquainted with them perceive, that were they placed in circumstances favourable to the exertion of the powers of their mind, and the exemplification of the excellencies of their heart, they would be universally revered for their wisdom and loved

for their goodness; but no events occur in the private station in which they are placed that demand greater talent than is requisite for the ordinary business of life: their capacity for higher things remains therefore unexcited, and they are remarkable in their circle only for what is usually termed strong sense and punctuality: that is, for the clearness and justness with which they decide on every subject that comes before them, and for the exactness with which they perform their duty. It is this description of men who possess in the highest degree the confidence and affection of their friends, and who enjoy the greatest portion of human felicity. And such in an eminent measure was the subject of the present memoir.

The Rev. WILLIAM BLAKE was descended from virtuous and pious ancestors who left him, in their own bright example, an inheritance which he highly valued and of which he was worthy. He was descended from a collateral branch of that great officer and true patriot, Admiral Blake. His great-grandfather was the Rev. Malachi Blake, a Nonconformist minister, who resided at Blagdon, a village near Taunton, who laid the foundation of the Dissenting congregation at Wellington, in the county of Somerset, and who, after the defeat of the Duke of Monmouth, to whose cause he had been friendly, was obliged to fly to London in disguise. His father, the Rev. William Blake, filled 45 years, with distinguished reputation and usefulness, the pulpit to which his son succeeded. This venerable minister was a pupil of Dr. Doddridge, and so faithful was he in the discharge of his public duties, and so amiable in his private deportment, that he was not only respected but revered by all who were intimately acquainted with him.

William, his second son, the subject of the present memoir, was born at Crewkerne in Somersetshire, the 29th of March, 1773. He received the early part of his classical education at Litton, a retired village in Dorsetshire, under the Rev. James Kircup, and afterwards at the Free School in Crewkerne. From a child he was remarkable for diligent and regular attention, and for a steady and solid progress in learning, and at an early period displayed con-

siderable talent for figures and calculation.

The regular habits of the family of which it was his happiness to be a member, and the example of purity and goodness which was continually exhibited before his eyes, co-operating with a mind naturally disposed to reflection, generated an early taste for piety. And this leading to an uniform observance of the outward acts of devotion, so fostered the growth of its genuine spirit, that it became the spring and the guide of the whole conduct of his life. And yet, were that doctrine true which many Christians believe and inculcate, that there can be no satisfactory evidence of the existence of true religion in the heart, unless the period can be distinctly remembered, when the heart opened itself to the reception of religion, and renounced for ever every thing which is opposed to it, it would be impossible to prove that this excellent man was a Christian: for no change ever took place in him, bearing any resemblance to that signified by the term conversion or by the figure of the new-birth: nor in the nature of things was such a change possible. He could not be converted from a love of sin to a love of holiness who scarcely knew sin but by name, and who always exemplified the most amiable dispositions and the most virtuous manners: he could not be converted from irreligion to piety, who always entertained the most profound reverence for the Supreme Being, and delighted to trace to him the blessings he enjoyed, to thank him for them, and to express his gratitude both by a holy and a devout life. The doctrine of conversion, therefore, as commonly taught, must be taken with some limitation. However necessary an *entire* change of feeling and conduct may be, to men in general, in order to constitute them Christians, yet there are true Christians who were never converted: men of genuine piety who were never born again: men upon whose hearts the principles of Christianity made as early an impression as is possible, and who from that early period have habitually lived under their influence.

Having manifested a fixed desire to devote himself to the Christian ministry, Mr. Blake went in 1790 to the

Academy at Northampton, under the superintendence of the Rev. Mr. Horsey. Here he pursued his studies with diligence, and by his regular habits, and the intelligence and fidelity with which he performed his duties, secured the confidence of his tutors, and the respect and affection of his fellow-students.

In 1795, he left the Academy, and went to Kidderminster, to superintend a school endowed by the late Mr. Pearsall, where he remained nearly two years. But his venerable father, feeling the infirmities of declining years, was anxious to receive the assistance of his son. In compliance, therefore, with his father's wish, and with that of the congregation, Mr. Blake removed from Kidderminster to Crewkerne to assist his father, and preached his first sermon there on the first Sabbath in August, 1797. At this period he also supplied the congregation at Yeovil. But his father's health continuing to decline, that respectable minister resigned his connexion as pastor, and took leave of his congregation in that capacity in an affectionate farewell discourse from 1 Cor. xv. 58, on July 29, 1798. He did not, however, wholly withdraw from the service of the pulpit, till the October following, when the rapid progress of his disease confined him, first to his house, and then to his bed, and on March 29, 1799, terminated his mortal existence. *

"In conducting the devotional services, this truly pious and worthy minister," says one who knew him well, who was the companion of his academical studies, and his steady friend through life, † "he was grave, serious and ardent. In his addresses to the people he was perspicuous and plain, affectionate and energetic. The authoritative manner in which he sometimes delivered himself, was so happily tempered with mildness and benevolence, as gave the air of paternal ad-

monition to his public discourses. By this means he fixed and received attention, while he engaged and won the affections. Both in public and in private life he discovered that the genuine principles of the holy religion he taught, influenced his mind and regulated his whole conduct. His piety was unaffected, and accompanied by such an amiable simplicity and suavity of manners, as made it sit easy and graceful upon him. In social life he was a kind and tender husband; an affectionate, indulgent parent; a sincere and warm friend; and he was candid, generous, benevolent and humane towards all. No man ever made more charitable allowances for the prejudices, imperfections, frailties and faults of others, who took such pains to be free from them himself. Though grave and sedate he ever discovered an habitual, decorous cheerfulness, and such equanimity, that few, if any, ever saw his temper ruffled or his mind discomposed."

On his father's resignation, Mr. Blake was unanimously chosen sole pastor of the congregation at Crewkerne, where he remained till his death, having spent a period of twenty-four years in uninterrupted harmony with his congregation, every individual of which honoured him as a minister and loved him as a friend. The disease which, on Feb. 18, 1821, put a period to his existence, in the prime of life, in the midst of his usefulness, and while he was enjoying and diffusing much happiness, attacked insidiously: many days it proceeded in its work of destruction before it excited his own apprehension, or the serious fears of his family; yet too soon, alas, it gave dreadful proof that the stroke it had inflicted was mortal! It was with a bitterness of anguish which, but for the solaces of religion, would have been truly terrible, this awful truth was perceived by his near relatives, and the intelligence of his death spread consternation and sorrow through the town and neighbourhood. His remains were followed to the tomb by a long train of mourners, who wept for him as for a friend and brother. The solemn service was performed by the Rev. T. Thomas, of Wareham, and on the Sunday following the Rev. Samuel Fawcett, of Yeovil, delivered a funeral

* See the Character of Demetrius, in a Sermon on occasion of the Death of the Rev. W. Blake, by the Rev. T. Thomas, Appendix, p. 5. See also the Protestant Dissenters' Magazine, Vol. VI. p. 282.

† Francis Webb, Esq. See Appendix to the Character of Demetrius, p. 9.

discourse from Job ix. 12: "Behold, he taketh away; who can hinder him? Who will say unto him, what doest thou?"*

Mr. Blake was twice married, first to Miss Hannah Jarman, in May 1808, who died in April 1810, leaving one daughter; and, secondly, to Miss Elizabeth Jarman, in October 1812, who still survives, and by whom he has left four children, who are all too young to comprehend the loss they have sustained, or to share the sorrow of their afflicted mother.

The distinguishing character of Mr. Blake's mind was clearness, of his heart benevolence, and of his manners simplicity. He was so remarkable for discretion, that his friends often resorted to him for counsel; his probity and moderation were so well known, and his talent for business so universally acknowledged, that his advice was extensively sought, and it generally gave complete satisfaction. In the public business of the town in which he resided, he was actively and usefully employed, and his services were well appreciated: whatever he recommended was listened to with attention, and whatever he undertook was executed with decision and judgment.

In the more private relations of life, the dispositions he exemplified were such as to secure esteem and affection. He was capable of much tenderness, and even ardour, though a stranger might have doubted it, for he might have been misled at first by the extreme calmness of his manners. Yet those to whom he sustained the relations of husband, father, brother and friend, well know with what strength of affection his heart could glow, and with what promptitude and exactness he fulfilled every engagement, arising out of the connexions which bound him to his fellow-beings: a promptitude and exactness which resulted as much from the impulse of the heart as from the sense of duty. His temper was mild, seldom ruffled by anger; his passions were well regulated and never hurried him into intemperate language: no one knew better than he the strength there is in gentleness.

Of the fidelity of his friendship, the

writer of this memoir has received proofs, of which the sense can perish only with memory itself. An intercourse of nearly twenty years' duration, commenced on one part in childhood, continued through the period when the tastes and affections fluctuate most, bound each to each; and the friendship thus formed was never once interrupted by an unkind word or an unfriendly suspicion, but the progress of time and the change of circumstance served only to justify and strengthen the predilection of early youth. Nor can death itself destroy the tie that unites us, or put a final period to our friendship. It was his firm belief, and it is the unwavering conviction and the best consolation of more than one who now mourn his loss, that we shall meet again; that the memory of feelings and circumstances, with the endearing associations arising out of them, shall be revived, and that, each purer, better and happier, we shall recommence an intercourse, of the value of which, the exquisite pleasure which we have sometimes experienced in each other's society may give us some, though but a faint conception.

To few men has a more equal and happy lot been granted. In the possession of competence, occupied in the duties of a profession which was his early choice, and which exactly accorded with his disposition, surrounded by friends who esteemed and loved him, and peculiarly happy in his domestic connexions, he might seem, indeed, to have been exempted from that portion of suffering which the moral Governor of the world sees fit to dispense to every human being. Yet suffering, sufficiently severe, sprung up out of the very sources of his felicity. No sooner had one who principally contributed to his happiness, taught him the uncommon worth of her character and the great value of her society, than she was taken from him.* And subsequently, though brighter days were in reserve for him than he could at one period have anticipated, yet there have been sources of anxiety and distress, connected especially with his infant family, which have brought

* These are printed for private circulation only.

* See his own account of this mournful dispensation in *Mon. Repos.* Vol. V. pp. 259, 260.

him acquainted even with the bitterness of sorrow, and put his trust in the wisdom and goodness of God to a severe test. But with humble and dutiful resignation he did submit to the Divine will, and exemplified in himself the efficacy of those principles to soothe and sustain the wounded spirit, which he so well knew how to recommend to others. About a twelve-month ago, death a second time entered his family. There was one most engaging child to whom by peculiar circumstances his parents were endeared in an uncommon manner. After brief warning, he was taken from them: the stroke was severe, and severely it was felt; but the mourners remembered, that He who gave in mercy, in mercy took away, and the feelings of humanity were moderated and sustained by the principles of Christianity. Ah, little did she who then wept such bitter tears, imagine that she should so soon be called to endure another and a deeper woe! Unlooked for the dreadful affliction came. It is past. Yes, the bitterness of anguish is past! She has looked for solace to the God of all consolation, and, blessed be his name, she has not looked in vain!

The character of Mr. Blake as a minister was no less exemplary than his conduct as a man. He was faithful in declaring what he conceived to be the whole counsel of God. His own mind was strongly impressed with a sense of the great truths of the gospel, and, glowing with love and gratitude to God and benevolence to man, he spake from the heart to the heart. He had a deep conviction that piety is not a rapturous feeling, but a fixed and steady principle arising from just views of the perfections and providence of God, affecting the heart at all times, and regulating the conduct under all circumstances; and that a preparation for heaven must be obtained, not by trusting in the merits and sufferings of Jesus Christ, but by obeying his precepts, by imitating his example, by controlling the selfish and cherishing the generous affections, and by seeking personal happiness in the promotion of the happiness of others. And these truly Christian principles he not only laboured to impress upon his hearers in earnest and affectionate language, but he lived the precepts which he taught. His character, indeed, was

uniformly and impressively consistent with his office. And out of the pulpit he was quite as much the pastor of his flock as in it. Whenever any of his people were in sickness or affliction, his attentions to them were most kind and soothing. Over the poor he took a special charge. And, indeed, to the poor in general he was such an intelligent, zealous and powerful friend, and in all seasons of peculiar severity and distress the services he rendered them were so eminent, that the feeling is universal in the neighbourhood, that his place, now, alas, vacant, cannot be speedily filled!

When he left the Academy, his theological opinions probably approximated most nearly to those of Arianism, at least respecting the pre-existence of Christ; but a more close examination of Scripture terminated in his conviction of the truth and importance of proper Unitarianism.* And this is abundantly manifest from the devotional services for the public worship of the one true God, which he selected and published, and which he used in the congregation at Crewkerne. His views, indeed, of the Divine nature and character, of the object of worship, of the Divine placability, of the government of the Deity, and of the tendency of his dispensations to produce, and their efficacy to secure, the ultimate purity and happiness of the human race, were in perfect unison with the doctrines of this enlightened and benevolent system. And deeming these opinions of unspeakable importance to the best interests of mankind, it was the frequent object of his discourses to explain and defend them, and to shew, that though they are sometimes termed controversial, yet that of all opinions, *these* have the best claim to the name of practical. And yet the strain of his preaching was by no means controversial. Plain, serious and scriptural, it was eminently calculated

* By this it is by no means intended to insinuate, that any speculation respecting the pre-existence of Christ, and the rank he holds in the creation, can exclude a person from his claim to the honourable name of Unitarian. He who believes that there is but one God, in one person, and that that God alone is the proper object of worship, is, in the writer's judgment, a Unitarian.

to inspire the mind with the profoundest reverence and love of the Supreme Being, and to give it the most just views of human nature and of human duty; and the longer he lived, and the more he reflected, the stronger his conviction became, that this is the best means of inculcating virtue and of cherishing piety. That the doctrines common to all Christians, and the duties and hopes arising out of these, must and ought to form the most frequent subject of the discourses of the Christian minister, there can be no doubt; but surely no reflecting person will deny, that there are other opinions which ought occasionally to be discussed in the pulpit, with all possible plainness and freedom. Abstaining from all harsh censure of others; abstaining even from every expression which, though in itself strictly just, will be deemed offensive, especially when the same idea may be conveyed in language which will give no offence; it must at the same time be the imperative duty of the minister of the gospel, to state clearly and to defend fearlessly, every opinion which he may consider true and important, whether it be popular or not popular, and whether it tend to conciliate favour or to occasion clamour: for truth is of still greater value than peace. *

* And it ought never to be forgotten, that the Sunday is the only day on which there is any certainty that the minds of the people will be directed to these subjects: and that, at all events, the public services of the Sunday afford the Christian minister the only opportunity he is sure of, in which he can make the people acquainted with the prevailing and most pernicious corruptions of their religion, and with the evidence on which are established the pure and cheering doctrines of genuine Christianity. In the degree, therefore, in which Christianity is of value; in the degree in which an uncorrupted Christianity is necessary to accomplish the moral and spiritual purposes of its institution, in this degree it is indispensable that these topics should be sometimes discussed in the pulpit. For how, in any other manner, can the people be secured from the general and unwearied exertions which are made to mislead them, by those who possess the public ear, and who have on their side all the influence afforded by long-established and popular systems, supported by splendid establishments? By what means is this

That the pious and excellent minister whose loss we now deplore was deeply convinced of this truth, that he thoroughly understood the importance of religious inquiry, and the duty of a fearless avowal of religious opinion, he has left an unquestionable and valuable proof. *

"An ardent love of truth," he says, † "a determination to follow wherever she may conduct the mind, and to obey her dictates whatever may be the consequences; a zealous attachment to that pure and sublime Christianity

almost overwhelming power to be resisted, if ministers are not to declare to their own people, their own convictions, and the reasons by which these convictions have been induced? It is sometimes objected, indeed, that to treat of such subjects in the pulpit, is to occupy the time which ought to be devoted to moral and religious instruction, in the discussion of speculative opinions; but to this it is replied, that it is precisely because the opinions alluded to are pre-eminently practical, that the frequent consideration of them is contended to be of paramount importance and of indispensable necessity. Will any one say, that the Calvinistic doctrine of Election, for example, has nothing to do with moral feeling and moral conduct; that it is a mere barren speculation, and that it is not the duty of the Christian minister to give his hearers what he conceives to be enlightened and scriptural views concerning it? O, whatever prejudice and error may fear, and fear suggest, surely in the serious review of the manner in which he has performed the duties of his ministry, in that solemn hour when his ministry and his life are about to close, that man will feel, and will have the best reason to feel, self-satisfaction, who is conscious to himself that, to the utmost of his ability, he has studied the sense of Scripture; and that, without hesitation, without reserve, and without fear, he has uniformly and faithfully stated that sense to his people, in language too clear and precise to be misunderstood.

* See *The Right and Duty of Private Judgment and Free Inquiry, on Religious Subjects*, asserted and enforced, in a Discourse, delivered at Poole in Dorset, on Wednesday, June 27th, 1810, before a Society of Unitarian Christians established in the South of England for promoting the genuine Knowledge of the Scriptures and the Practice of Virtue by the Distribution of Books. [See *Mon. Repos.* VI. 177.]

† *Ibid.* p. 45.

which was taught by Jesus Christ and his apostles, arising from the fullest conviction of its truth and excellence, which nothing can destroy or weaken—this it is that gives dignity to the mind, this it is that elevates its possessor so far above the common level of mankind, and this it is that produces those substantial differences between human beings which are infinitely more discriminative, important and permanent, than any of those ephemeral distinctions which either titles or wealth or power can possibly confer. If we would possess the real satisfactions and pleasures which true religion can alone confer, our religion must be founded on conviction, which conviction cannot arise but from serious and rational investigation. The mind cannot be truly at peace, it cannot be truly happy in itself, unless it be established in its religious principles; especially in regard to those grand, fundamental principles which will affect the whole superstructure of religious faith and practice.

“It is the thoughtful, consistent Christian, whose religion is not the religion of fashion, or custom, or education merely, but is derived from an attentive and impartial examination of the records of divine truth, that has peace and joy in believing; that is best qualified to combat with the difficulties of life, and to overcome the temptations of the world, and that is most likely to be steadfast, immoveable and always abounding in the work of the Lord. Let us then stand fast in our Christian profession without wavering. Let us on no account surrender that liberty with which God and our religion have made us free. Being fully persuaded in our own minds of the truth and importance of those views and sentiments which we conceive to be the pure doctrines of the gospel, and which we cherish as the foundation of the truest peace and of the most animating hope and joy, let us never be ashamed to avow these our principles to the world. Let us not be afraid of differing from the multitude around us in a good cause, remembering, that, for all our religious opinions and conduct, we are each of us accountable not unto man but unto God.”

This is an example of the fervent and pious strain of his discourses on

this and on kindred subjects. And of Civil Liberty, too, he was as ardent an admirer, as powerful an advocate, and as eminent a friend.

He has finished his work: he has terminated his earthly course! His life was honourable: his death was peaceful! There is no sense of the world in which he was not a faithful Christian, and the reward of Christian fidelity will be his. May we who have been united to him by the tenderest ties, and to whom his memory will ever be dear, animated by his example, endeavour to obtain as well grounded an assurance that it will be ours! And may his congregation, for whose welfare he never ceased to be anxious, and who cannot think of him but with veneration and gratitude, prove by the eminence of their virtues, and their steady adherence to the cause of uncorrupted Christianity, that they are worthy of him, and that he has not spent on them in vain the labour of his life!

SOUTHWOOD SMITH.

On the Formation of the Festival of the Rose at Réchicourt-le-Château.

(Translated from *Chronique Religieuse*, Tom. V. pp. 504—507.)

JOSEPH-BENOIT MARQUIS, born at Herny, near Delme, in the diocese of Metz, and nominated, in 1767, curate of Réchicourt-le-Château, near Blamont, merits a place in the annals of virtue. History, wearied with the recital of the crimes of so many men who have disgraced the world, dwells with complacency on the small number of individuals who, devoted to the happiness of their fellow-creatures, have benefited them by their good deeds and consoled them by their benevolence. At the opening of the States-general, in 1789, all the pamphlets of the bailliwick demanded the improvement of the condition of the curates. This class of men, generally revered, was particularly so in the country in which the pastor lived who is the subject of this article. He was distressed to see his parish infected with a spirit of libertinism, the more difficult to be destroyed as it was propagated and supported by the numerous domestics of a great nobleman belonging to the court. The curate, indifferent to the opinion of men,

preached, thundered, and ended by accusing to the government the abettors of the disorder which ravaged the flock entrusted to him. To an enlightened zeal, to courage resulting from a pure conscience, Marquis united both talents and fortune, which he sanctified by his manner of employing them.— Nothing was left undone to bring back his parishioners to a sense of duty. But one of the means which appeared to him most likely to promote this end, was annually to bestow on virtue a triumphal pomp, the expectation, and afterwards the remembrance of which might powerfully excite their hearts. The establishment of the Festival of the Rose, which for so many ages rendered Salency the asylum of purity of manners, served as a model to Saint-Sauveur, Mezidon, La Trinité, Saint-Agnan, Surène, Romainville, &c., although, whilst crowning merit, many of these institutions were not able to banish from amongst them the most ancient of the diseases of the human mind, pride. Marquis sought the counsels and the aid of experience; he endeavoured to give to his establishment a character suited to its situation, and to render the triumph of virtue precisely that of Christian humility; to expend the money destined for this festival in preparations for it and in charity, in order to prevent any encouragement being offered to avarice; and, to interest all the families in this institution, an assemblage of both sexes were to be present at this ceremony, and it was resolved that religion especially, without which morality is destitute of support, should sanction this festival. Each head of a family was, on the day annually appointed, to designate the three most deserving girls, from amongst whom the curate, as the founder, reserved to himself, as well as to his successors, the privilege of naming the successful candidate. The two others (her competitors) occupied the most honourable places on each side of her. A solemn procession conducts this young woman through the village, immediately followed by the authors of her days,—a just reward for the good education they have bestowed on her. They omit not to pass by the parental roof, the door of which had been the preceding evening ornamented with a garland; and it is in the midst

of the sacred acts of religion that virtue receives its crown. Such is a short account of the plan of this festival, to which the curate Marquis appropriated a pecuniary fund, the yearly payment of which was to defray the necessary expenses.

It was patronized in 1778 by the Bishop of Metz, and the year following by the parliament of the same town. The editor of this article, who has been a spectator of similar festivals in different parts of France, declares, that he has no where met with this ceremony performed in so affecting a manner as at Réchicourt-le-Château, and no where has it produced more desirable results: it effected so rapid a change there, that the neighbouring parishes felt the happy influence of the empire which good example must ever possess. All the arguments which are opposed to these festivals, are refuted by the experience of the good which this latter has produced, and by the continued good conduct of those young persons who have been crowned, who are models of propriety. Marquis dying in 1781, the festival which he had established was maintained with dignity, and even perfected by his successor. But the most cruel persecution of which the Church Calendars have preserved the records, having shut up the temples which were not demolished, and seized the funds appropriated to the expenses of these institutions, did away with, or suspended, the Festivals of the Rose. However, the religious zeal which has perpetuated that at Salency and revived that at Surène, has also re-established, within some years, that at Réchicourt-le-Château, where, notwithstanding the poverty of the funds, it is supported by the activity of a virtuous emulation. Marquis has published the two following works: *Le Prix de la Rose de Salency aux Yeux de la Religion, avec le véritable Esprit de celle de Réchicourt-le-Château, instituée sur le Modèle de la première: in 8vo, Metz, 1780. Idée de la Vertu Chrétienne tirée de l'Ecriture, et suivie de Conférences sur la Fête de la Rose, exécutée à Réchicourt, en 1779 et 1780: in 8vo, Dieuze, 1781.*

It is just to transmit with honour to posterity the memory of this worthy curate, who has done so much for the

cause of religion and virtue, and whose name is justly revered in the country where he exercised his ministry.

Clapton,
May 1, 1821.

SIR,
SINCE I sent you the remarks, (p. 220,) I have recollected that "S. Hill, Archdeacon of Wells," (p. 223, col. 2,) is the person mentioned in your XIIth Vol. p. 467, as the author of a virulent attack on Bishop Burnet in 1695. I have also observed, that the various answers to the *Rights* are reviewed by *Le Clerc* in *Bib. Chois.* Tom. XXI.

P. 193, col. 2. "One Mr. Secker." The future "Primate of all England," for whom was reserved the extraordinary distinction of christening, marrying and crowning the same royal personage, (*George III.*,) was, according to his biographer, Bishop Porteus, the son of "a Protestant Dissenter, a pious, virtuous and sensible man, who, having a small paternal fortune, followed no profession." He resided "at a small village called *Sibthorp*, in the vale of *Belvoir, Notts*," where *Secker* was born in 1693.

"He received his education at several private schools and academies in the country, being obliged by various accidents to change his masters frequently. Notwithstanding this evident disadvantage, at the age of nineteen he had not only made a considerable progress in Greek and Latin, and read the best and most difficult writers in both languages, but had acquired a knowledge of French, Hebrew, Chaldee and Syriac, had learned Geography, Logic, Algebra, Geometry, Conic Sections, and gone through a course of lectures on Jewish Antiquities, and other points preparatory to the critical study of the Bible. At the same time, in one or other of those seminaries, he had the good fortune to meet, and to form an acquaintance with, several persons of great abilities. Amongst the rest, in the academy of Mr. Jones, kept first at Gloucester, then at Tewkesbury, he laid the foundation of a strict friendship with Mr. Joseph Butler, afterwards Bishop of Durham." (*Review of Secker's Life*, 1797, p. 2.)

This passage discovers the attainments of Mr. Fox's early associate at the commencement of their acquaint-

ance. It may serve also to describe the cursory manner of a *Churchman*, reared amidst the "stately piles of old munificence," when constrained to mention the unendowed institutions for intellectual improvement, supported and enjoyed by Separatists.

Amidst the confusion of "private schools and academies," and the "evident disadvantage" of "being obliged—to change his masters frequently," who would discover that "the academy of Mr. Jones" was distinguished "amongst the rest"? Yet in that academy *Secker* must have found the opportunities for making those valuable attainments "at the age of nineteen," which, without any university education, except being entered, in 1721, in his 28th year, for "about a twelvemonth" at Oxford, merely for the sake of taking a degree, or, according to a ludicrous description, as a *term-trotter*, enabled him to reflect so much honour, as a theologian, upon the Church of England.

The prelate, it is to be feared, had seldom, if ever, conversed with his chaplains, of whom Dr. Porteus was chiefly in his confidence, on his obligations in early life to an education in a Dissenting academy. But, sometimes, *litera scripta manet*. There exists a curious record on this subject by *Secker* himself. It is one with which a biographer, writing not to compliment or aggrandize a church, but to instruct and entertain the world, while he did justice to those who had contributed to form the character which he described, would have been eager to adorn his narrative.

Dr. Gibbons, the biographer of *Watts*, annexed to the Memoirs of his friend, in 1780, "Select Letters of his Correspondents," printed from the originals. The first of these letters is from *Secker*. It is dated "Gloucester, Nov. 18, 1711," and thus commences:

"Before I give you an account of the state of our academy, and those other things you desired me, please to accept of my hearty thanks for that service you have done me, both in advising me to prosecute my studies in such an extraordinary place of education, and in procuring me admittance into it. I wish my improvements may be answerable to the advantages I enjoy; but, however that may happen,

your kindness has fixed me in a place where I may be very happy, and spend my time to good purpose, and where, if I do not, the fault will be all my own." (*Mem. of Watts*, p. 346.)

Secker describes Mr. Jones (p. 347) as "a man of real piety, great learning, and an agreeable temper; one who is very diligent in instructing all under his care, very well qualified to give instructions, and whose well-managed familiarity will always make him respected." He afterwards says, (p. 351,) "We pass our time very agreeably betwixt study and conversation with our tutor, who is always ready to discourse freely of any thing that is useful, and allows us either then or at lecture all imaginable liberty of making objections against his opinion, and prosecuting them as far as we can. In this and every thing else he shews himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love."

The students, "sixteen in number," were "obliged to rise at 5 of the clock every morning," (whence, probably, Secker acquired his habit through life of rising "at six the whole year round,") and "to speak *Latin* always, except when amongst the family." Secker's "bedfellow, Mr. Scott," he describes as "one of unfeigned religion, and a diligent searcher after truth." This was "Dr. Daniel Scott, with whom" Dr. Gibbons "was intimately acquainted.—In 1741, he published a new Version of St. Matthew's Gospel, with Critical Notes, and an Examination of Dr. Mills's various Readings. He published also in the year 1745, an Appendix to H. Stephens's Greek Lexicon, in two volumes. He dedicated them to Dr. Secker and Dr. Butler." The other students named, are "the two Mr. Jones's, Mr. Francis, Mr. Watkins, Mr. Sheldon" and "Mr. Griffiths." Secker says of "the elder Mr. Jones," that he would "in all probability make a great scholar." This was, I apprehend, Jeremiah Jones, author of the *Canon*, who, in 1719, dedicated "to Mr. Samuel Jones," with the respectful gratitude of a much-indebted pupil, his "Vindication of the former Part of St. Matthew's Gospel from Mr. Whiston's Charge of Dislocations."

Secker, when he wrote this letter, must have been in his *second* academical year, at least, as I judge from the following passage (p. 349): "I began to learn Hebrew as soon as I came hither, and find myself able now to construe, and give some grammatical account of about twenty verses in the easier parts of the Bible, after less than an hour's preparation. We read every day two verses a-piece in the Hebrew Bible, which we turn into Greek (no one knowing which his verses shall be, though at first it was otherwise). And this, with Logic, is our morning's work." He had before said of *Logic*, "I was utterly unacquainted with it when I came to this place." He describes the *course* as occupying "about four years;" he might, therefore, have left the academy near the time of Mr. Fox's arrival in London.

To this letter, which I have had occasion to quote so largely, Dr. Gibbons annexed the following note (p. 352): "This very sensible letter was written by Mr., afterwards Archbishop, Secker at the early age of eighteen. It does honour to himself, at the same time it pays such distinguished and deserved respect to his learned, vigilant and amiable tutor, the Rev. Mr. Samuel Jones. Had Dr. Porteus and Dr. Stinton, the authors of the Archbishop's Memoirs prefixed to his Works, [in 1769,] been acquainted with Mr. Jones's eminent merits, they certainly would not have passed him over so slightly as *one Mr. Jones, who kept an academy at Gloucester*. But they will undoubtedly give him his just honours in all subsequent editions." This confident expectation was worthy of a guileless Christian such as I knew Watts's biographer to be, one not restrained by prejudice or policy from paying "honour to whom honour" is due. It was, however, hastily indulged in the present instance. "Mr. Jones" was in future substituted for "one Mr. Jones;" and this appears to have been all the use made of this letter, of which it is scarcely possible to suppose that Bishop Porteus could be uninformed, especially so late as 1797, when publishing his "fifth edition, corrected." Besides notices in Reviews, I well remember to have made a reference to Secker's letter in a short communication to the Gentleman's Magazine, in 1784 (LIV. 84). Of Mr.

Samuel Jones, Dr. Kippis appears, from a hint in his article *Butler*, to have designed "a short account under the article of Dr. Samuel Chandler." This design was not executed; probably for want of sufficient information.

Ibid. Secker was not only "intended for a Dissenting Minister," but he appears to have preached, once at least, among the Dissenters. Archdeacon Blackburn says, (*Hist. View*, ed. 2, (1772,) pp. 242, 243,) "When Dr. Secker became Archbishop of Canterbury, his friends and dependents thought it necessary to represent that his connexions with the Dissenters had been extremely loose and unconfined.—There were, however, some persons living not many years ago, who pretended to remember that one Mr. S——r preached a probation sermon to a Dissenting congregation somewhere (*Bolsover*) in Derbyshire." In connexion with this circumstance, Wakefield has the following paragraph:

"The late Mr. Williams, of Nottingham, a Dissenting Minister, and my intimate acquaintance, was told by Mr. Statham, who was likewise a Dissenting Minister at Nottingham, that *Secker*, in conversation with Mr. Robert Dawson (from whom Mr. Statham received this circumstance) and some other Dissenting Ministers, (about the time, I presume, of *Secker's* preaching among the *sectaries* at *Bolsover*, in Derbyshire,) had expressed himself in terms strongly declaratory of his ambitious turn of mind. 'Aye,' says Dawson, 'nothing will do for you, *Secker*, but conformity.' 'No,' replied *Secker*, like another *Hazael*, with indignant earnestness, 'CONFORM I NEVER CAN.'" (*Memoirs*, I. 171, 172.)

Ibid. Secker "did not like" the Dissenters' "principles and practices in a great many things." Thus Bishop Porteus says, (p. 7,) "that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed amongst the Dissenters."

Ibid. Secker "was strong in Dr. Clarke's scheme about the Trinity," and "under great difficulty about subscribing the Articles." Bishop Porteus describes him (p. 4) as "not being at that time able to decide on

some abstruse speculative doctrines, nor to determine absolutely what communion he should embrace." Archdeacon Blackburn says, (*Hist. View*, p. 243,) that "his Grace's preferring the medical profession to the evangelical, has more than once been ascribed to scruples, wherein *modes* and *forms* were not the only things considered."

P. 194, col. 1. Secker "turned his thoughts to physic." Bishop Porteus says, (p. 5,) that "about the end of the year 1716, he applied himself to the study of physic; and after gaining all the insight into it he could, by reading the usual preparatory books, and attending the best lectures during that and the following winter in London, in order to improve himself still more, in January 1718-19, he went to Paris." He there became acquainted with Father *Montfaucon*, and *Winslow*, the anatomist, "whose lectures he attended, as he did those of the *Materia Medica*, *Chymistry* and *Botany*, at the *King's Gardens*. The operations of surgery he saw at the Hotel Dieu."

Ibid. Secker went "to Leyden, where he soon took his degree, and returned to Oxford." He appears not to have been at Oxford till his return from Leyden. During his residence at Paris, from Jan. 1719 to August 1720, he constantly corresponded with Mr., afterwards Bishop, Butler, who was now preacher at the Rolls. Mr. Butler prevailed on Mr. Edward Talbot, son of Bishop Talbot, to "engage his father to provide" for Secker "in case he chose to take orders in the Church of England." Very opportunely, "his former difficulties, both with regard to conformity and some other doubtful points, had gradually lessened." He therefore "quitted France" in "August 1720," as before-mentioned. "It being judged necessary that he should have a degree at Oxford," to "help him in obtaining" it, he was advised to "take the degree of Doctor in Physic at Leyden," though he had now entirely abandoned the medical profession. This degree "he took March 7, 1721," giving "as part of his exercise a dissertation *de Medicinâ Staticâ*,—thought by the gentlemen of that profession a sensible and learned performance." He immediately returned to England, and "entered himself a Gentleman Commoner of Exeter Cpllege, in Oxford. About a twelvemonth

after, he obtained the degree of A. B.; in December 1772 was ordained deacon by Bishop Talbot, priest not long after, and preached his first sermon in St. James's Church, March 28, 1723." Thus Secker, by subscription *ex animo*, and the required *assent and consent*, found himself at last in the right track, determining henceforth, like Sir Thomas Browne, (*Rel. Med.*) "to keep the road, and follow the great wheel of the Church."

Ibid. Mr. Fox cannot easily explain to his own satisfaction how his friend Secker could "have stooped to such preferments, as he once despised upon the terms they were to be had." But the ecclesiastical aspirant felt, no doubt, what Wakefield describes, (*Memoirs*, I. 173,) "the marvellous efficacy of preferment, and the prospect of preferment, in *rectifying the intellect*, and *enlightening the eyes of the understanding*."

It must, however, be acknowledged, to the praise of Secker, that he performed with exemplary attention the theological duties assigned to the stations he occupied, while he munificently employed their large revenues in the promotion of useful and benevolent designs. His MSS. in the library at Lambeth, of which *Newcome* acknowledges very frequent use, bear ample testimony to his talents and diligence as a biblical student; and it remains, I apprehend, an historical fact, that the Dissenting academy of "one Mr. Jones" had the honour of furnishing to the Church of England her last *preaching* Archbishop of Canterbury. The "Primates of all England" who have succeeded *Secker*, appear to have been satisfied to "dwell in decencies." Scholars and polite gentlemen, if not flexible courtiers, the *theological* labours of these "successors of the apostles" may, perhaps, be not unfairly comprised in this enumeration by *Wakefield* (*Mem.* II. 430):

"A visitation in five years at least!
A minster-sermon, and a clergy-feast!
At solemn seasons, on a sable host,
To pour, benevolent, the Holy Ghost!
Shake o'er Non-Residents the angry
rod,
And, on high Sabbath, give the Peace
of God."

P. 194, col. 1. "Mr. Evans." Dr. John Evans, author of "Sermons on
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the Christian Temper," who died in 1730, aged 50. He preached in the Meeting-house "New Broad-street, Petty France," which was pulled down a few years since, and of which Mr. John Palmer, chiefly known by his advocacy of Philosophical Liberty against Dr. Priestley, was the last minister. Dr. E. is mentioned by Dr. Toulmin, *Hist. View*, p. 582.

Ibid. col. 2. "Mr. James Read." He was chosen, in 1707, assistant preacher at the Weigh-house, where Mr. Reynolds, a very zealous Trinitarian, was pastor. From thence Mr. Read was dismissed in 1720, because, as Dr. Benson, who preached his funeral sermon, relates, "he stood up, in 1719, for the glorious cause of liberty; and against all human impositions whatever." At the close of the same year, 1720, Mr. James Read was chosen by the congregation in New Broad-street, to be their minister, first in connexion with Dr. Evans, and afterwards of Dr. Allen. In that situation he continued till his decease in 1755, aged 70. Mr. James Read is mentioned among the associates of *Lardner* in his *Life* (p. ix).

P. 195. col. 1. "One Lorimer." His name appears second upon the List of Ministers who, in 1719, were "for subscribing." (*Mon. Repos.* XIV. 17.)

Ibid. col. 2. "Coronation of George the First." This ceremony was performed, Oct. 20, 1714.

Ibid. "Grand Eclipse," described as "a total eclipse of the sun about nine in the morning (April 22, 1715). The darkness was so great for three minutes thirteen seconds, that the stars appeared, and the birds and other animals seemed to be in great consternation." *Salmon's Chronol. Hist.* 1747, II. p. 47.

Ibid. "Great fire in Thames Street," Jan. 13, 1715. It "burnt down above one hundred and twenty houses—and above fifty persons perished in the flames, or by other accidents." (*Chronol. Hist.* p. 45.)

Ibid. Mr. Fox "saw all the rebel lords and gentlemen—brought through Holborn." "They were pinioned at Barnett, and so led through the city, as well the seven peers as the rest." (*Chronol. Hist.* p. 56.) This triumph of the "amiable and illustrious House" over a disarmed enemy, was exhibited

Dec. 9, 1715. I have now before me "The History of the late Rebellion," published in 1717, "by the Rev. Mr. Robert Patten, formerly chaplain to Mr. Forster," M. P. for Northumberland. This gentleman had engaged in the cause of "James the Eighth," against the King in possession, who is always "the best of kings." As "the horrid rebellion" had not been transformed by success into "a glorious revolution," Mr. Forster disappointed the executioner only by a hair-breadth escape out of Newgate. He would, otherwise, no doubt, as a very active partisan, have been hanged, and then *decapitated, embowelled and quartered*, according to the civilization of that age, or rather according to *Royal pleasure* in every age; for the *Commonwealth* and *Protectorate* afford the only examples in the English history, of a government whose "vengeance warred not with the dead." Content to inflict on treason, the *ultimum supplicium*, those governments, which royalists of every age have delighted to misrepresent and vilify, added no ingredients of cruelty or dishonour to aggravate "the bitterness of death." This appears in the cases of King Charles, *Holland, Capel and Hamilton*; and of *Love, Hewitt, Penruddock* and others, who "slavish deemed" that the cause of *Charles's* profligate son could deserve the hazard of liberty or life.

Mr. Patten, who afterwards made his peace with the Court of St. James's by turning "king's-evidence," was one of the miserable train, in the procession which Mr. Fox witnessed. Speaking of Mr. Forster's severe indisposition, "by lying on the ground in a corner very damp," he adds this *tragi-comic* representation:

"From Daventry to London he and I were distinguished from the rest by our halters being led by two troopers, with halters upon our horses' heads, which gave the people, as we passed along, an opportunity to compliment us with encomiums upon a warming-pan. At Barnet we were all pinioned, more for distinction than any pain that attended: and at Highgate we were met with a strong detachment of horse-grenadiers and foot-guards, each man having his horse led by one of the foot. Setting forward from Highgate we were met by such numbers of people that it is scarce conceivable to express,

who, with *long live King George!* and *down with the Pretender!* ushered us throughout to our several apartments. I shall add a very pleasant story: A Quaker fixed his eyes upon me, and distinguishing what I was, [by a clerical habit,] said, 'Friend, verily thou hast been the trumpeter of rebellion to these men; thou must answer for them.' Upon this my grenadier gave him a push with the butt-end of his musket, so that the Spirit fell into the ditch. Whilst sprawling on his back, he told the soldier, 'Thou hast not used me civilly; I doubt thou art not a real friend to King George.' Mr. Forster thought still to have been released by a Tory mob, and told me, that he had assurances thereof from a gentleman at Highgate. But those bravadoes will not hazard themselves, though they speak great things. He was likewise troubled that he should be sent to Newgate, being unexpelled the House of Commons; and likewise mortified when he understood that *Gordon, Carr and Dorrel* were executed a day before, and their *quarters* then in a box just by, in order to be set upon the gates; which spoiled his stomach, so that he could not eat with his then unhappy companion."—*History*, pp. 136, 137.

P. 196, col. 1. "Derwentwater—beheaded on Tower Hill," Feb. 24, 1716. Mr. Patten blames this nobleman's "indiscretion in joining" what Mr. P. had now discovered to be a "mad as well as wicked undertaking." He has, however, done honour to his memory in the following character:

"The sweetness of his temper and disposition, in which he had few equals, had so secured him the affection of all his tenants, neighbours and dependants, that multitudes would have lived and died with him: the truth is, he was a man formed by nature to be generally beloved; for he was of so universal a beneficence, that he seemed to live for others. As he lived among his own people, there he spent his estate, and continually did offices of kindness and good-neighbourhood to every body, as opportunity offered. He kept a house of generous hospitality and noble entertainment, which few in that country do, and none come up to. He was very charitable to poor and distressed families on all occasions, whether known to him or not, and

whether Papist or Protestant. His fate will be sensibly felt by a great many, who had no kindness for the cause he died in." *History*, p. 61. Though, as to the actors in these busy scenes, "their tears" as well as "their little triumphs" have been so long over, one cannot help regretting that such a life should have been sacrificed on a paltry question of hereditary right.

I find an anonymous writer, seasonably, though vainly pleading, at this time, for the exercise of royal clemency, against the "importunate clamours of the blood-thirsty, who never cease to call out for slaughter, forfeitures, attainders and *décent* executions." He asks, "Can it be of any great comfort to the Royal Family, to think how much blood their succession hath cost the nation? Will it be a delightful prospect to have the heads and limbs of their subjects thrown in their eyes, as they pass through any town in their dominions? Is the reformation of our *calendar* to be made by blood, and the *terms* and seasons to be distinguished by the several tragical executions?" This writer abruptly lays down his pen, "struck with horror at the news, that *in spite* of the visible and almost universal inclination of all ranks of people, in favour of their countrymen, the impeached lords are to be executed." See "An Argument to prove the Affections of the People of England to be the best Security of the Government." 1716.

The first and second Kings of the House of Hanover, like their cousin Charles II., appear, in the treatment of lifeless enemies, to have emulated the last of the Tudors. Archbishop Pexide, in his "History of Henry the Great, (p. 262,) says of Elizabeth, to whom Henry had sent "the Marshell of Byron" on a complimentary embassy,

"This Queen endeavoured by all means possible, to make known to the French her greatness and power. One day holding *Byron* by the hand, she shewed him a great number of heads planted on the Tower of London, telling him that in that manner they punished rebels in England, and recounting to him the reasons she had to put to death the Earl of Essex, whom she had once so tenderly loved." It appears that "the Earl of Essex's

head" made one of the "great number" which adorned the palace and amused the leisure of this pitiless but politic despot.

The modern History of Africa has exhibited similar royal amusements. Thus Atkins, in his "Voyage to Guinea," (p. 80,) describes a chief, to whom he was introduced in 1721, who had "paved the entrance of his house" with "Dutchmen's skulls." He afterwards, indeed, "put them all into a chest, with some brandy, pipes and tobacco, and buried them," observing to his guest, "It is time that all malice should depart, and the putting up a few necessities with the corpses, such as they loved, is our way of respecting the deceased." Atkins adds, "The under jaw-bones of these Dutchmen, he shewed me strung, and hanging on a tree in the court-yard."

Snelgrave, in his "Account of Guinea," (p. 31,) relating his visit to the King of Dahomy in 1727, adds, "In our way to the king's gate, we saw two large stages, on which were heaped a great number of dead men's heads, that afforded no pleasing sight or smell." Yet, probably, his Majesty of Dahomy, was of the same opinion with Charles IX. That prince, according to Voltaire, feasting his eyes on the body of *Coligni*, "hanged in chains at the gallows of Montfaucon," replied to "one of his courtiers," who "complained of the stench of the corpse," that "a dead enemy smells sweet." Thus *symbolized* the royal houses of Europe and Africa in these generous triumphs over vanquished enemies.

P. 198, col. 1. "One Mr. Aaron Pitts." He is mentioned in "The Western Inquisition" (p. 183,) as having "betrayed the conversation" of "his kinsman, Mr. Isaac Gilling, and represented him under an ill character."

Ibid. col. 2. "Withers." It appears in *West. Inquis.*, (p. 11,) that "Mr. John Withers, well known by his excellent writings," was chosen, in 1705, one of the four ministers of "the Dissenting Congregations in Exon." There is a pretty full account of him by the late Dr. Toulmin in your IVth Volume, pp. 250, 251, and the part that he took in the "Trinitarian Controversy at Exeter" is described by your correspondent J. B. in your XIIth

Volume, pp. 580—584. Mr. Withers could not escape the imputation of heresy in 1718, though he disclaimed *Arianism*.

Ibid. "Cox." In *West. Inquis.* (p. 181) "Mr. John Cox, of Kingsbridge" is described as "a man whose character has been so unblemished, and his conversation so exemplary, that his most malignant adversaries have been forced to speak well of him." He was dismissed by his congregation in 1719, because he would not subscribe "the first Article of the Church of England, or the fifth and sixth answers of the Assembly's Catechism," though he "told them he was no Arian."

J. T. RUTT.

P. S. Mr. Yates's remark (p. 205) on "the French Theophilanthropists" is well-founded. In the "*Manuel des Théanthrophiles*," a small pamphlet, published at Basle in 1797, besides various incidental allusions to the Scriptures, there are nine pages entitled "*Pensées Morales, extraits de la Bible*." Of this *Manuel* I gave some account in a Note to *Priestley* (X. 476).

T. C. H. (p. 211) has named my regretted friend "the late excellent and ill-used Mr. Fyshe Palmer," instead of the Rev. John Palmer, who died at Birmingham in 1787, and of whom Dr. Priestley gave an account in *Theol. Repos.* VI. 217, which I lately reprinted in his *Works* (XIX. 523). I am not aware that Mr. Fyshe Palmer used any signature in the *Theol. Repos.* besides *Anglo-Scotus*.

I beg leave to inform your justly respected Correspondent Mr. Silvanus Gibbs, (p. 227, col. 2,) that ever since I reprinted the "History of the Corruptions," in the Fifth Volume of Dr. Priestley's *Works*, I have been desirous of publishing it in the form he describes, and with the Notes which I have added to the last edition; especially as the author evidently intended that History, as a continuation of the *Institutes*. Should "our Tract Societies" be of Mr. Gibbs's opinion, and communicate to me in any way their encouragement of the design, the prosecution of it should not be delayed. I cannot think that the "History of Early Opinions," containing, as was necessary to the author's important purpose, absurd, and sometimes dis-

gusting passages, quoted from the fathers, would be as well calculated for popular use. "A good history of Unitarianism" is, I fear, to be desired rather than soon expected. As a step towards the attainment of such an object, a translation of *Sandius* was proposed in one of your volumes. An Antitrinitarian biography, if only of English writers, would indeed serve, if arranged chronologically, to carry on, in an attractive form, the history of Unitarianism, and would comprehend no small portion of talent and Christian excellence. It is obvious that such a volume would be a valuable manual, especially to the rising generation among us, and to new converts. They would thus have a ready answer to those who deny what Dr. Toulmin, the tutor of my early and the friend of my later years, ably maintained, and still more powerfully exemplified, "the practical efficacy of the Unitarian doctrine."

Bristol,

April 26, 1821.

SIR,

I HAVE read in various periodical publications, many serious and well-founded objections to Mr. Brougham's Education Bill, most ably pointed out,—but what appears to me beyond all comparison the most forcible of all, has scarcely been even adverted to by any—namely, the manifest tendency which it will necessarily have to *degrade* and *demoralize* a large part of the population of this country. Under a weak and most fallacious pretence of extending the means of instruction amongst the males, all females of the lower classes are by this Bill, and at no very distant period, to be plunged into the ignorance which involved their progenitors in the dark ages! The "glad-tidings" of the gospel are to be disclosed to *English women* only through the medium of the desk and pulpit, or by the *pure and correct* information which they may be likely to gain by inquiring of their husbands, brothers, &c. at home! for our liberal and enlightened legislators are about to *scalp up* the *Bible* from their view! An act is about to be passed in the 19th century to reduce a vast majority of the females of this country, as nearly as may now be done, to a level with those of Hindostan!

It will perhaps be said by the pro-

moters of the Bill, and with a smile of contempt, that no law of such a description has ever entered into their thoughts! But, is not completely withdrawing the means of instruction from the children of the present day, the most effectual, nay, the only method of securing the ignorance of the rising generation? If it is urged that no bar is placed by the Act before the doors of schools for girls, which are, or may be, opened in every town and village throughout the kingdom—let it be well considered, that the proposed Bill rests upon such a degree of additional parish *taxation*, as, it is pretty generally agreed, will come on “like an *armed man*,” and speedily *batter down* all those institutions for the instruction of the poor which depend upon voluntary contribution. This, indeed, appears to be one main design of the measure, and it must be allowed to be *fitly framed* for effecting its worthy purpose.

I hope and trust that Mr. B. will find the *British Parliament* unsuited to his purpose,—unwilling to assist him in putting an extinguisher upon that light, the rays of which are gradually and gloriously extending themselves to the remotest and darkest corners of the earth. Shall I go on to say, that there is a great and powerful Prince to whom his services would be most acceptable? The *magnanimous* Emperor of Austria would rejoice in so acute and able an assistant in the execution of his plan of preserving quiet and order throughout the globe, by spreading thick darkness over its surface. The experiment is now commencing in his dominions, and as these are extended by the inroads of his armed myrindons, the *blessings of ignorance* may doubtless be expected in the same proportion to extend themselves. Could our barrister (as this is allowed to be an age of wonders) start from the *English House of Commons*, darkening the sun-beams as he passed along, and meet him half way, —what honours and what rewards might he not confidently look for! But as, if his Bill should fail, all hope of such mighty co-operation must fall to the ground; the *great object* which both appear to have in view, would, perhaps, be best promoted by the present expatriation of one whose excellent talents, when *so applied*, “his

thankless country” may well *desire to lose*.

Anxiously hoping that a Bill so inimical to the best interests of the human race will never be adopted by a British Parliament, I remain, Sir, your constant reader,

MARY HUGHES.

The first Two Chapters of Luke proved a Forgery from Luke himself.

AS the spurious Gospels have lately been the subject of discussion, it may not be improper to state some facts concerning them which are unknown even to the learned. I affirm, then, that the book known as the Gospel of the Infancy of Jesus, and that of Mary, is the composition of men who were really enemies of Christ, and who wished to subvert Christianity by identifying it with Heathenism—that it was extant soon after the first promulgation of Christianity—that it was one effectual means in the hands of Providence to call forth the genuine Gospels—that the book was known to Matthew, Mark, Luke and John, who, without naming it, have brought forward well-attested facts to set it aside as false—that, nevertheless, about the beginning of the second century, the contents of the Gospel of the Infancy were inserted, after certain modifications, in the Gospel of Matthew, when the contents of the Gospel of Mary were at the same time prefixed to that of Luke—and, finally, that after this daring and impious forgery, the original of the said spurious Gospel was kept a profound secret for three hundred years, when Jerome had the hardihood to translate it from the Hebrew and place it before the public as the genuine composition of Matthew. Even a summary view of the evidences necessary to substantiate these assertions would form a volume. It is, therefore, requisite in this and the following papers, to confine my attention to a few leading points which I conceive to be most interesting to the readers of the Repository.

Luke insinuates, that the attempts of many to circulate false Gospels was the motive which induced him to publish his own. He states with solemn accuracy the point in the history of Christ at which he determined to begin his Gospel, and that was *απαθεν, from*

above, that is, from the time at which he was proclaimed from above as the Son of God, and this he says seemingly in reference to "the many" who, in their narrative of Christ, had begun from an earlier period, namely, his birth. Conformably to his intention of beginning from above, Luke states, "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip being Tetrarch of Iturea, and Lysanias the Tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John in the wilderness." Had Luke given an account of the *birth* of our divine Master, he would have dated that period; whereas he hints it to be his purpose to begin with the public appearance of Jesus as the Son of God, and this he defines with a precision unparalleled in the history of past events. The cause of this precision is unknown to modern readers. The first teachers of his miraculous birth represented Jesus as being much older than he really was when he appeared as the messenger of heaven. They wished it to be believed that he had been brought up in Egypt, in order to account for his miracles by his having learnt the arts of magic in that country. This calumny has been handed down by the Jews. See Lard. VII. 149. According to the Talmudists, he went to Egypt in the days of King Jannæus, that is, eighty years before the Christian era. The author of the Harmony ascribed to Tatian, makes his stay in Egypt *seven years*, and as he fled into that country to avoid the anger of Herod, he must have been born some years before the death of that tyrant. This appears from the statement inserted in Matthew.

These and many other representations equally false induced the Evangelist Luke to cut up the story of his miraculous birth by the root, by enabling every man throughout the whole Roman empire to satisfy himself that the Saviour was not born till at least two years after the death of Herod the Great. For he says that he appeared in the fifteenth year of Tiberius, and was then near thirty years old. The fifteenth of Tiberius was the thirty-second of Philip, who succeeded Herod in the government of Iturea and Tra-

chonitis. This date is supplied by Josephus, A. J. 18. 5, 6. Luke asserts that Philip was Tetrarch of Iturea and Trachonitis, when the word of God came to John, and the year of his government is defined by connecting the same event with the fifteenth year of Tiberius on one hand, and the age of Jesus on the other. Thus, with the utmost simplicity and precision, he represents the birth of Christ as having taken place two years after the commencement of the reign of Philip, or two years after the death of Herod his father. This is not all. The language of Luke carries a pointed reference to the misrepresentation of the impostors. "Jesus *himself* was beginning to be about thirty years old." In English the word *αυτος*, himself, has no meaning, and its reference to the forgers alone renders it proper and significant. Thus, as if he said, "The pretended historians of Jesus, who teach his miraculous birth, represent him as an old man at this time, but this was a Jesus of their own fiction. Jesus himself, the real and true Jesus, was but thirty years old." I beg to assure my readers, that I do not refine when I thus explain the term *αυτος*: for it has no other meaning but what is here ascribed to it, namely, emphasis or opposition to some other object expressed or implied in the context. This pronoun occurs frequently in every writer; and this import must be assigned to it, or it has no sense or propriety at all.

The clause *ων, ως ενομιζετο, υιος Ιωσηφ*, being understood as an insinuation that Jesus, though supposed to be the son of Joseph, was not so in reality, is a gross and shameful perversion of the original. Did the Evangelist mean to convey this idea, he would, beyond doubt, have used the negative, and said, *ουκ ων, ως ενομιζετο*, being not, as was supposed, the son of Joseph. But as the words now stand, he positively and unequivocally asserts that Jesus was the son of Joseph. For *ων* means *being*, and the use of it, which occurs so frequently in every Greek writer, is always intended to convey the idea of something positive, something founded in truth and reality. Hence *ο ων*, the existing one, the great reality, Jehovah. Hence also, *οντως* denotes really, in fact, and is synonymous with *αληθως*. Besides, Luke having asserted

that Jesus was really the son of Joseph, not only appeals to the register of Jesus's birth, but actually produces that register in attestation of the fact, thus tracing his genealogy in the line of Joseph. To suppose that Luke intimates that Jesus was not the son of Joseph, while at the same breath he produces the register in which he is stated to be the son of Joseph, and recorded as such, would imply such a degree of carelessness about truth and consistence, or such a confusion of intellect as would render him unworthy of credit on any subject whatever. The clause *ὡς νομιζέτο*, rendered, "as was supposed," should be translated, as he was registered conformably to law or to custom. For the origin of the verb is *νομος*, a law; and the primary and even the usual acceptance of it is to enact a law, introduce a custom, act conformably to custom, and the like. I do not indeed deny that *νομίζω* may often mean to think or even to suppose. The context is the just clue to its meaning wherever it occurs: and in connexion with the genealogy of Jesus, it cannot be diverted from its natural signification without the gross-est perversion.

The Evangelist is not content with asserting on his own authority that Jesus was really the son of Joseph, he is not content with producing the register to prove the same thing, but he also produces the testimony of the best judges of the fact, namely, that of the people of Nazareth. "And all bore him testimony; and they wondered at the words, though gracious, which dropped from his lips, saying, Is not this the son of Joseph?" Chap. iv. 22. It is clear from the sequel, as well as from the parallel places in Matthew and Mark, that the wonder here mentioned proceeded not from admiration but from resentment and indignation. The Evangelist says that they bore testimony to Jesus. And what was this testimony? He cites the testimony meant in their own words: "Is not this the son of Joseph?" And that this testimony might be deemed decisive as the testimony of men who knew the truth, and who had no bias to say any thing in his favour, Luke asserts, verse 16, that Jesus had been brought up in the midst of them.

If we take a view of this brief argu-

ment we obtain the surprising fact that Luke, who is supposed to have written an account of the miraculous birth of Jesus, does in reality contradict it as a falsehood. He asserts that he begins his Gospel with the word of God which came to John the Baptist, and he defines the period of that event with unexampled precision; he demonstrates the whole scheme to be a fiction, by shewing that Jesus was not really born till after the death of Herod the Great; he asserts, in a language the most positive and unequivocal, that Jesus was the son of Joseph, and confirms this as a fact by the register of his birth, and the testimony of the people of Nazareth. It follows then, that the two chapters containing this cunningly-devised fable were inserted in the Gospel of Luke after his death; and hereafter I will demonstrate, with an evidence that cannot be resisted, that they were copied from a spurious Gospel, now known as the Gospel of Mary, written originally by the very men whom Luke opposed.

J. JONES.

P. S. A writer in the last Number, (p. 208,) while broadly insinuating that I seek to mislead the public by forgery and interpolation, advises me not to deal unfairly with the authors I animadvert upon. I should be hurt at this charge if made by a man whose assertion has any pretensions to credit. It would be a waste of time to reply to any part of his puerile and scurrilous effusion. And I merely take the liberty to advise him, in return, to leave such discussions to those whose contributions may be found more conducive to the interests of truth and the credit of the Monthly Repository.

SIR,

I SEE that some of our weaker brethren are endeavouring to revive the puerile and miserable logomachy about the meaning of the word Unitarian. With them, *How we apples swim*, is a favourite maxim; and provided that the numbers are kept up, the quality of their associates who are floated in the same tide is a consideration of little moment. *Now-a-days*,* as

* Allow me to observe, that it is surprising that Paley and other good writers

the phrase is, if people will but call themselves Unitarians it is enough: under that title they may harbour any error that they please. In the opinion of some, it is quite sufficient to entitle persons of any sentiments to the honourable appellation, if they do but say that they believe "in the only true God, and in Jesus Christ whom he hath sent." The word Unitarian possesses a talismanic power. Like the cowl of St. Francis or St. Dominic, it is a sure passport through the gate of heaven. Nay, it is like the Calvinistic robe of Christ's righteousness which covers all the sins of the elect. And it is of such easy attainment, that every body now is an Unitarian who pleases to take the name. *Crede quod habes et habes.*

There was a time when the title of Unitarian was an honourable distinction. To be classed with such men as Lardner, Lindsey, Priestley, Jebb and others, of whom the world was not worthy; who sought not after names but things; who were lovers of truth; who searched the Scriptures daily, diligently and seriously, to discover the pure doctrine of Jesus, in order to publish it openly to the world, and to detect and expose popular errors of all descriptions, whether Trinitarian, Arian, high and low, Sabellian or Socinian; who were indifferent to human censure and applause; and who sought after nothing but the approbation of God and conscience; to be associated, I say, into the ranks of men like these, though among the humblest of the train, was indeed an honour. To be a Unitarian was then a title worth aspiring after, it was a fair object of honourable ambition.

But Unitarianism is now such a medley of opinions; and there are so many busy, pragmatical people, who assume the name; who, unasked and undesired, put themselves forward upon all occasions as ringleaders of the sect; and who arrogate the right of dubbing whom they please as members

should have adopted this barbarous vulgarism instead of the words, "in our days," of which it is a palpable corruption. Perhaps it is still more wonderful that even Dr. Johnson should have missed its true etymology.

of the brotherhood, that they have made the word Unitarian stink in the nostrils of many reasonable people. No wonder, then, that some worthy, quiet gentlemen who would be Unitarians if they dare, are afraid of taking the name lest they should be confounded with those whom they dislike. For my own part, I am so sick of a word which has in this manner been bandied to and fro, and made the catch-word of a party, that I should be very happy to join with a few others who are like-minded, in offering a premium to any learned and ingenious wight who would invent some new word of good report which would assist in separating "the precious from the vile," the genuine Unitarian, from him who, without any just cause, or perhaps even from some sinister motive, assumes the name: always, however, protesting against that new-fangled, barbarous appellative, Humanitarian. And till such reputable title is invented and adopted I must be content to subscribe myself,

A UNITARIAN OF DR. LARDNER'S SCHOOL.

SIR,

Torquay.

AS those who hold the doctrine of the Trinity in general appear averse to exposing that mystery to our scrutiny in too clear a light, the plainness of the following statement made me think it deserving a place in your Repository. It is taken from a voluminous work given to the public by the Rev. Richard Charles Simeon, of Cambridge, a man so deservedly esteemed that his name claims attention for his sentiments. The work is entitled, "*Horæ Homileticæ*," and the following passage occurs in its first article. Commenting on the words, "Let us make man in our own image," (Gen. i. 26,) the writer observes:

"Here we may see an early intimation of the *Trinity in Unity*, a doctrine which pervades the whole Bible, and is the very corner-stone of our holy religion. What obligations do we owe to the ever-blessed Trinity! If we looked no further than to our first creation we are infinitely indebted to the Sacred Three, for making us the subject of their consultation, and for co-operating to form us in the most perfect manner. But what shall we

say to that other consultation, respecting the restoration of our souls? Hear, and be astonished at that gracious proposal, 'Let us restore man to our image.' 'I,' says the Father, 'will pardon and accept them, if an adequate atonement can be found to satisfy the demands of justice.' 'Then on me be their guilt,' says his only dear Son; 'I will offer myself a sacrifice for them, if any one can be found to apply the virtue of it effectually to their souls, and to secure to me the purchase of my blood.' 'That shall be my charge,' says the blessed Spirit; 'I gladly undertake the office of enlightening, renewing, sanctifying their souls; and I will preserve every one of them blameless unto thy heavenly kingdom.' Thus by their united efforts is the work accomplished; and a way of access is opened for every one of us, through Christ, by that one Spirit, unto the Father. 'O let every soul rejoice in this Triune God.'

I doubt whether I do well to add a word to this, which must so clearly, I think, convict itself for a cunningly-devised fable of anti-christian mythology. But do they not, however unconsciously, mock themselves and the Almighty, who can fancy that they believe in one God while they entertain such views as these? Let this one question be fairly answered; Wherein does this *Triune* God differ from three Gods? If there is not a broad and plain difference, obvious to the common sense of mankind, between many gods and one, then the Scripture does but mock us in laying the doctrine of one God as the foundation of true religion. They say that the three persons of the Trinity are of the same nature, and united in counsel. But may not three Gods be of the same nature, and united in counsel, as well as three men? This, therefore, affords no distinction between the Trinity and three Gods. But it is said they are one in essence or substance. Doctrines that must be explained in such terms as these cannot be Christian: neither the Scripture nor common sense knows any thing about essence and substance, nor in truth do the philosophers. These terms only serve for metaphysical juggling. Still, then, there is no distinction found between the Trinity and Polytheism. But, finally and conclusively, it is said, "The three persons are one

God; to say otherwise is heresy: this is the Catholic verity." Here then at length we reach the truth. The three persons are not distinguishable from three Gods except in words: the orthodox believe in three Gods and call them one.

T. F. B.

SIR,

I PERCEIVE that petitions are just presented to the House of Commons by a sect calling themselves "Separatists," praying to be put on the same footing as the Quakers and Moravians. This refers, I suppose, to oath-taking and arms-bearing. But I have only conjecture to guide me, and should be obliged to any one versed in sect-learning to inform me who and what these "Separatists" are, or to refer me to any published account of their history and tenets.

HERETICUS.

SIR,

April 15, 1821.

IN your last Repository, under the head "Sketch of Semler," (p. 140,) I perceive it said, that a system of Christianity has become prevalent in Germany, in which miracles are altogether discarded, and the events of the gospel history reduced to the level of natural occurrences.—I should be glad to be informed, whether there is any English book wherein the principles of this system may be seen.

W. W.

Introduction to the Study of the New Testament, by J. G. Eichhorn, in 3 vols. 8vo.

Contents of Vol. II. pp. 512.

V. *Of the Acts of the Apostles, the second part of the historical work of the Evangelist Luke.*

Contents of the Acts of the Apostles.—Their object and plan.—They were not intended to convey an elaborate account of the establishment and propagation of Christianity—or to exhibit either the meritorious exertions of the apostles generally, in its behalf—or those of Peter and Paul, in particular—but to give in the first and second part a general history of the missions sent out from Jerusalem and Antioch for the purpose of extending Christianity—and, in the third part, to narrate the history of the captivity of

the Heathen missionary Paul, down to his arrival in arrest at Rome, and to the second year of his imprisonment there.—They were not written with an intent of justifying Paul's admission of Heathens amongst the Christians.—Sources of the Acts of the Apostles.—Luke availed himself of no written sources, such as the *Acta Petri*, the *Acta Apostolorum*—but narrates, as compiler, in the first part, what he had gathered from oral traditions, and in both the other parts, as eye-witness, what had passed immediately under his own observation, maintaining a perfect independence of foreign aids, even in passages in which speeches, &c., are detailed.—Of the merits of the Acts of the Apostles considered as an historical composition.—Chronological table of contents.—Of the age, credibility and authenticity of the Acts of the Apostles—time when first known—early corruption of the text.

VI. *Of the Writings of the Apostle John.*

1. Of the Gospel of John.—Accounts of John.—His residence in Asia Minor not to be disputed.—His stay on Patmos not confirmed by history.—Of the first part of his Gospel.—John adheres to method in his narrative.—He takes the archi-original Gospel (*Urevangelium*) as the basis of his work, which he occasionally amends and augments.—From the purity and truth of the doctrine of Jesus, he deduces the proof of his being the expected Messiah.—Miracles formed no feature in his conception of the character of the Messiah.—The purity and truth of the doctrine of Jesus, coupled with his miracles, are explained by John as the effect of a union of the *λογος* with the *πνευμα ἅγιον* in his person.—Of the ideas which he attaches to the *λογος* and *πνευμα ἅγιον*.

Result of the foregoing.—John's idea of the Messiah.—Of the order in which the materials of the first part of his Gospel are brought together.—The object of his Gospel is purely doctrinal (intending to exhibit the character of the Messiah in its purity)—not polemical, as directed against the Gnostics—or against Cerinthus—or against the false disciples of John.—Of the second part of the Gospel of John.—It contains an account of the last moments of the life of Jesus.—Appendix.—Authenticity of the Gospel of John.—

The earliest accounts of it to be met with about the middle of the second century.—Doubts respecting its age and authenticity considered.—Where and at what period it was written.—Style of the Gospel of John—early corruption of the text.

2. Of the first Epistle of John.—The language and style as well as the character and sentiments displayed in the essay designated as the first Epistle of John, warrant the conclusion that it was written by the author of the Gospel under the same name.—It contains admonitions to the Christians to attend to their duties—cautions to them to beware of the enemies of the Messiah, and a refutation of the doctrines of the latter.—The enemies of the Messiah were Jews who had apostatized from Christianity, and were no longer content with the testimony of the apostles in favour of the Messiahship of Jesus.—Under these are not to be understood either Gnostics or Cerinthus or the pseudo-disciples of John.—The parties for whom this essay was originally intended lived in Asia Minor.—In point of form, it resembles a dissertation more than a letter or epistle.—The period in which it was written fell during the latter years of the life of the author of the Gospel.—Its authenticity and circulation.

3. Of the second Epistle of John.—Its contents, and where and when it was written.—Its authenticity and ecclesiastical authority.

4. Of the third Epistle of John.—Its contents, authenticity and ecclesiastical authority.

5. Of the Revelation of John.—Summary of its contents—victory of Christianity over Judaism and Heathenism—its dominion—and the reign of the blessed.—Form of the Revelation—dramatical—of the nature of a symbolical drama.—Claims of the author of the Revelation on that head considered.—Invention, plan and execution of the various parts of the Revelation—its merits and defects.—Of the author of the Revelation; its language and turn of ideas, confirmed by external and internal evidence, lead to the assumption that it is the production of the writer of that Gospel which ecclesiastical tradition ascribes to John.—Difficulty of reconciling this with the birth, occupation and history of the

Galilean fisherman, John.—Notwithstanding which, no name has been preserved to which the Revelation can with greater probability be ascribed.—Of its age.—Review of the historical doubts entertained respecting the authenticity of the Revelation.—According to the oldest accounts, it was considered to be a genuine production of the Apostle John.—Towards the close of the second century, doubts were first entertained of its authenticity—at the commencement of the fourth century, the opinions respecting it were greatly divided.—In the latter half of the fourth century, the Latin Church decided in favour of the Revelation, whilst the Greek Church refused to acknowledge it.

Objections considered.

1. To the historical proofs of its authenticity.

2. To its authenticity from internal evidence—*a.* on general grounds stated by ancient and modern writers—*b.* on account of doctrinal errors—*c.* on account of contradictions—*d.* on account of false assertions—*e.* on account of improper and unintelligible allusions and combinations.—Comparison instituted between the Revelation of the New Testament and another pretended Revelation of John.—Of the consequences which have resulted to the text of the Revelation of the New Testament from the unfavourable decision of the Greek Church respecting it.

Islington,
May 1, 1821.

SIR,

I BEG leave to communicate my mite respecting the United States of America, in addition to the portion of information on that subject which has enriched the pages of your Miscellany [XV. pp. 602—612]. It is an extract of a letter, dated NACHEZ, Dec. 28, 1820, on the river Mississippi, distant 300 miles from New Orleans. The penman is a young druggist, related to the late truly respectable William Richards, of Lynn, and also a native of the Principality. He emigrated to Philadelphia, but neither at the city of Brotherlylove nor at New York could he obtain a situation. Bending his course southward, he procured a settlement to his satisfaction. The following account is his delineation

tion of NACHEZ and its vicinity. The information may prove useful to an European who, quitting his own native soil, may find himself wandering throughout that promising and widely-extended territory, the United States of America.

“Your *Sketch of the Denominations* is well known throughout the United States; when seeing or hearing of it, I think of Islington with pleasure. I presume that the trial of the Queen of England excites as much interest in the United States as it does in England; it is the subject of discourse at present, and all other news seems to pass coldly by.

“Having no particular news to send you, I will endeavour to give you a little of the state of things, and the situation of the country in which I now live. NACHEZ is the capital of the state of Mississippi, placed on a bank, or what is commonly called here a bluff, the perpendicular height of which is about 100 feet or more from the high-water-mark of the river Mississippi! There is a piece of common between the town and the precipice which serves for a walk to the citizens upon a summer's evening. During the day it is intensely hot. You seldom see a lady in the streets or out of doors till the approach of the evening, when they generally enjoy themselves with 2 or 3 hours' riding or walking. The dews are too heavy for them to stay out late. The precipice between the bluff and the water is very steep. There is a road cut diagonally, through which is a communication between the landing-place and the city.

“The planters in this country depend entirely upon their cotton for support. They also raise sufficient Indian corn for their own use, but never calculate upon selling any of it. Flour, ham, pork, bacon, potatoes, whisky, &c., are brought down from the States of Kentucky, Ohio, Missouri, Tennessee, and sometimes from the west of Pennsylvania, which they call Upper Country produce. The rivers rise twice a-year,—early in the spring and about the month of May; the former owing to the great thaw, and the latter owing to the heavy rains. The produce is conveyed in flat-bottomed boats, some of which travel about 2000 miles before they reach New Orleans,—800 miles below this city! There are a great number of steam-boats running all the year between this place and New Orleans. But when the rivers are high, they run to Louisville, in the State of Kentucky, and to St. Louis, in the State of Missouri—both about 1500 miles from New Orleans!

“NACHEZ is a respectable town, with

about three thousand souls, including blacks, whites and mulattoes, the chief part of the former being mostly *slaves*! We have a Roman Catholic chapel, built of wood, called the Old Church. We have also a Presbyterian chapel, called the New Church, a handsome brick building, and well attended. They have a regular minister, and frequently sermons by itinerants of different denominations. *Bigotry* in religion is a stranger in the city. We have a Methodist meeting-house, where there is a mixture of whites and blacks. There is likewise a meeting-house where none but negroes and mulattoes meet, having two *negro preachers*, who strain every nerve to excite the feelings of the audience. They jump about in the same manner as I have seen some of the Welsh preachers, the audience raising a dismal howl, resembling brutes more than the human species. They are, if possible, worse than the Welsh are when they heard the word *gogoniant*, or glory, which you mention in your *Sketch of the Denominations of the Christian World*. I am happy, however, to think, that our good countrymen have left off these their hot-headed superstitions, thus becoming Christians instead of resembling brutes and savages.*

"At all times we have some of the *Chretow Indians* in the vicinity of NACHEZ. They come into the city occasionally to sell venison, deer-skins, bear-skins, &c., for which they get powder, shot, and sometimes money. They are much addicted to drinking. They often get so drunk with whisky, that they will lie in the streets like beasts. They generally encamp upon the commons or in the woods, exposed to all weathers. They wear a blanket for a coat, and a pair of trowsers made of deer-skin, and shoes of the same material. In the heat of summer they go naked, except a flap to cover their nakedness, which is secured behind. The women have short petticoats. The men, being lazy, will do nothing besides hunting, but the women work hard. On the precipice there are the remains of a *Spanish fort*, (as there are in many places on the Mississippi,) in the middle of which a gallows is seen erected; so that the place that was once the defence of the city is now the place of execution. I have seen one *negro slave* executed for killing his fellow-slave with an axe. Slaves are brought down the river, and are sold with as little ceremony (except

giving a good title) as oxen are at Smithfield! Yesterday the *Free Masons* of our city went in procession to the New Church, where an oration was delivered by one of the brethren. It is a very respectable society."

Such, Mr. Editor, is the account transmitted me of a southern portion of the United States of America. Of NACHEZ, one circumstance is stated which almost exceeds credibility. Here is a profusion of sects—but "*bigotry* in religion is a stranger in the city"! It was not to be expected that the millennial cessation of the reign of bigotry would commence in the United States of America. May the divine spirit of liberality work its way upwards through the midland and northern provinces of Columbia, till the *whole lump is leavened*—the inhabitants, from one end of the continent to the other, witnessing the triumphs of Christian Charity! But what must be said of the accursed practice of *slavery* in a land of freedom? This is the purple plague-spot—the indelible disgrace of the United States of America. By a bloody struggle of seven long years, they accomplished their emancipation from the yoke of British tyranny. But a far greater victory remains to be achieved—the abolition of *personal slavery*! Peace Societies, now multiplying in this and other countries, are conducted on a magnificent scale by the American patriots; and we would fain hope that the hydra-headed monsters of WAR and SLAVERY may be speedily cast down together into that *bottomless pit* whence they will never emerge to afflict and desolate mankind.

— say, REASON, say,
When shall thy long minority expire?
When shall thy dilatory kingdom come?
Haste, royal infant—to thy manhood
spring;
Almighty when mature to rule mankind!
Thine is the majesty—the victory thine:
For thee reserved are all the wrongs of life!
The pigmy rapine, whose invasions vex
The private scene—that hides his head
minute
From human justice—it is thine to end!
And thine the *Titan-crimes* that lift to heaven
Their blushless front, and laugh at laws.
To thee

* The 14th edition of the *Sketch*, just published, contains an account of the American *Jerkers* and *Barkers*, who surpass the *Jumpers* in the Principality.

All might belongs. Leap to thy ripened years—
Mount thine immortal throne—and sway the world!

So sang a modern Unitarian poet, now deceased, and so prays every rational, as well as consistent, disciple of Jesus throughout Christendom. And thus most cordially, I trust, will the readers of your Miscellany join along with your present correspondent, who offers no apology for the inculcation of these sentiments, and who subscribes himself,

Yours respectfully,
J. EVANS.

SIR,

Hackney,
April 23, 1821.

COINCIDING with one of your late correspondents,* that it may be worth while now and then to refresh our memories with the history of the infallible Roman Church, I have taken my pen to endeavour, as far as my humble abilities will extend, to explode "the mystery of iniquity" working there.

The splendour of the priesthood, which has so recently blazoned its tawdry colours to the gaping eyes of a deluded multitude in the centre of this metropolis, may claim some attention; and when a real Christian gazes on the magnificent pageantry of the Moorfields' Chapel, I think it cannot but raise simultaneous emotions within his breast, irresistibly impelling him to a conviction of the fallacy of such vanity, and make him blush for that portion of mankind who have so egregiously departed from the simplicity of primeval Christianity, "and changed the verity of God into lying, and have worshiped and served the creature, rather than the Creator, who is blessed for ever." The paraphernalia of the chapel may be very sumptuous, the priests may have every appearance of devotion in the performance of their sacerdotal functions, the relics secreted in the bosom of the altar may possess great virtues, the holy pictures may have considerable merits, and the whole round of Romish ceremonies may be very imposing; yet I am persuaded

that all this is a delusion, the offspring of ignorance, fostered by superstition and supported by sophistry, falling far short of the adoration of "the Father in spirit and verity."

From what appeared in a *speciously* misrepresenting paragraph in the "Catholic Advocate" for the 14th of January last, I was induced to purchase Dr. Milner's "End of Religious Controversy," a book I had often heard of, but never before seen; on a superficial perusal of which, I was surprised to find, not "arguments and reasonings so specious," but a volume of sophisms, carrying every appearance of truth, yet leading into error. The first I shall notice is an error broached by the Rector and confirmed by the Doctor. Speaking of the resurrection of Christ, (Pt. I. p. 17,) he says, "To the fact itself must be added also its circumstances, namely, that *he raised himself to life by his own power.*" But the apostles publicly proclaimed to the Jews, "The God of our fathers hath raised up Jesus, whom you did kill, hanging him upon a tree," Acts v. 30; and, unless the dignified extinguisher of controversy has a gift of perception which I do not possess, he will find every other parallel passage in the Scriptures support the fact. The strongest in favour of the Rector's assumption, is John x. 17: "Therefore the Father loveth me, because I yield my life, that I may take it again. No man taketh it from me; but I yield it of myself, and I have power to yield it, and I have power to take it again. *This commandment I received from my Father.*" But this is a foundation on which it cannot stand. At p. 83, Pt. I., the Doctor quotes from Paul's Second Epistle to Timothy, iii. 16: "*All scripture is given by inspiration of God, and is profitable for doctrine,*" &c. But what says the Vulgate?—a translation which I am sure the Doctor can find no fault with; and the edition of which I now use was printed at "Rhemes, by John Fogny, 1582, cum privilegio." It says, "All scripture *inspired* of God is profitable to teach, to argue, to correct, to instruct in justice: that the man of God may be perfect, instructed to every good work." Surely there was no inspiration when Paul wrote to Timothy, "Drink not yet water, but use a

* Mon. Repos. XV. 205.

little wine for thy stomach, and thy often infirmities.”

In the Doctor's letter to Mr. J. Toulmin, (Pt. II. p. 70,) he says, “Now it is notorious that this life of voluntary poverty and perpetual chastity *continues* to be vowed and observed by great numbers of both sexes in the Catholic Church, while it is nothing more than a subject of ridicule to the best of Protestants.” Here he of course alludes to the monastic lives of monks and nuns; but every reasonable man must allow, that the utility of their seclusion from the world will, upon their merits or demerits, stand or fall. The first consideration will be the rules which every recluse was sworn to the observance of on their admission, and, secondly, their employment within the walls of their incarceration. The evils attendant on the congregating so many individuals of either sex under one roof, must be great to a degree.

“With the *Dominicans*, silence was rigidly observed, and after Complin till Thirds, praying 100 or 200 times a-day. Only woollen in dress or beds—cloister and its cells, and in the cells an image of the Virgin Mary and crucifix.—*Knights Hospitalers*. Never to sleep but clothed in camels' hair or some such dress. Brothers incorrigible, after a third admonition, to be sent to Jerusalem *on foot*. The cross to be worn upon their robes and cloaks.—*Knights Templars*. Mass for a dying knight, and 100 Lord's Prayers for him afterwards for 7 days. Three horses to every knight. One servant to every knight. Horses, arms, &c. to be found for knights who staid with them for a term. Linen shirts from Easter to All Saints; woollen at other times. Sleeping in their shirts and breeches.—*Franciscans*. On journeys to eat whatever was set before them. Short sermons, because our Lord's were such. Brothers unable to observe the rule, to recur to the ministers. If *unlearned*, not to *learn*.—*Gilbertine Nuns*. Tithing of lambs, and the whole substance under the care of the nuns. To be shut in by a ditch and wall or fence. Maundy. Adoration of the Cross. To wash their hoods seven times a-year.—*Brigettine Nuns*. Beds of straw. No *secular* person, male or female, to enter the house. In the house was a grave con-

stantly open, which the abbess and convent visited daily, and performed divine service at.”

This will suffice for a specimen of the monastic rules; and now let us turn to the employment of their holy observants, especially at the season which is so recently past, and which, I conceive, will not be inapposite, an epitome whereof being repeated at every Roman chapel in the kingdom at and before Easter. “In the first nights of the Passion Week, if matins be ended before day-break, let them (the monks) retire to rest, though it is laudable if they remain watching. After prime on these days, let the whole psalter be gone over in the choir; after that let the Litany be sung in prostrate position; then let them read till the time of shoeing themselves; and after the chapter, let them unshoe themselves and wash the pavement of the church and the altar with holy water. Let no mass be said till this be done; after which let them wash their feet and re-shoe themselves. After sixths, let there be a mass, and such a number of poor as the abbot approves having been collected in the place, let them proceed to the *Maundy* (*which was done by washing, wiping and kissing their feet*, and giving them water to wash their hands, and money and provisions; the choir singing suitable antiphons).

“On Good Friday, the abbot, with the convent, went to church. The cross (crucifix) was brought before the altar, and an acolyth followed with a cushion, on which the cross was put. Then followed a religious service, during which the cross was exalted, and then uncovered. Upon this the abbot and all the convent prostrated themselves before the cross, saying the seven penitential psalms and suitable prayers. After which they kissed the cross, the abbot returning to his seat; the congregation did the same. As the burial of our Lord was on that day, an image of a sepulchre was made on a vacant side of the altar, a veil drawn round it, and the cross laid therein.” A description of this imaginary sepulchre is thus given: “An image of God Almighty rising out of the same sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timbre and wire-

work longeth thereto. Heaven made of timbre and stained cloths. Hell made of timbre and iron-work, with devills, the number of 13. Four knyghtes armed keeping the same, with two speers, two axes, and two targetts. Four pair of angels, wings, made of tymbre and well paynted. The fadre, the crown, and vysage. The Holy Ghost coming out of heven into the sepulchre."

This, I think, was "changing the glory of the incorruptible God into a similitude of the image of a corruptible man." But to proceed.

"On Easter Day, during a religious service, four monks robed themselves, one of whom in an *alb*, as if he had somewhat to do, came stealingly to the sepulchre, and there holding a palm-branch, sat still till the responsory was ended, when the three others, carrying censers in their hands, came up to him, step by step, as if looking for something—when he began singing in a soft voice, (*dulcisoné*,) 'Whom seek ye?' To which they replied, 'Jesus of Nazareth.' This was answered, 'He is not here; he is risen.' At which words the three last, turning to the choir, cried, 'Alleluia! the Lord is risen.' The other then, as if calling them back, sung, 'Come and see the place,' and then raised the cloth, shewing them the place without the cross, and the linen cloths in which it was wrapped; upon which they laid down their censers, took the cloths, extended them to shew that the Lord was risen, and placed them upon the altar."

Maundrell, in his "Journey from Aleppo to Jerusalem in the year 1697," gives an account of the ceremonies at the Church of the Sepulchre at the latter place, which he witnessed on Good Friday, thus: "As soon as it grew dusk, all the friars and pilgrims were convened to the Chapel of the Apparition, in order to go in a procession round the church. Before they set out, a friar preached a sermon in Italian. He began his discourse, 'In questa notte tenebrosa,' &c., at which all the candles were instantly put out, to yield a livelier image on the occasion, and so we were held by the preacher for near half an hour very much in the dark. The sermon being ended, every person present had a large lighted taper put

into his hand, as if it were to make amends for the former darkness, and the crucifixes and other utensils were disposed in order for the procession. Among the crucifixes, there was one of a very large size, which bore upon it the image of our Lord, as big as the life. The image was fastened to it with great nails, crowned with thorns besmeared with blood, and was carried all along in the head of the procession, after which the company followed, to all the sanctuaries in the church, singing their appointed hymns at every one. The ceremony of the Passion being over, two friars, the one personating Joseph of Arimathea, the other Nicodemus, approached the cross, drew out the great nails, and took down the feigned body. It was an effigy so contrived, that its limbs were soft and flexible, as if they had been real flesh: and nothing could be more surprising than to see the two *pretended* mourners bend down the arms which were before extended, and dispose them upon the trunk, in a manner usual with a real corpse. At the 'stone of unction' they laid down their imaginary corpse, and, casting over it several sweet spices, wrapt it up in a winding-sheet. The obsequies being finished, they carried off their fancied corpse, and laid it in the sepulchre, shutting up the door till Easter morning."

The foregoing, I imagine, will sufficiently demonstrate the manner in which the friars, monks and nuns of the *Holy Roman Church* employ their time, and which I challenge Dr. Milner or his adherents to prove to be the duties enjoined by Christianity, or in anywise tending to the edification of their neighbours; on the contrary, they form ample proof, that there is scarcely an incident in scripture history which those *holy persons* have not turned into stage-plays and puppet-shows.—I beg to refer the curious to the first volume of Stevens's *Continuation of Dugdale's Monasticon*, a work compiled by a Roman Catholic, and in which a detail of a religious exhibition at Coventry is to be found, together with the monkish drama written in ancient rhyme. I shall conclude with the words of William Penn: "Let us choose to commune where there is the warmest sense of religion; where *de-*

votion exceeds formality, and practice most corresponds with profession; and where there is, at least, as much charity as zeal; for where this society is to be found, there shall we find the church of God."

J. SIMS.

Character of Christophe, late King of Hayti.

(From the *Christian Observer*.)

A REVOLUTION has taken place in the northern division of this island. Early in the month of September, the king, Henry Christophe, appears to have had an attack of apoplexy, from which he had but imperfectly recovered, when the troops in garrison at St. Marc's are said to have mutinied, and afterwards to have revolted to General Boyer, the president of the southern division of the island. With the circumstances which led to this revolt, or to the subsequent insurrection of the rest of Christophe's army, we are very imperfectly acquainted. That insurrection, however, seems to have been general; and, on receiving the intelligence, Christophe is said to have laid violent hands on himself. The date assigned to this unhappy event is the 8th of October. More recent accounts state, that General Boyer had reached the Cape on the 21st October, and that the whole of the northern part was now united with the southern under his command. We pretend not at present to speculate on the effects of this change on the fortunes of Hayti. Our anxious wish is, that it may tend to give security to the liberties of its interesting population, and, by uniting their force and concentrating their resources, to render hopeless any attempt which the ex-colonists may yet be insane enough to urge their government to make, with the view of replacing on the neck of the Haytians the yoke of bondage.

We cannot, however, quit this subject, without briefly adverting to the injustice which has been done on this occasion to the character of Christophe. All the statements which have been given to the public respecting the above transactions have branded this fallen chief as a tyrant, a monster of cruelty and ferocity. In one journal only (the *New Times*) has an attempt

been made to rescue his memory from such foul and calumnious imputations; and we gladly avail ourselves of a letter which it has inserted, for obviating their effect on the minds of our readers. We agree with the writer of the article to which we allude, that a faithful narrative of Henry Christophe's actions would be the best answer to the libels in which his fall has been announced, but that this would require a volume rather than a corner of a daily or monthly journal. The persons by whom he has ever been hated and defamed are the planters, and slave-masters of the French and English colonies; and it is now on the authority of letters from the West Indies, that he is inveighed against as tyrannical and cruel. This of itself furnishes a presumption in his favour. But he was also the tried friend, the faithful adherent of Toussaint; the firm, victorious opponent of Buonaparte. It is hardly to be expected, that, throughout the sanguinary civil war in which he was for a long time engaged, and in the midst of the many dangers which surrounded him, he should not have been guilty of some actions which it would be impossible to justify; but these were exceptions from the general character of his administration, which was strict indeed, but not more severe than the peculiar situation of Hayti seemed to require. He shewed much anxiety to promote industry and good morals among his subjects, and was peculiarly attentive to the welfare of the peasantry, and the due execution of the laws. His probity in his dealings with strangers has often been applauded, but never credibly impeached. He was unremitting in his efforts to civilize his subjects, and provided for them at no inconsiderable expense the means of instruction; and with the aid of persons in this country distinguished for their attachment to the cause of African freedom, he prevailed with artisans and men of science to come to Hayti and settle there. He established an academy for literature and the arts at the Cape, and schools in almost every town. He had it at heart to substitute the English language for the French, and the Protestant for the Catholic religion; and with that view English was taught in the schools, Protestant missionaries

were encouraged, and the Scriptures in French and English in parallel columns were printed at his own expense for general distribution. "That he was a disinterested and incorruptible friend of Haytian freedom is beyond all dispute. He rejected, when only a subordinate general, all the splendid baits held out to his ambition by Buonaparte. He was found the same upright and inflexible patriot by Malouët and Louis. In both instances he braved all the terrors of exterminatory war, when the alternative was wealth and honour, and even the chief command of the island for himself, but slave-chains and whips and drivers for the peasantry of Hayti." In short, when we consider his whole history, raised as he had been from the debasing condition of a West-Indian bondsman to the command of armies and to the possession of absolute power, and the disadvantages of various kinds with which he had to contend; and call to mind his distinguished military achievements; the propriety and dignity with which he exercised the functions of government, and his unwearied efforts to improve the intellectual and moral state of his countrymen, we may fairly regard him as entitled to rank among the eminent men who have brightened the page of history in different ages of the world.

Bloxam,

March 28, 1821.

SIR,

HAVING seen Dr. Priestley's large work on the Person of our Lord, and part of his History of the Christian Church, I sent him a letter, dated 1791, in which I suggested some things concerning the pre-existence of Christ, and of his being employed in creating our world; observing, that a person who was employed by the Supreme Being to create loaves and fishes, and eyes and limbs, might also be employed to create a world; that some of our Lord's miracles contained in them *real creation*; for that no person, when he wrought them, saw matter rise from the earth and form itself into bread and flesh, and eyes and arms, &c.

I also observed, that it appeared very desirable that what he had said in these two works concerning the Gnostics should be published by itself; and that it should be accompanied with an ear-

nest exhortation to all, and especially to philosophical Christians, not to fall into the same error, by making Scripture bend to their philosophical principles.

His answer, which has no date, is as follows:

"REV. SIR,

"I am not able to read the letter you was so good as to write to me, as I use a different short-hand, but Mr. Scholefield read it to me.

"I am far from saying that it is impossible that Christ may have pre-existed; but I say it is both unscriptural and improbable that it should have been for the purpose of *creation*. While he was on earth, he declared that he could *do nothing of himself*, but that *the Father within him* did the works. He himself, therefore, could do no more than Moses or any other prophet; and of what use could Moses have been in the creation of the world, if he had pre-existed? That God should perform a miracle at the indication of a man may be of use as a part of the divine mission of that man, but the other could not have been of any imaginable use.

"If that part of my History of Early Opinions relating to the *Gnostics* could be of use for the purpose you mention, I am far from having any objection to you or any other person making that use of it; but I have too many other pursuits to attend to it.

"I am,

"Reverend Sir,

"Your very humble servant,
"J. PRIESTLEY."

I still think it is a desirable work, and would continue to the end of time, and that very many Christians, and more than a few ministers, greatly need the information; and for want of it are continually making severe remarks on Unitarians, which are totally void of foundation; I, therefore, hope, some person will get it printed by itself.

JOSEPH JEVANS.

SIR,

May 6, 1821.

MAY I be permitted to hazard what appears to me a plausible explanation of the memorable apostrophe from Thomas to the Christ, John xx. 28?

For reasons that have been assigned over and over again, I cannot but consider the exclamation as a confession of faith immediately addressed by the

disciple to his Master. The question, upon this hypothesis, is, in what sense did he recognize him as his Lord and his God? Now it will be remembered that another incredulous disciple had, only a few days before, in his own name and in that of his brethren, challenged our Saviour to "shew them the Father," as a condition of their assured, unhesitating faith in him as the Son of God. The reply of Jesus is very remarkable. "Have I been so long with you, and yet hast thou not known me, Philip?" &c. &c. He was asking to see, he is told, what he had already seen. "The Father" was at the very moment of the demand present to their eyes in the person of the Son. The indwelling Deity could not be an object of sight: he could be manifested to sense only by his operations. Of that inexistence, the words which Christ spake, the works which Christ did, were *sensible* evidence. Of himself, as he had told them before, he (Jesus) could do nothing. But thus identified, thus "one with" the Father, as the Son palpably was, in the Son they might be said to *see* the Father. Their Jehovah, their Lord and God stood, literally speaking, as it were, before their eyes, face to face. Now it is more than probable that Thomas was present upon the occasion of these remarks being made: and might not, must not the recollection have revived the impression, and suggested and prompted, as it well authorized, the apostrophe?

CLERICUS.

Sir, April 25, 1821.

OBSERVING that neither Philalethes (XV. 657) nor any other friend of common candour and justice, has taken any notice of the strange and unmanly attack of your Correspondent "*Nonconformist*," upon the national clergy, in your last Vol. (XV. 731), I would beg your permission to ask him whether he can seriously give credence from his heart, as an honest and sincere Christian, to all the virulent invectives in which he has in that letter indulged himself? Is it to be supposed, speaking of the political feeling of the clergy, that a body who have as large a stake as any set of men (even as private individuals) in the land of their birth, would blindly pursue a line of conduct, as here alleged against

them,* calculated to destroy that very liberty and independence upon which the preservation and security of their rights and property depend?

As a consistent and conscientious Nonconformist, your correspondent is justified, and has an undoubted right freely to entertain and act upon his own scruples to the constitution and principles of a church establishment from which he openly and avowedly secedes; but it can upon no grounds be admitted, either that the honourable scruples of conscience will, that the spirit of Christian feeling will, and, especially, that the existing *FACTS* do justify such personal calumnies on a body of men whose independence of situation, whose confessedly superior education, whose very influence and connexions in society, and the manner in which (generally speaking†) they actually conduct their sacred trust, place them far beyond either the temptation or the wish to act in the manner so wantonly ascribed to them.

How far the peculiar denunciations of Christ quoted by this writer, and which, in a moment (it is in charity to be hoped) of unreflecting irritation, he would insinuate as descriptive of the character of "*these men*," do in reality portray their likeness, and if so, must, to verify the Saviour's predicted sentence, be their tremendous allotment, must, I think, be left to that Master only to apply, before whom both he and they must finally "stand or fall."

V. M. H.

P. S. The respected Editor of the Monthly Repository may possibly, in the spirit of the invectives repelled in the foregoing letter, (and which many persons, friendly to his work, and all the candid and liberal-minded advocates of all parties, will regret to see so often mixed up with that free inquiry

* Vide second and third sentences of "*Nonconformist's*" letter.

† Exceptions there may be, and instances of *individual* misconduct or occasional ill-judging violence of party feeling may occur in so extended a class of society; but "*Nonconformist*" should remember, and might have had the candour to have admitted, that individual error is no basis on which to found a *just*, and especially so broad and indiscriminating an indictment against a *whole* body.

to which his work gives access,) see some reason why the introduction of the Repository was prohibited by the Lancashire magistrates into a situation, where, by the perusal of some of its late communications, the functionaries of a church whom the law has prescribed to officiate in a very painful, and the writer of this is well assured, at all times, a most distressing duty, would be held up to the contempt and aversion of the unfortunate beings, of whom their own spontaneous wish would be in humble imitation of their divine Master, to be able to have it as their testimony, "I was in prison and ye visited me."

May 3, 1821.

Observations on Passages in the New Testament.

— cum interpretandarum literarum sacrarum studio et lapsa et restituta est religionis Christianæ puritas.

J. A. ERNESTI.

MATT. vi. 13. — *deliver us from evil* [*απο το πονηρου*]: according to most translators and commentators, "from the evil one." The clause, undoubtedly, admits of this version, which, however, it is far from requiring. With great deference I suggest that *το πονηρου* here signifies *moral evil* generally; as in John xvii. 15, 1 John v. 19. On the other hand, some quotations in Wetstein's note, in loc., are well deserving of regard; although his selection of supposed parallel texts in the New Testament fails of establishing his conclusion.

Matt. xvii. 1. — *Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.* Our Lord favoured these three apostles with special opportunities of perceiving miraculous attestations to his character as the Messiah. Did the indulgence arise from his personal attachment to them, from the partialities of private friendship? To these he was no stranger. Yet in the discharge of his ministry he yielded to public and comprehensive principles of conduct. We cannot read the early history of *Peter, James and John*, without being sensible that, as the effect of their warmth of feeling, and of other circumstances, their faith in Jesus needed all the purity, all the

strength, which it was in his power to communicate. Peter had recently shewn, (xvi. 22,) that he could not endure the thought of a suffering and dying Saviour: John and James, *the sons of Zebedee*, were anxious (xx. 21) to sit respectively on his right hand and on his left in his kingdom. There was particular danger of their apostasy: and Christ graciously afforded every preventive demanded by their situation. It was not so much his individual regard for them as his solicitude for the future interests of his gospel, and for the greatest happiness of mankind at large, that governed his behaviour on the occasions to which I have alluded.

Mark vii. 9. FULL WELL [*καλως*] *ye reject the commandment of God, that ye may keep your own tradition.* Schleusner, in loc., (Lexic. G. L. in Nov. Test., 1791,) says, "*καλως* per antiphrasin intelligendum est; *bene scilicet*, h. e. *pessime*. Cf. *G. Wakefield Silva Criticam*, P. I. p. 160." But if any readers imagine that Schleusner's explanation of the word is sanctioned by Mr. Wakefield, they will soon perceive their error. In the passage of the *Silva Critica* to which reference has been made we find the following sentences: "Nec desunt qui, re penitus deploratâ, ad *ειρωνειαν* confugiant; et servatorem mundi scilicet ludentis speciem sibi induisse non dubitant contendere. — Sic reddi debet *Evangelistæ* locus: *Ye ENTIRELY make void the commandment of God.*" The same author, under the signature of *Nepiodidasalos* had already proposed and illustrated this rendering in the *Theological Repository*.*

Luke xi. 29, 30. — *there shall no sign be given it but the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, [see ver. 32,] so shall also the Son of Man be to this generation.* An additional circumstance is stated in Matt. xii. 40: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Luke, who wrote immediately for the benefit of the Gentile converts, may have omitted this declaration of our Lord on account of its affirming a fact in

* Vol. IV. pp. 230, 231.

*Jewish history.** The dissonance of the two evangelists, however important it may be, is not a contradiction. Nevertheless, according to Luke, this discourse of our Saviour does not present some of the difficulties which accompany the relation of it by Matthew. If we suppose, with almost every reader and commentator, that the interment of Jesus Christ is here predicted, two questions arise. Can it with truth be said that he was *three days and three nights* in the grave—and what proof have we that by *the heart of the earth* the *grave* is designated? Mr. Isaac James, of Bristol, published † a tract in which the received interpretation of the verse is combated, and a different sense of it proposed. This author maintains that to speak of our Lord as having been *three days and three nights* in the tomb, is to give an erroneous view of the interval between his burial and his resurrection; and that such a method of expressing the thing, is alike contrary to the forms of language and to what really took place. He further attempts to shew, that by *the heart of the earth* PALESTINE is designed. *Three days and three nights* he considers as employed, in the prophetic style, for so many years: and he conceives that our Saviour here intimates the duration of his ministry in Judæa. I am not prepared, however, to adopt this exposition, ingenious and plausible as it is, until it has been diligently investigated and accurately verified. Let me respectfully submit it to the attention of the readers of the *Monthly Repository*.

It has sometimes occurred to me, that Matt. xii. 40 should be read parenthetically; inasmuch as the incident recorded in ver. 41 seems to be *the sign of the prophet Jonah*, of which our Lord is speaking.

Acts x. 34, 35. *Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.* These declarations of the apostle, respect exclusively the eligibility of Gentiles as well as Jews to the privileges of the gospel:

both represent the impartial goodness of the Deity in the Christian dispensation.

Cornelius “feared God and wrought righteousness;” in other words, he was a proselyte from Heathen idolatry to Judaism. And had Peter intended no more than that such proselytes are graciously regarded by the Almighty, he would indeed have affirmed a doctrine perfectly true, yet a doctrine which it was superfluous to repeat, and which had no relevancy to the occasion. His audience, and not least Cornelius, fully knew it: nor perhaps was there a single Jew who doubted whether such converts as this good centurion shared in the Divine favour. The apostle’s language has a more comprehensive import. In the 36th verse, he styles Jesus “Lord of *all*” [i. e. not of believing Jews only]: in the 43rd he thus concludes his discourse: “To him give all the prophets witness, that *whosoever* believeth in him shall receive remission of sins.” What a contrast this with his sermon to his countrymen on the day of Pentecost!*

There are persons who think that he states at present merely an abstract proposition, and designs to instruct us “that no mode of faith or religious persuasion whatever will, in case of a virtuous, beneficent practice, be able hereafter to separate us from our Creator’s love.” A tenet which I am not disposed to controvert, provided we understand that men’s several advantages for gaining a knowledge of truth and duty have been justly improved, but which rests on evidence distinct from the remark of Peter. No doubt, the apostle assumes the principle that God is the impartial parent of mankind, that he is infinitely wise, just and good. Still, these words contain the application of this principle to a fact in which Christians of Gentile descent are deeply interested.

Another erroneous interpretation of the passage, is that which attempts to prove from it the insignificance of what are without reason termed *speculative* principles in religion. Peter is so far from disparaging an enlightened faith in God’s perfections and government, that this is the very quality

* Townson on the Four Gospels, 2d ed., pp. 188, 189.

† In 1802.

* Acts ii. 39.

which he commends, and pronounces highly valuable. For the fear or reverence of the Supreme Being takes for granted a previous knowledge of him : and he who works righteousness, can scarcely be conceived ignorant of a rule of duty. If a virtuous and beneficent course of life be every thing even in cases where an acquaintance with the gospel may be obtained, and yet is rejected, or, so far as human agency is concerned, withholden, then the gospel becomes of none effect. On this construction, there can be no rational, no justifiable, zeal for communicating its blessings to the nations which have not been visited by its rays. And will any consistent disciple of Christ make it a question, whether the situation, the character, the prospects of Cornelius would receive unspeakable improvement from our Saviour's doctrine ?

Acts xi. 26. — *the disciples were called Christians first in Antioch*. Yet we read, in ix. 14, "he hath authority to bind all that call on thy name" [are called by thy name *]. The truth is, in the phraseology of the New Testament, *to name the name of Christ, to be baptized into his name*, implies no form of words, (nor of the existence of such a form have we any proof,) but simply the fact of being classed among his followers. It is a Hebraism : see Exod. iii. 18, with Wellbeloved's note. To many powerful arguments which shew that the earliest professors of our religion did not denominate themselves *Christians*, may be added the authority of Luke's example in the 29th verse of this chapter : he there continues to style them *the disciples*.

Acts xiii. 6, 7. — *a Jew, whose name was Barjesus, who was with the deputy [proconsul] of the country, Sergius Paulus*. It appears to have been nothing unusual with the governors of the Roman provinces to rank among their attendants men of reputation for science and learning.† Of this character was Barjesus. The probability is, that, against the convictions of his own mind, he represented the *miracles* of Paul as merely the effects of an acquaintance with the hidden

powers of nature, and thus *sought to turn away the deputy from the faith*. To the apostle belonged the gift of *discerning spirits*. There is not the faintest plausibility in arguing from a case so extraordinary for the civil punishment of any even the rudest assailants of Christianity.

The custom to which I have just referred, is admirably touched upon by Bishop Hurd, in one of the finest sermons* in our language. Expostulating with Felix, this preacher asks, "Wilt thou find such a monitor, as Paul, in thy dependants ? Will thy tax-gatherers preach *righteousness* to thee, and thy centurions, *temperance* ? Or, thy philosophers (if, perhaps, thou hast of these about thee, to grace thy provincial pomp) will they reason with thee on a *judgment to come* ?"

Heb. i. 4, 5, 9. *Being made so much better than the angels, &c.* : "c'est de son exaltation que l'apôtre parle—un Dieu oint et consacré n'est autre chose qu' un roy," &c. I make this extract from p. 295 of *Le Platonisme Dévoilé*. Par M. Souverain. Cologne, 1700. Concerning the author of so valuable a work I should be happy to receive some information. Dr. Priestley occasionally refers to it in his *History of Corruptions*, &c.

N.

Dover,
March 10, 1821.

SIR,

HAVING read with considerable attention the observations of that excellent man, the late Rev. Mr. Howe, of Bridport, on the subject of Bunyan's *Pilgrim's Progress*, through the channel of your useful Miscellany, and much approving of his remarks thereon, particularly in reference to the republication of that work in an amended shape, I beg leave to make a few additional observations on the subject.

Having passed the greater part of my life in the country, I have had much opportunity of ascertaining that the work above referred to is read with avidity by a great number of persons of different ages and conditions ; that it is not only made a family book with

* Newcome's note in loc.

† Tacit. Hist. I. 22, II. 78.

* At Lincoln's Inn : Vol. III. No. xvi. ; or Bransby's Select. &c. II. 144.

many of our orthodox brethren, but almost their Bible. I have heard it quoted from the pulpit and referred to in private conversations with as much veneration, and often apparently with more effect, than even the Bible itself; and, from its simple, pleasing, pious and popular style, I have no doubt but that it will long continue to be so read. I am persuaded, therefore, that if it should be reprinted with some such alterations as those alluded to by Mr. Howe, it would be made highly useful in the dissemination of Unitarian principles; and should the respectable gentleman referred to by Mr. Howe, and who has the honour of being ranked amongst the number of his friends, undertake the work, I am satisfied he would additionally entitle himself to the thanks of the Unitarian body, as I know of nothing more likely to obtain general circulation, especially with the juvenile reader, and particularly coming before the public through so able and respectable a channel.

B. MARTEN.

Lewes,
March 9, 1821.

SIR,
YOU will do me a favour if you will allow me, through the medium of your liberal publication, to seek from some of your ingenious and learned correspondents a solution of certain queries which have considerably perplexed my mind as a professor of the Unitarian faith. They are as follows:

The phrases "Logos," or "Word of God," "Only-begotten image of God," "Brightness of his glory," "Beginning" or origin "of his works," "First-born of every creature," and other similar expressions, I understand to have been in use, by Platonic and other philosophers, before and in the time of the apostles; and that those philosophers meant by such phrases a properly divine principle or power (not to say person) belonging to the Deity, by which he effected the creation of the whole universe. I also understand the apostles to have adopted the language in question, applying it in the New Testament to Jesus Christ. Now if the apostles did not intend by so doing to be understood as meaning that Jesus Christ was he by whom the universe was made, why did they apply

language to him which, in its original and (in their day) current meaning, was used of that divine principle by which the creation of all nature was effected? Or rather, I would ask, is not their application of the said language to Jesus Christ a proof that they considered him as the maker of the universe? I am aware that it is said they used the language in a new or figurative sense; and I must confess there are some passages where it occurs in the New Testament which are plausibly explained as figurative. But as the apostles have given no notice that they did not speak according to the common acceptation of the phraseology in question, I think nothing can warrant a figurative explanation of it in their writings but its being self-evident in the passages where it occurs that it cannot there be otherwise than figuratively used. There should be one passage, at least, of this description, to fix the meaning of the rest. I am not aware that there is one. On the other hand, I think there is one, if not more, which will not admit of any other than a literal sense, and which thus determines the meaning of all others of the same class to be literal, if, indeed, that point be not previously decided by the original meaning of the language used in the passages referred to. The particular place to which I now allude is in the first chapter of the Epistle to the Hebrews, where it is said, "Unto the Son he saith, Thy throne," &c., and, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." Here the creation of the natural heavens and the earth is ascribed to the Son in language as clear and definite as can be used, and I am persuaded that any principle of explanation which imposes upon this passage (or any other) a meaning different from what it decidedly expresses, can never be justly admitted as a legitimate principle of interpretation. With deference to the learning and integrity of the Editors of the Improved Version of the New Testament, I must dissent from their note or paraphrase upon the place alluded to, as being liable to the above objection, in that, by the introduction of a perfectly gratuitous sentence, it imposes upon the passage a meaning altogether arbitrary and

totally different from what is plainly expressed in the pure text, and, in my opinion, is, therefore, much more similar to interpolation than to any warrantable supply of an illipsis.

Having thus, as well as I am able, stated the difficulties alluded to in the beginning of my letter, I shall feel much obliged to you for its insertion in the Monthly Repository, and to any of your correspondents who will attempt to remove them, by pointing out any error or misconception upon the subject under which I may labour; for I pretend not to a perfect knowledge of it, and have thus written my thoughts chiefly to elicit more light and information.

RICHARD MARTIN.

P. S. Should you deem such letters as this proper for insertion in the Repository, I shall be encouraged to submit to the consideration of your correspondents some difficulties which I feel, as an Unitarian, respecting the early opinions of Christians concerning the person of Christ, which difficulties I cannot get removed by reading Dr. Priestley's History of Early Opinions, &c., because to my reading that History, the difficulties owe their origin in my mind.

SIR,

THE perusal of the account given of Mr. William Morris in the Repository for May, [XV. 312,] which I did not happen to see until very lately, induces me, for the first, and perhaps the last time, to address a few remarks to you, hoping they may not be deemed unworthy of a spare place in the liberal work you superintend.

The general tenor of the article referred to, might lead many to conceive, that the profession of Unitarianism is inconsistent with a belief in what is called "the perceptible influence of the spirit of God," if not with a conviction of *any* degree of divine assistance to the mind.

But, as I firmly believe the intemperate Editor of the "Christian Instructor" knew not the truth when he asserted that *our faith* "frowns upon the noblest movements of the human heart," I am induced to offer my testimony against error.

While I admit, indeed feel confident, that "the divine change of mind" which takes place in those who repent of evil ways, in the great majority of cases, is of slow operation, and unaccompanied by that sudden surprise which some experience, I must still be permitted to hope, that many Christians, of clear enough understandings and honest hearts, who assert that they have been converted from an ill life by even a *miraculous* assistance from the Father, in an instantaneous manner, are not to be accounted guilty either of hypocrisy or self-deception.

The knowledge of many of my Unitarian brethren will surely corroborate what I now remark.

Many have been brought up from their infancy with religious impressions that have kept them clear of entire estrangement of heart from the Father, and, consequently, "need not repentance" and renewing of the Holy Spirit in such a way as some do. Others, again, like Mr. William Morris, and those, perhaps, the greater number, having approached the light gradually, feel the peace of God shed abroad in their hearts, but cannot say where the light and darkness were divided. Why need these chafe their spirit for the experience of others, if they but know that, whereas they once loved darkness, now they rejoice in the light? Again, there are some whose sudden contrition of soul, and the never-to-be-separated influence of God, bursting, like the sun in his strength, on the darkness of a sinful heart, must for ever after leave a deep conviction of His assisting might, who spoke the worlds into existence, and glory in the truth that made them free from sin and death.

I delight in the anticipation, that, in the fulness of time, those who have loved the Father from the first spring of thought, and those whose hearts have been gently brought near unto him in maturer years, will, with those who, like burning brands, have been plucked from the fire of an evil conscience, joyfully unite, with confidence and love, in ascribing honour and glory to Him who reigneth, and to the Lamb for ever!

J. H. R. E.

SIR,
IN a conversation in the House of Commons on the *Catholic Disabilities' Removal Bill*, Lord NUGENT observed, in reply to some charges of bigotry and intolerance against the Roman Catholic religion, "that in no part of the service of the Roman church was there any thing of an exclusive nature to be found. *It contained no such damnatory creed as the Athanasian Creed, which formed part of our own service.*"

Now, Sir, pleased as I am to find the "monstrous Creed," as it has been called, thus spoken of in Parliament, I cannot but feel surprise at Lord Nugent's statement, and beg to ask of your correspondents whether the Athanasian formulary be not in the Romish Missal, (it is certainly adopted by the Church of Rome,) and whether it do not form at times part of the Romish service?

CANTAB.

GLEANINGS; OR, SELECTIONS AND
 REFLECTIONS MADE IN A COURSE
 OF GENERAL READING.

No. CCCLXXVIII.

Simplicity of the Divine Proceedings.

An eminent author has made this a character of the Divine conduct and wisdom,—to act always by the most simple ways. Upon which principle he lays a great weight, drawing from it consequences of the greatest importance to the order both of nature and grace. Now I must needs say, that this appears to me a very clear and certain proposition with respect to God, which our most excellent author thus briefly at once demonstrates and explains: I suppose, says he, that God would have the body A should strike against the body B. Now since God knows all things, he well knows that A can go to strike B by innumerable crooked lines and by one only right one. But God only wills that A should strike B. And we sup-

pose, that he wills the transport of A towards B for no other purpose, but only for the sake of this impulse. Therefore A must be transferred towards B by the shortest way, or by a right line. For if the body A were transferred to B by a crooked line, that would shew either that the transporter knew no other way, or else that he did not only will the concourse of these bodies, but also the means to effect it, otherwise than in relation to the concourse itself, which is against the supposition. Again, says he, there is as much more action requisite to transfer a body from A to B by a crooked line, than by a right line, as the crooked is greater than the right. If therefore God should transfer A to B by a crooked line, double to a right, half the action of God would be wholly useless. And so one half of it would be done without design, and without any end, as well as without effect. Moreover, says he, action in God is will. Therefore there must be more will in God to make A to be transported circularly than directly. But now we have already supposed that God had no will as to the motion of A, but only with respect to the impulse. Therefore there is not will enough in God to move A by a crooked line. And, consequently, 'tis a contradiction that A should move by a crooked line to B. And so it is a contradiction that God should not act by the most simple ways, unless we suppose that God in the choice of the ways he makes use of to execute his designs, has something else in view besides those same designs, which in our supposition is a contradiction. Other considerations he has to this purpose, and from the whole concludes, that, according to this manner of conceiving things, God cannot employ more will than he needs must to execute his designs. So that he always acts by the most simple ways with relation to them. *Norris's Treatise of Christian Prudence.* Pp. 137—139.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Edinburgh Review*.
No. LXIX. March, 1821.

THIS Journal having placed our Repository at the head of one of its articles, we return the compliment, in order to take the opportunity of making a few extracts from two of the papers in the number above designated, with some remarks upon the interesting subjects to which they refer.

The first article to which we allude is entitled "Dissenters' Marriages," and the work professed to be reviewed is our XIVth Volume. The subject really is the *Unitarian Marriage Bill*: the amended petition relating to which is here quoted [Mon. Repos. XIV. 198], as is also Mr. Dillon's* account of his marriage-protest (XIV. 179—181). Marriage and mirth are near akin: we must not therefore blame the Reviewer for being a little jocose, especially as he has more than made amends for his levities by asserting ably and boldly the great and generous principles of religious liberty. He opens his paper with a prediction, exceedingly startling to orthodox Churchmen:

"Strange as the assertion may appear to many Clergymen of that Establishment, the English Church is mortal; and ages hence, though the rivers and the hills remain, there may be no Bishops and no Deans. Now, the receipt we would propose for the prolongation of the existence of this venerable system, is the diminution of needless hostility, a display of good humour, liberality and condescension, and an habit of giving way in trifles, in order to preserve Essentials. Every nation of Europe has its ecclesiastical Establishment, to the support of which the community at large contribute. This is all very well; we quarrel with nothing of this kind. But, the Establishment once made and well provided for, any exclusive privilege conferred upon its members is mere mono-

poly and oppression; against such unjust pretensions of Establishments, we have always contended; they are not religion, but greediness and insolence wrapt up in a surplice."—Pp. 62, 63.

The Reviewer repeats from us, that "before the Marriage-Act, the marriage of Dissenters, in the face of their own congregation, was good in law," and he states very correctly the claim of the Unitarian Dissenters for relief.

Referring to the Bill which was once read in the House of Commons, he says,

"If this bill passes (and we sincerely hope it may pass), the provisions of the bill should be to this effect. The Dissenter should lodge his petition with the clergyman of the parish, stating his dissent from the doctrines of the Church, his desire to be excused from assisting at the marriage-service, and his intention to appear at the altar on the hour pointed out by the clergyman, with the documents and sureties required by the act, in order to the registration of his marriage; which petition shall be read in church, and alluded to in the register as the cause of the omission of the marriage-service;—and Dissenters' marriages so performed shall be good in law.

"This we consider to be a far better arrangement than any request to omit parts of the service. To say, 'Don't pray with us at all, we do not require your spiritual assistance,' may not be unreasonable language from Dissenters to the Church; but to say, 'We will tell you which of your prayers you may omit, and which you may use,' is bad taste, and not suitable to the state of the parties."—Pp. 65, 66.

Beggars must not be choosers; and if the Unitarians have ventured to point out the mode of relief, it has been only to shew that their object was practicable. They have no fondness for one mode of relief in preference to another. All that they ask is to be tolerated in the dissent from Trinitarian worship; and in any measure for providing such toleration that the Legislature shall enact they will cheerfully acquiesce. The method pointed out by their Bill appeared to them less likely to offend the Church than any other, since it secures to the clergy

* Our worthy "Free-thinking Christian" correspondent is described by the Reviewer as "an Unitarian Minister," a character which we believe Mr. Dillon will be well-pleased that we should say does not belong to him.

their fees, and retains the invaluable benefit of the parish-register; a benefit chiefly to themselves, in the first instance, but ultimately a benefit to the community.

There is robust sense in the case put by the Reviewer :

"We cannot at all understand why it is so wrong to abolish a law, which it would not only be enormous, but almost impossible, to enact. Suppose all Dissenters to have been excepted from the operation of the Marriage Act, and some zealous orthogamist was, at this time of day, to propose its extension to heterodox love: the uproar, the rage, the activity of Dissenters, it is not difficult to conceive, nor the contempt with which such a proposition would be received by every man of common sense; and the instant and disgraceful defeat of such a measure could not be at all doubtful. Why then may not a law be suffered to die, which no human being would now think of bringing into the world? Why is it perilous to repeal what it would be so unjust to enact?"—Pp. 66, 67.

The strong plea of the Unitarian Dissenter before the Legislature is, that the law declares that he shall be tolerated, but that there is in the requirements of the Marriage-Act an exception to this toleration, not contemplated at the time the Unitarian Toleration Act was passed, and that the removal of this exception is necessary to complete the wise and liberal design of the Legislature. The argument is taken up by the Reviewer in relation to Dissenters generally, and it applies with particular force to the case of the Unitarians.

"Is it not a little inconsistent, that, on all the common occasions of life, a Dissenter should be allowed to worship as he pleases—that, on one of the most important occasions of his life, he must worship as other persons please—that, in the midst of a general system of toleration, there should be this single exception—that you should give all men leave to build chapels—that you should protect their worship—privilege their ministers;—and then, when they have been suckled and nurtured in dissent, suddenly, singly and capriciously, drag them to the Mother Church?—And for what purpose?—Not to prevent clandestine marriages, for they may just as well be prevented if the service were omitted;—not to promote piety, because it gives the most serious offence;—not to secure the emoluments of the Church, for they

may be secured by registration;—not to increase the subjects of the Church, because it multiplies her enemies. The Marriage Act was never intended as any abridgement of religious freedom: the only two sects who asked for the exemption had it; and if other Dissenters had been as watchful of their civil rights then, as they are now, they probably would have been included in the exception; but the carelessness of Dissenters in the time of George II., cannot affect the rights or weaken the reasons of their descendants. When men are asleep, they say nothing; as soon as they are awake, and talk about their civil rights, they should be heard: it is nothing to the purpose why they did not wake sooner.

"We utterly deride the idea of the Church being endangered by such sort of concessions. We believe that Establishments, like individuals, are strengthened by the number of their friends and weakened by the number of their enemies; and that it is utterly impossible that any man should not be the implacable enemy of an Establishment, which compels him to abjure his faith before it will allow him to marry. But we augur a better fate to the measure, and a more humane and rational conduct from the heads of the English Church. We believe they will consider the hardships to which the Dissenters are exposed, as a mere omitted case in the Marriage Act; and when they have secured, as they have a right to do, the emoluments of the Church, and, as they ought to do, the publicity of Dissenters' marriages, they will hasten to expunge from the statute-book so disgraceful a relic of the spirit of persecution. Should we be disappointed in these expectations, we really think that the greatest of all theologians, the first Lord of the Treasury for the time being, should interfere as a teacher of moderation. The reasonable part of the public will go along with him in the measure, and will respect his mediation as the act of a man of sense and principle."—P. 70.

"From 'Dissenters' Marriages' the Reviewer is led by the contents of our XIVth Volume to consider other grievances of the Dissenters, as set forth in our account of the "Protestant Society," and our report of Mr. Wilks's speech, (pp. 330, and 388,) which he pronounces "very eloquent and very impressive." He says with great truth that "it is no mean triumph to the friends of toleration, to perceive how very little (*the Marriage question excepted*)"—there is another great exception stated by himself,

as the reader will see presently, in the Corporation and Test Acts) "there is to do for the Protestant Dissenters." Still he allows that "there is no occasion that Dissenters should suffer grievances of any degree or of any description." The case of Sunday-tolls on going to a place of worship is, we admit, no hardship, if the Dissenter be put on a level with the Churchman. The assessment of meeting-houses to the poor-rates is of more consequence: the Reviewer takes the distinction between houses built merely for the purposes of religion, and houses of prayer built to make money by them, which indeed seems fair enough: but when he says that the question, whether money is made or not, must be left to the magistrates, he forgets that the magistrates are at present Churchmen, and in great part clergymen, and therefore too likely to look upon the question with some partiality. When the smallness of the sum which would be raised by the subjection of Dissenting places of worship to parochial taxes is contrasted with the litigation and animosity to which such taxation would inevitably give rise, their being brought under assessment cannot appear to any one, to be in any view, expedient: and the good which religious worship of every description does to the community, by teaching its richer attendants charity, and its poorer, sobriety, industry and frugality, may be very well accepted as an equivalent for the privilege of exemption from the parish rate. At least, the principle of toleration demands that there should be no pecuniary tax upon dissent, and that with regard to the freedom of places of worship there should be no difference between Churchmen and Dissenters.—It is the law of England, as well as the doctrine of the Reviewer, that if Dissenters prefer "the orthodox church-yard," they have a right to be buried there; but there is irresistible force in his question, "Why do not such men provide themselves with a burial-ground?" He lays down the dictum of universal experience in the admission that "Clergymen, like other persons, will abuse power, if they are permitted to do so with impunity."—His concluding paragraph deserves to be quoted entire: it allows of no objection and requires no remark:

"As to the Corporation and Test Acts, they are really the most absurd enactments (as they at present stand) which ever disgraced the statute-book of any country. They are so severe, that it is absolutely impossible to execute them. They have been regularly suspended for nearly 80 years. Their suspension is as much a matter of course as an attack upon pockets by a good and faithful Commons; and yet, though, during this long period, the execution of these laws has not even been proposed—their suspension never objected to—their abolition is supposed to be replete with ruin and destruction. Is this the meaning of

Nullum Tempus occurrit Ecclesiæ?"

P. 72.

The other article in this Number of the Edinburgh Review to which we proposed to draw the attention of the reader is on the "Education Bill," but we perceive that we must make way for other claims upon our pages, and defer our strictures to the next month; which we may do with the less reluctance as it is generally understood, and the Reviewer countenances the persuasion, that Mr. Brougham will not press his measure during the present session of Parliament.

ART. II.—*An Examination, &c.*

(Continued from p. 241.)

WHEN Bishop Magee began his controversial career, Dr. PRIESTLEY was the object at which the arrows from the orthodox quiver were chiefly aimed. The force with which they were cast depended upon the strength of the arm that held the bow, but they were all dipped deep in the *odium theologicum*, the poison of bigotry. Nothing was too slanderous to be said, or too monstrous to be believed, of the supposed heresiarch. Polemical writers copied from one another revilings and calumnies; the currency of them gave them a sort of authority; all who wished them to be well-founded, believed at length that they were so; the name of Priestley was proverbially associated with profane infidels, and, as Bishop Burgess would say, other "miscreants;" it was quoted by young academics to enliven their themes, by versifiers to give point to their dull lines, and by ecclesiastical aspirants to shew they were sound in faith and held heresy in sufficient abhorrence; it was,

in short, an almost necessary act of devotion to make the pilgrimage of bigotry, and with more than Mahometan zeal to cast a stone at the "daring Socinian;" and if by some strange accident, an ecclesiastic discovered that Dr. Priestley was a man, with the usual faculties and feelings of the species, and especially that he was a good man, beloved, revered, admired by such as knew him best, the surprise was as great as that which is felt on finding out that one who has been always regarded as a malignant enemy, is and ever has been a cordial friend.

So great, for a long period, was the terror inspired by the name of Priestley, that philosophers treading in his steps, and availing themselves of his successful researches, dared not openly appeal to his authority. The discovery was proclaimed as an honour to England, but the discoverer was passed over in deference to prejudice. At length, the name was timidly pronounced, but always with a disclaimer of his theological and political sins. But the time is now come for doing this great man justice; his character as a philosopher is confirmed by the improvements of science; it is no longer profitable to revile the *man*, and it is almost esteemed a work of supererogation (excepting perhaps at Dublin) to anathematize the *divine*.

The Bishop of Raphoe will not, we apprehend, look back upon his treatment of Dr. Priestley with entire satisfaction in those moments in which men survey their actions in the light of Christian truth and charity. We would willingly hope that he did not sit down with the design of doing him a wrong, but he himself cannot read Dr. Carpenter's acute "Examination" without confessing, at least, that he has *misrepresented* the distinguished advocate of modern Unitarianism. He charges him, e. g. with denying the doctrine of *redemption by Christ*, because he renounced and exposed the doctrine of *atonement by satisfaction to Divine Justice*. This latter tenet the Bishop himself seems to abandon, though it is evidently the dogma of his church. But he adheres to the ambiguous word *atonement*, uses it in a sense which an Unitarian might approve, and though he must have seen

that Dr. Priestley employed the term in a different and more correct theological sense, accuses him of the impiety of rejecting the whole doctrine of Christian redemption, which he arbitrarily chooses to understand by the term. By such means any man may prove whatever he pleases; against such arts no argument, no character can stand.

From the Bishop's misrepresentations we turn with pleasure to Dr. Carpenter's description of this truly great man, who had indeed his imperfections, but none in which there was not a certain "soul of good":

"Dr. Priestley's character was marked by an almost childlike simplicity; and his open frankness and undisguisedness sometimes gave the advantage to those who had more of worldly wisdom. Like that Apostle whom in several respects he resembled, in simplicity and godly sincerity he had his conversation in the world. There was in him neither art nor guile: and he wrote as though all the world were as guileless and as artless as himself. He said all he thought, and why he thought; and certainly did not enough consider the use which might be made of his less digested views and arguments, by bitter or prejudiced opponents, or by injudicious admirers.

"The success which in various ways attended his pursuits, and the degree in which he must have perceived that he outstripped the great bulk of his contemporaries, both in moral and in physical science, naturally produced a self-confidence, which sometimes might really be without foundation, and which often would appear so, to those who could not understand the processes of his mind, or appreciate, as they deserved, the excellencies of his character. This self-confidence is most manifested, when the contemptuous sneers, the overbearing arrogance, or the paltry insinuations, of his opponents,—or their brutal efforts to destroy his well-earned reputation, in order to destroy the force of his arguments,—led him to shew on what ground he felt that he stood, and firmly to maintain it.

"Indefatigable activity marked his life; but it was of that kind which, having great objects in view, seldom put on the form of minute drudgery. Whether he would ultimately have advanced truth more, by writing more cautiously, some may doubt. My own opinion is, that he would. His first thoughts were often happy; but there was sometimes a

boldness in them, which appeared like temerity, and which was only calculated for those who themselves sometimes soared towards the Sun. They afford indeed materials for thinking; and many they have set to think: but he sometimes relinquished them himself; and they served to throw an odium on himself and his opinions, which did not belong to either.

"His learning was much more solid and extensive than the Academic chooses or perhaps knows how to admit. His time had not been spent on the trifles of literature; and what was devoted to classical pursuits, enabled him to enter on the field of scriptural investigation with eminent success. Still, it must be admitted that minute verbal criticism was not his forte; and it must also be remembered, that less was known in his days than at present, of the principles and facts which respect the integrity of the sacred text.

"His attachment to Christianity, and indeed to Revelation in general, was earnest and cordial. It influenced all his theological and moral writings. The principles of his venerated Lord guided his life in ordinary circumstances, as well as in great and trying exigencies. And as his faith was not a mere speculative principle, it purified, and elevated, and expanded, and warmed, his heart. It made him love God, and it made him love his brother also. It preserved him constantly in the path of Christian sobriety. It kept out every feeling of envy and jealousy, and every unjust and malignant disposition. In short, it made his life a practical comment on the great maxim of the Apostle, *NO MAN LIVETH TO HIMSELF*.

"The grand views which he entertained of the Divine character and dispensations, gave a dignity to all his religious conduct, and made devotion the habit of his life. Those who cannot appreciate the piety of the heart, unless it is expressed in the language of modern Orthodoxy, will not believe this: but those who have formed their devotional taste and style on the language of Scripture, and especially on the Christian's model, will perceive that the devotion of Priestley was genuine; and that in the offering of stated prayer, as well as in the devotion of his life, he worshipped God in spirit and in truth."—Pp. 132—136.

With some severity, but neither unprovoked nor disproportionate, Dr. Carpenter proceeds to contrast the character of the Bishop as an author with that of Dr. Priestley. Unlike

they certainly are, and it is only necessary to "look now at *this* picture, and now at *that*," in order to discover who is the greater lover of truth and the more consistent follower of Him who came not to condemn but to save.

Dr. Priestley having quoted Philo to shew that the notions of the Jews did not correspond with the modern doctrine of Atonement, the Bishop takes great pains to extract a different testimony from that mystical writer. This leads Dr. Carpenter to discuss the character of the Hebrew philosopher:

"The philosophy and the religion of Philo, both conspired to produce devotion of soul; and his writings do vastly more credit to his principles and affections, than to his understanding. Even the mysticism of his master, Plato, had in it something singularly elevating and refining; and it was the spirit of the religion which Philo professed, to trace all to God. There was between them a general harmony and correspondence; and, rising in spiritual refinement far beyond those for whom the Mosaic ritual was originally instituted, he sought, and, with the aid of a lively imagination, he found, in the sacred books of his nation, ideas which they were never intended to convey, where the ordinary exercises of the understanding would have presented nothing but plain facts, or, at the most, significant services designed to lead a carnal people from objects of sense to those which are unseen and spiritual.

"The speculations of Plato, and still more those of his followers, had almost represented the *Logos*, or system of ideas in the Divine Mind, as a distinct being from Him in whom it existed; and it is not wonderful, therefore, (since so many instances occur in which sensible local manifestations were made to the people of Israel, of Him who is invisible and omnipresent,) that Philo, impressed with all the sublime but undefinable notions of his philosophy, should trace them in the Mosaic records. This he did: and sometimes employing the appellation *Logos* in the mystical sense of his philosophy, and sometimes for the personal medium of divine communications to his forefathers, he assigns to the latter, characteristics which his philosophy alone had taught him; and without, I am persuaded, any intentional reference to the Messiah, he gives to the supposed personal and constant Representative of God and Mediator of his will, qualities which the Christian (coming to Philo with preconceived ideas, as Philo came to the Jewish Scriptures)

considers as implying that Philo had views corresponding with his own, respecting the means of acceptance with God, and the nature and offices of him whom He appointed to be the spiritual deliverer of mankind.

"A very partial acquaintance with Philo's speculations might yield support to the notions prevalent respecting the atonement made by the death of Christ: a more extensive and exact one must shew this support to be itself groundless. I do not think that the writings of a philosophical, imaginative Jew of Alexandria, can be considered as decisive evidence of the prevalent opinions of the Jews, even of his own country; and I lay no stress upon them: but I do maintain, that whatever argument they afford, is decidedly in Dr. Priestley's favour. They afford no support for the supposition that he regarded sacrifices as operating on the Divine Mind, except as any other offering of devotion; or that he believed, that the great Source of goodness and blessedness cannot, or will not, accept of sincere and humble repentance and devotedness of the heart to him; or that he held, as numbers still hold, that the wrath of God could not be pacified, or that his justice could not be satisfied, without the death of some divine Mediator."—Pp. 182—184.

Towards Mr. Belsham, Bishop Magee "displays a rancorous feeling of personal hostility, which bears down all the usual restraints of prudence and decorum, and makes him lose sight of the characteristics of the Gentleman, the Divine and the Christian." (P. 242.) This heavy charge is fully substantiated by a collection of epithets and phrases from the Bishop's *Postscript*, which really make us blush for the degradation to which a scholar and divine (the former of these characters cannot be denied to the Bishop, the latter is said to have been given him, with the warmest encomiums, by High authority) has submitted for the sake of carrying a point (Pp. 243, 244, *note*). In his earlier editions, his Lordship seemed disposed to observe decency in his treatment of Mr. Belsham; but in his latest, he has thrown aside every consideration of the respect due not only to this gentleman but also to himself, and has indulged a temper and a language which are scarcely equalled in the arena of brutal pugilistic contests. Is the right reverend author transported with rage at Mr. Belsham's significant silence with

regard to the *unanswerable* "Discourses and Dissertations"? * Or, has he been stung with some of the hints which this gentleman has thrown out with regard to the motives and expectations of certain clerical defamers of the Unitarians?

Dr. Carpenter examines "Dr. Magee's Representations of Mr. Belsham's Views and Arguments in reference to Prayer—the Religious Observance of the Lord's Day—the Inspiration and Character of our Lord—and the final Restoration of the Wicked."

The Bishop asserts, that Mr. Belsham "rejects the notion of prayer," which is just as true as if he had said that Mr. Belsham renounces every object of divine worship.

In his "Review of Mr. Wilberforce," Mr. Belsham explicitly renounces the popular sabbatical prejudices, and certainly expresses himself with a freedom that may be misconstrued. But though he denies the holiness of days, he declares himself a sincere advocate for public worship, and of the observance, in order to this end, of the first day of the week. The difference between Mr. Belsham and the proper Sabbatarian is, that whereas the latter regards a seventh portion of time as sacred, the former considers the whole of the time of a Christian consecrated to God, so that every day is a sabbath and every employment an act of devotion.

From the unqualified position of Mr. Belsham in the work alluded to, that "whatever is lawful or expedient upon any one day of the week is, under the Christian dispensation, equally lawful and expedient on any other day," Dr. Carpenter says that he entirely dissents. For the due influence of public worship, he contends, it

* "So far, however, as I am myself personally concerned, I should have been content to have suffered the Right Reverend Prelate's inexplicable tissue of errors, sophisms and calumnies to have passed unheeded into that vale of oblivion to which they are rapidly advancing, rather than to have had their progress retarded, and their venom exposed to public contempt and detestation by the powerful pen of my learned friend."—Mr. Belsham's letter on Dr. Carpenter's work, *Mon. Repos.* XV. 212.

is absolutely necessary that a general suspension of the usual employments and amusements should take place; and whatever interferes with the discharge of the duties of such worship, (unless required by some more immediately urgent duty,) or naturally tends to destroy the religious impressions which they produce, must be wrong. And he argues that the principles of Christian duty require that such as do not find that suspension of social intercourse and amusement necessary for religious improvement that others do, should yet be careful, lest in the use of what they deem lawful and harmless, others should be interrupted in their more strict, yet alike conscientious, observances, or their feelings unnecessarily wounded, or they themselves led to liberties which their consciences would condemn. This is unquestionably just and Christian, and we have no doubt that Mr. Belsham would willingly modify his general position so as to admit it all.

In connexion with this argument, we find Dr. Carpenter maintaining against Mr. Belsham the power of the Civil Magistrate over the sabbath! This might surprise us, if we did not soon perceive that the difference between these gentlemen is in the statement of the question. Mr. Belsham only says, that it is unreasonable and unjust "that the laws of any country should enjoin a sabbatism which God has not required," and this, few will deny; and Dr. Carpenter, deprecating the interference of the Civil Magistrate in matters of religion, asserts, that it is a question of civil policy, whether one day in seven shall be relinquished from the labours of life, and of civil right, whether such relinquishment shall be enforced by law.

While on this point Dr. Carpenter candidly avows his difference of opinion from Mr. Belsham, if, indeed, there be a difference, he is eager to vindicate his friend from the Bishop of Raphoe's cruel misrepresentations, and the vindication is easy and complete. The same may be said of the next point discussed, viz. *the inspiration and character of our Lord*, on which the Bishop, by means of omissions and alterations in Mr. Belsham's words, makes him say what is abhorrent to Christian feelings. In what he does say in one or two places, Dr. Carpenter

allows that he finds reasons for dissent. Mr. Belsham states in the *Calm Inquiry*, (p. 451,) "that when Jesus or his apostles deliver opinions upon subjects unconnected with the objects of their mission, such opinions, and their reasonings upon them, are to be received with the same attention and caution with those of other persons, in similar circumstances, of similar education, and with similar habits of thinking." Upon this Dr. Carpenter says,

"As far as respects our Lord himself, no other person ever was in precisely similar circumstances. Believing in the genuineness of the Introduction of St. Luke's Gospel, I have myself no doubt, that, from his earliest childhood, he was impressed with the expectation of being one day called, by the direct appointment of God, to a service of the most extensive and honourable importance; and that the natural influence of this impression was aided by the constant pious cares of his Mother: so that, from the first, his views were so guided, and his affectional and principles so enlarged and refined, that, even without reference to subsequent divine communications, he was eminently qualified to see clearly the way of duty, and to trace the dealings of his Heavenly Father. But I must, for obvious reasons, waive this consideration; and I merely say, that he who, in addition to the expanding and animating influence of religious principle, had been favoured with the express manifestations of divine approbation, with peculiar intercourse with the Father of spirits, and with direct communications of His will, could in no respect stand on the same intellectual footing with those who, in other respects, were in similar circumstances and of similar education."—Pp. 273, 274.

With this statement we agree, but we see nothing in it inconsistent with Mr. Belsham's hypothesis of our Lord and his apostles not being infallible with regard to subjects *unconnected* with their mission.

The Bishop of Raphoe makes sport of the doctrine of Final Restoration, which, knowing the power of words, he endeavours to render ridiculous in Protestant eyes by calling it (as it has been again and again called for the sake of prejudice) the doctrine of Purgatory. On this topic Dr. Carpenter writes with great feeling, great dignity and great power. He remonstrates with the Bishop for venturing upon "the *thoughtless profaneness* of hold-

ing up to *ridicule* what is at least honourable to God, and accordant with the noblest ideas of his attributes and dispensations, solely to crush an opponent," and then adds,

"That opponent, however, he has not crushed. The time will come, when the writings of MAGEE will only be quoted as affording numerous and disgusting specimens of what controversy ought not to be. The name of BELSHAM will go down to posterity in connexion with the honoured names of PRIESTLEY and LINDSEY; and those who may think that on some points his opinions are not sound, and that (like Dr. Priestley) he has occasionally given to others, which yet will bear the most rigid examination, a form that unnecessarily renders them obnoxious and repulsive, will still admire the elevation and comprehensiveness of his views, the clearness and strength and eloquence of his diction, the judicious arrangement and force of his arguments, and the energy of the understanding, and Christian principle of the heart, from which they proceeded."—Pp. 285, 286.

[To be concluded in the next Number.]

ART. III.—*An Epistle from a High Priest of the Jews, to the Chief Priest of Canterbury, on the extension of Catholic Emancipation to the Jews.* Svo. pp. 28. Wilson. 1821.

THIS "High Priest of the Jews" knows more than becomes a modern Jewish Rabbi. He is, in fact, a merry Christian, who endeavours to promote by means of irony those principles of universal charity and liberty which have hitherto failed of making their way by pure argument.

There is a useful hint to thriving and ambitious Dissenters in the following passage :

"We are not to be answered as the *Dissenters* have been, that repealing the tests would be of small advantage to us; for God and your whole order know, we ever had more scrupulous consciences than to be occasional conformists. Though you may have had Unitarians, Republicans and Deists swallowing your tests, eating your *passover*, and rattling into those comfortable conscience-traps—the honours and emoluments of Attorney and Solicitor-General—you cannot charge us with any such power of religious digestion. *We* strictly confine ourselves to our own sacrament, and never in our lives made free with your sacred ordinance; and this is the more commendable in us, who do not esteem baptism as any

thing beyond a common washing, and never affected to deny that bread and wine were extremely palatable with the Paschal Lamb."—P. 4.

Coming from a Jewish High Priest to "the Chief Priest of Canterbury," the appeal that follows is *ad hominem*:

"In the name of justice, therefore, look upon us *Jews* as a people whom you have injured, and to whom you are indebted. We are not in the case of the *Dissenters*, who are said to have injured you: we never turned you out of your churches; we never set up chapter-lands to sale, nor pulled down your hierarchy, (for it was not till after the Puritans and Protector had laid waste your dominion that we resided amongst you,) but, on the contrary, it is to us that you owe your mitres and your revenues, your privileges and pre-eminences. If any one asks, Whence do you derive your *priesthood*? you know, in your consciences, that Christ himself was a *layman*; you fetch your pedigree from the house of Aaron, and make more profit to your order of the five books of Moses, than all the four evangelists."—P. 7.

ART. IV.—*The Practical Tendency of the Doctrine of the Simple Humanity of Christ: a Discourse delivered at Bridgewater, July 19, 1820, before the Western Unitarian Society.* By William Hincks. 12mo. pp. 36. Hunter.

IN the battles of theology it is desirable that the trumpet should utter a *certain* sound, and we applaud those on every side who speak to be understood. Of this description is Mr. W. Hincks, whose sermon before us is an explicit and manly, but at the same time not an intemperate or uncandid assertion of the importance of the doctrine of the pure humanity of Christ. He first meets the charges which are brought against this tenet, and next describes the advantages which are connected with it. He denies that it is blasphemous, or inconsistent with the love of Christ, or heartless and uninteresting, or that it takes away the sinner's hope: he contends, on the other hand, that it makes Christianity more acceptable to the reason of mankind, that it guards the Divine Unity, that it sets a proper value on the real excellence of our Lord's character, that it enforces his moral example, and that it exhibits the full benefit

of his resurrection as a proof of our own. These various interesting topics are ably argued; and throughout the whole of the discourse there is a striking consistency and connexion, which is one of the best but rarest qualities of a sermon.

ART. V.—*Various Views of Death, for illustrating the Wisdom and Benevolence of the Divine Administration in conducting Mankind through that awful Change.* By the Rev. Thomas Watson. 8vo. pp. 208. Longman and Co. 1819.

MR. WATSON has here compiled a truly interesting and useful book, on the most important of all subjects. He has collected a number of striking facts, on which he ably argues the wisdom and benevolence of Divine Providence. The obvious tendency of the work is to reconcile man to his lot, and to inspire him with hope. Some of the reasonings on behalf of Natural Theology are very ingenious, and the views of Christian doctrine appear to us quite scriptural. But we cannot say so much in commendation of the volume, without adding, that the writer's politics have led him into certain observations in praise of military prowess, and in extenuation of the guilt, or rather in defence of the practice, of war, which we deem altogether dissonant with the strain of his work. Should another edition be called for, which we sincerely hope will be the case, we submit it to the consideration of the respectable author, whether these passages should not be expunged, or at least modified. It is of less moment to observe, that there are many verbal inaccuracies and some glaring *Scotticisms* which demand correction.

ART. VI.—*The Welsh Nonconformists' Memorial, or Cambro-British Biography; containing Sketches of the Founders of the Protestant Dissenting Interest in Wales, &c. &c.* By the late Rev. Wm. Richards, LL.D. Edited, with Notes and Illustrations, by John Evans, LL.D. 12mo. pp. 540. Plate. 8s. Sherwood and Co. 1820.

THE author whose posthumous work is here presented to us by

Dr. Evans was a zealous Welshman, and though the "Sketches" are incomplete, they are a valuable contribution to Cambro-British Nonconformist Biography.

The volume contains also a "Sketch of Druidism," an interesting picture of the most singular institution that was ever established, an "Essay on the Introduction of the Gospel into Britain," and an "Account of Pelagius;" together with some minor pieces. Some of these contents were inserted in our earlier volumes. Dr. Evans has added a "Postscript, on the Rev. J. Ivimey's History of the Baptists, and the Treatment of Dr. Richards's Memory," meaning by the *Baptist Magazine*, which would not even record the death of so sturdy a heretic. Yet W. Richards had his line of orthodoxy, and Unitarians (according to a quotation from a letter, given by his present Editor, p. 498) were not included in it: that is, they are not generally Baptists, and baptism was a cardinal point with the worthy Cambro-Briton.

We had marked some passages for quotation, but find we must content ourselves with this brief notice of the "Memorial." To some readers it will communicate much information, and there are few to whom some passages and papers will not impart Christian satisfaction and even pleasure.

ART. VII.—*The Evils of Education, elucidated in a Letter to Henry Banks, Esq., M. P.* 8vo. pp. 48. 2s. Wilson. 1821.

WE do not like what our neighbours the French expressively call *persiflage* on subjects of grave interest to mankind. Long-continued irony, even when pointed against ignorance and superstition, appears to us to be laborious idleness. But all tastes are not alike, and to such as relish keen sarcasm and well-sustained banter, the present will be an acceptable pamphlet. They who least approve of the author's mode of writing, must admit his talents; and the most rigid critics may well pardon a little levity, when the object, as here, is to shame down that aristocratical prejudice against the Education of the People which cannot be reasoned out of the world.

NOTICES OF FOREIGN THEOLOGICAL LITERATURE.

FRANCE.

THEOLOGICAL works are rare in France. One has been recently put forth which excites some interest: namely, *Le Missionnaire selon l'Evangile*, par M. le Comte de N., former Counsellor to the Parliament of P. This *Gospel Missionary* is highly praised by the *Revue Encyclopédique* and the *Chronique Religieuse*. Its object seems to be to shew what a contrast there is between a missionary actuated by the spirit of the gospel and the missionaries that are now trumpeting slavish doctrines, setting up hierarchical claims, and promoting the grossest superstitious practices throughout the French dominions. The author has put into the mouth of his missionary some fragments of sermons which were actually preached at court in the years preceding the Revolution of 1789.

Mons. H. AZAIS, who published some time ago a *Treatise on Compensations*, has published, as a sequel to it, the following: *Du Sort de l'Homme dans toutes les Conditions*, &c.: "On the Fate of Man in all Conditions; on the Fate of Nations in all Ages; and especially on the Fate of the French People." He adopts the theory of a moral balance, maintained in Tucker's "Light of Nature." According to him, a general law, that of *Equilibrium*, presides over the organization of the universe. The phenomenon of life, like all other phenomena, is subjected to the influence of this law. The animal is born, grows, decays and dies. In order to return to the point from which it set out, it must necessarily restore to nature all that it received from her; and the decay (*décroissement*) must, therefore, be in proportion to the growth. Now, all acquisition is accompanied with a sensation of pleasure; all diminution, all loss, is accompanied with a sensation of suffering. The sum of painful sensations, therefore, must be perfectly equal to that of agreeable sensations. The man who has enjoyed much, will have much to suffer in descending to the grave;

he who has known but few enjoyments, will terminate his existence without extreme regret.—The author compares existence to a stone thrown into the air, which returns through exactly the same space which it passed through in ascending. He concludes that good and evil balance each other in the human lot, and that, notwithstanding the diversity of their circumstances, the result, the final balance, is always equal.

A *Hebrew Grammar* is announced, in 8vo., by a Professor of the College of Avignon.

A Catechism for *Jewish Youth* is in the latest list of Parisian publications, and is advertised with a high encomium.

On "the speech of M. Odillon Barrot, relative to the hanging of tapestries, delivered the 27th of November, 1819, before the re-united sections of the Court of Repeal, under the superintendence of Mgn. le Garde-des-sceaux," the *Mélanges de Religion*, Tom. I. pp. 44, 45, has the following critique:

A passage of this remarkable speech has furnished M. de la Mennais with a subject for some very pathetic exclamations. But to indulge in these, he found misrepresentation necessary.

We give the author (M. Barrot) in his own words:—

"I hear already certain persons exclaim, 'Is the law, then, Atheistical?' Yes, it is, and ought to be, if you understand by it, that the law, which only exists to controul, should be indifferent to the religious opinions of men, which are free from all restraint: if you understand that the civil power, which has no other aim than the protection of the persons and properties of individuals, has no interest in objects separated from these temporal interests, for which and by which alone it exists."

We do not enter into the particular discussions which might arise from the

last sentence of the paragraph. But we observe, that religion, if it be any thing, has its sanctuary in the heart. M. de la Mennais himself allows it. Law has not, then, and ought not to have, any controul over it. The exterior acts of religion are visible, and thereby may give a handle to the law. But is it right that the law should constrain us to hypocrisy? Can any thing be gained by rendering the conscience pliant? And if conscience be what it ought, do not we expose ourselves to gratuitous evils, by framing laws which we know to be in opposition to it? Whether the Protestants are right or wrong in making the hanging out of tapestries an affair of conscience, we do not pretend to determine. But if they refrain from really conscientious motives, what advantage is contemplated in coercing them by law? Where, then, is the contempt for religion exhibited in the words of M. Odillon Barrot, and in the decision of the Supreme Court?

A Protestant pastor who, without doubt, had not read M. Odillon Barrot, except in the version of M. de la Mennais, is indignant at his language. Does he regret the time is passed when the laws could constrain in religious matters? He exclaims, "See to what a pitch the luminaries of the age have conducted us!" Would he, then, desire the return of the age of Charles IX.?

HOLLAND.

The theological branch of the *Société Teylerienne* at Harlem, proposed as the subject for the prize to be adjudged in the month of November last, the following question: "Dating from the Augsburg Confession, what influence have Formularies and Creeds of that nature had on theological studies? How far does our experience of that influence recommend either that formularies and confessions of faith should be disused, or that a new mode of drawing them up should be devised; and, in the latter case, what form would be entitled to claim the preference?" Although out of the four essays which were presented, all of them written in the Dutch language, that numbered 1, having for its motto, *Every plant which my heavenly Father hath not planted shall be rooted up*, and that numbered 2, with the motto, *Hoc fundamentum est libertatis, hic*

fons æquitatis, were, in many respects, considered worthy of approbation; yet the prize was not awarded. The Society proposed, as a fresh subject, "What was the origin, and what has been the progress, of the Bible Societies now existing in so many parts of the world? With respect to Religion and Morality, what has been the result of propagating the Sacred Code, by means of these Societies, amongst uncivilized nations, or amongst such nations as, though more or less civilized, are not less ignorant of Christianity? What hopes for futurity have we reason to cherish? And, are the means employed by the Societies the most likely to attain their object, or could others be adopted more capable of ensuring success?" The offered prize is a gold medal, of the value of 400 florins (800 francs); the essays, written legibly in Dutch, Latin, French or English, with the name of each author, sent in a sealed note, must be delivered in before the 1st of January 1822, addressed to the *Fondation de feu Pierre TEYLER VAN HULST*, at Harlem.

The *Mélanges de Religion*, for April, gives an account of *Specimen Academicum Inaugurale, exhibens Commentationem in Psalmum ex.*; by J. T. BERGMAN. This gentleman is a minister belonging to the Walloon churches in the United Provinces. These have been long on the decline, owing, says the Journal before quoted, to two causes,—the naturalization of the descendants of the refugees, and the perfection of Dutch preaching. If they had the happiness to see training up for them such ministers as they at present possess in Messrs. *Huët* and *Pareau*, and the author of this Thesis, there would be some counterpoise to the causes of their decline, and they would carry on the rivalry with more chance of success. Before he maintained with so much success for his degree of D.D. his Thesis upon Psalm ex., he had already gained equal honour in the Faculty of Philosophy, by his *Specimen Academicum Inaugurale, exhibens Isocratis Areopagiticum, instructum lectionis varietate et annotatione*. The school of *Wytttenbach*, adds our author, and that of Professor *Van Voorst* ought to be equally well-pleased in such a pupil as M. Bergman. He had previous to these learned spe-

cimens produced a dissertation "On the State of Literature amongst the Romans, from the Time of the First Punic War to that of Vespasian," which was adjudged to a prize in an Academic Assembly, and received into the *Annales Academiæ Lugduno-Batavæ*, Tom. II.

GERMANY.

J. G. J. Ballenstidt: *Die Urwelt, oder Beweis von dem Daseyn und untergange von mehr als einer Vorwelt. The primitive World, or a Proof of the Existence and of the Destruction of more than one World previous to our own. Part the first. Archeological Dissertations.* 2nd edition. 1818.

This work is very curious, and has excited some attention in Germany. For the sake of giving an idea of it, we will translate the heads of the chapters, as they are given in the *Literary Gazette of Jena*. Preface.

1. Demonstration of the existence and of the destruction of a world before Adam.

2. Refutation of certain doubts and objections against the existence of this world.

3. Men inhabited this primitive world.

4. The Mammoth (*Elephas Primi-genius*).

5. Discoveries respecting this primitive world.

6. Discovery of a large animal of this primitive world at Offleben, in the Duchy of Brunswick.

7. The potteries of Thiede furnish abundant specimens of the animals of the primitive world.

8. Toads found alive in the midst of stone are the produce of the primitive world.

9. The character of the primitive world and its productions.

10. Did Giants exist in the primitive world?

11. The primitive world was not entirely destroyed by the deluge.

12. What put an end to the primitive world?

Appendix. 1. An attempt to explain, in a rational manner, the history of the primitive world in the Bible.

2. On the value of the Jewish chronology; and, first, Was Adam the first man? Or, on the antiquity of the human race, and on the primitive population of the earth.

The titles alone of these chapters announce a very curious work.

A work is advertised by L. A. KÄHLER, Archdeacon of Kottbus, on "*Supranaturalism and Rationalism*, in their common origin, their separation and their transcendent union: a word for tranquillizing those that know not whether they ought to believe according to knowledge or to know according to belief." We apprehend that the English reader is no loser by this book being locked up in the German language.

The same may perhaps be said of another work in the same tongue, of which little more than the title is known to us, videl. "Scriptural Proofs that after his Resurrection, Jesus lived 27 years upon the Earth in Silence and Obscurity, and that for the Good of the Human Race: by J. A. BRENNERKE." The author rejects, of course, the fact of the Ascension. He is said to display great learning. Messrs. *Haumann* and *Witting* have entered the lists with him. The controversy is related in the *Halle* and *Heidelberg* magazines.

GESENIUS, the celebrated Theological Professor, of Halle, has obtained leave of his University to make a literary tour in France, Holland and England.

SPAIN.

A work has been just published at Madrid by Don JACQUES JONAMA, on the *Trial by Jury*. The constitution, restored by the Cortes in 1820, established this invaluable institution in principle, but it is unknown to the Spaniards in practice; and therefore this patriotic author has endeavoured to enlighten his countrymen upon the subject.

There has just appeared at the National Printing-office at Madrid, a work entitled "Satirical Essays in Verse and Prose, by the licentiate MACHUCA, Antient Inmate of the Black-House." The name *Machuca* (says *Llorente*, in the "*Revue Encyclopédique*") is a blind, and the description of "inmate of the Black-House" signifies a *Tenant of the Dungeons of the Inquisition*. The work contains fifteen satirical pieces, wholly original and very smart.

They are pointed against the Inquisition, against ignorance, laziness and political and literary prejudices, and against various abuses inconsistent with the prosperity of a nation beginning to be governed by a free constitution. The author gives proof of much wit and sense.

UNITED STATES OF AMERICA.

The *Christian Disciple*, a periodical work, published every two months at Boston, maintains with great ability and zeal the cause of Unitarianism. The Number for September and October last is before us, and we see with surprise and delight the number of valuable theological books which are constantly issuing from the American press. In better hands than the American divines (we must include some distinguished laymen in that designation) no Unitarian can wish the cause dear to his heart to be placed. Some of their defences of Christian truth we hope soon to bring under review, but we have not room even for a list of all the works of this description that have been sent forth within the last twelve-month.

The erection of an Unitarian Church

at New York has given rise to controversy in that city. One zealous Unitarian writer has maintained "the alliance of Unitarianism and Mahometanism," and published in support of the ridiculous hypothesis the absurd story of the attempt of the "Soci-nians" to open a negotiation with the Moroccan Ambassador to Charles II., which is explained, and it is hoped exposed to contempt, in the "Plea for Unitarian Dissenters." The "Christian Disciple" also treats the tale as contemptible.

Nothing pleases us more in this pleasing work than an advertisement of the re-publication at Boston of our *Christian Tract Society's* little pamphlets. A Review of them is introduced into the body of the magazine. The Reviewer styles them "an admirable collection," and says that their republication "takes away all excuse for circulating bad tracts," by which he means such as are tinged with Calvinism. He specifies "William's Return" and "Good Luck and Good Conduct," as being in the very best style of works of this nature, and pronounces of the whole collection that "it makes a work very near to perfect in its kind."

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816, &c., including a Defence of their Conduct, from the Revolution to the present Period. By the Rev. Mark Wilks. 2 Vols. 8vo. 18s.

A Table, containing the numbers of Scholars, and the Endowments, reported to Parliament in each Parish or Chapelry of England; as an Appendix to the "Sunday-School Teachers' Magazine." 2s. 6d.

The Sketch of the Denominations of the Christian World. To which is prefixed, an Outline of Atheism, Deism, Theophilanthropism, Mahometanism, Judaism and Christianity; with a Persuasive to Religious Moderation. By John Evans, LL.D. 14th ed. with Additions. Frontispiece. 6s.

Table Talk; or, Original Essays. By Wm. Hazlitt. 8vo. 14s.

Of the Beauties, Harmonies and Sublimities of Nature: with occasional Remarks on the Laws, Customs, Manners and Opinions of various Nations. By Charles Bucke, Esq. 4 vols. 8vo. £2. 12s. 6d.

Life of the Right Hon. William Pitt, to February 1793. By George Tomline, D.D., Bishop of Winchester. 4to. Vols. I. and II. £3. 3s.

Elements of the Art of Packing, as applied to Special Juries, particularly in Cases of Libel Law. By Jeremy Bentham, Esq., Benchor of Lincoln's-Inn. 8vo. 10s. 6d.

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Substance of Lectures on the Ancient Greeks, and on the Revival of Greek Learning in Europe, delivered in the University of Edinburgh; by the late Andrew Dalzell, Professor of Greek, A. M. F. R. S. E. Published by John Dalzell, Esq., Advocate. 2 vols. 8vo. £1. 1s.

Memoirs by James Earl Waldegrave, K. G. one of H. M. Privy Council in the Reign of Geo. II., and Governor of Geo. III. when Prince of Wales; being a Short Account of Political Contentions, Party Quarrels and Events of Consequence, from 1754 to 1757. 4to. £1. 5s.

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Hope's enchantments never die.

At fortune's frown, in evil hour,
Though honour, wealth and friends
depart,

She cannot drive, with all her pow'r,
This lonely solace from the heart:
And while this the soul sustains,
Fortune still unchang'd remains;
Wheresoe'er her wheel she guides,
Hope upon the circle rides.

The Syrens, deep in ocean's caves,
Sing while abroad the tempests roar,
Expecting soon the frantic waves

To ripple on a smiling shore:
In the whirlwind, o'er the spray,
They behold the halcyon play;
And, through midnight clouds afar,
Hope lights up the morning star.

This pledge of bliss, in future years,
Makes smooth and easy every toil;
The swain, who sows the waste with
tears,

In fancy reaps a teeming soil:
What though mildew blast his joy,
Frost or flood his crops destroy,
War compel his feet to roam,
Hope still carols "Harvest Home!"

The monarch exil'd from his realm,
The slave in fetters at the oar,
The seaman sinking by the helm,
The captive on his dungeon floor;
All, through peril, pain and death,
Fondly cling to parting breath;
Glory, freedom, power, are past,
But the dream of Hope will last.

Weary and faint, with sickness worn,
Blind, lame and deaf, and bent with
age,

By man the load of life is borne
To his last step of pilgrimage:
Though the branch no longer shoot,
Vigour lingers at the root,
And, in winter's dreariest day,
Hope foretells returning May.

When, wrung with guilt, the wretch
would end

His gloomy days in sullen night,
Hope comes, an unexpected friend,
To win him back to hated light:

"Hold," she cries; and, from his
hand

Plucks the suicidal brand;

"Now await a happier doom,

"Hope will cheer thee to the tomb."

When Virtue droops, as comforts fail,
And sore afflictions press the mind,
Sweet Hope prolongs her pleasing tale,
Till all the world again looks kind.

Round the good man's dying bed,
Were the wreck of Nature spread,
Hope would set his spirit free,
Crying "Immortality!"

STANZAS ON THE ITALIAN
REVOLUTION.

BY LORD BYRON.

(From the Examiner.)

Italia! oh, Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and
past,

On thy sweet brow is sorrow plough'd
by shame,
And annals grav'd in characters of flame.
Oh, God! that thou wert in thy na-
kedness

Less lovely or more powerful, and couldst
claim

Thy right, and awe the robbers back
who press

To shed thy blood, and drink the tears
of thy distress!

Then mightst thou more appal, or, less
desired,

Be homely and be peaceful—undeplored
For thy destructive charms; then, still
untired,

Would not be seen the armed torrents
poured

Down the steep Alps; nor would the
hostile horde

Of many-nationed spoilers from the Po
Quaff blood and water; nor would the
stranger's sword

Be thy sad weapon of defence, and so
Victor or vanquished, thou the slave of
friend or foe.

* Included in the volume entitled
"Greenland, with other Poems," 1819.

THE ENGLISH HIERARCHY.

O, Church of England, trumpeted the
best
In Christendom, as though all eyes
could see
From antichristian signs thy grandeur
free,
And of unblemish'd excellence possess'd!
High kingdom of this world, thy sovereign
Head
Sits on an earthly throne; priests,
bishops call'd,
As princes of the Gentiles are install'd
With pomp and pow'r by tithes coercive
fed!

Estrang'd from sacred rights, the State's
decrees
Ordain'd thy formal service, patronage
Or purchase plac'd thy surplie'd sons at
ease,
And human articles thy faith engage!
Such hierarchy to Christians was un-
known
When they gave glory to one God alone.

R. F.

Kidderminster, May 2, 1821.

OBITUARY.

1821. March 10, the Rev. JOHN DEACON, of *Leicester*, a popular Minister among the class of religionists usually denominated "the new Connexion of the General Baptists." He was no Trinitarian, but free and liberal in his sentiments. From his original *confession of faith* delivered at his ordination, he assured the writer of this article he differed in various respects. Indeed, he was decidedly averse to narrow and circumscribed views of the Christian revelation. He possessed a good understanding, which, had it been duly cultivated by a liberal education, would have rendered him a distinguished member of society. He was quick in his perception, cheerful in his temper, and of a generous disposition. His heart *devised liberal things*, and he was averse to every species of bigotry; nor must it be forgotten that he was a zealous friend of civil and religious liberty. A very near and dear relative writes thus to the author of the present article, on his last illness and death:—"He received the information of his approaching dissolution with the greatest composure, and maintained the utmost serenity to the very last moment, appearing more like a person ready to start on a journey, and waiting a friend to accompany him, than any one at the point of death. He observed, that 'it was a serious thing to die,' and said he felt sometimes under 'a cloud;' but his doubts were speedily removed. He was interred in the family-vault, in his own chapel, by the Rev. Robert Hall, in the presence of a crowd of weeping spectators; and his funeral sermon was preached, by the Rev. Mr. Pickering, to at least 2000 people, whilst as many went away, not being able to get near the doors of the chapel. He was much respected in the town and neighbourhood; and if a cloud overshadowed the meridian of his

days, his evening sun shone with considerable lustre. The latter part of his life was, I believe, entirely free from reproach. He was indefatigable in his labours in the ministry, both in public and private, and was very successful. A blessing seemed to attend him wherever he went. He was instrumental in raising up many churches almost on the point of expiration, whilst at home the congregation increased till it was deemed requisite to enlarge the place. It will now comfortably seat upwards of a *thousand* people, and is generally nearly full in the afternoon. His loss is felt severely by the church and congregation."

Thus far a near and dear relative has written concerning him to the author of this *obituary*, who recognizes the justness of the statement. He once, indeed, (1800,) visited the scene of his labours, and witnessed the fruits of his benevolence, for the purpose of preaching a *charity sermon* in behalf of an institution of his formation, which, though it be now *twenty* years ago, flourishes to the present day. Few individuals were more active and useful in their day and generation.

The lamented subject of our obituary has left behind him a widow—inconsolable for her loss—and two sons, who revere his many virtues and cherish his memory.

Islington.

E.

March 16, in his 27th year, after a few days' illness, at the Lodge, *Weston-in-Gordano, Somersetshire*, the Rev. EDWARD NEWCOME, A. B., of Jesus College, Cambridge, son of the late Dr. Newcome, Archbishop of Armagh, and Primate of all Ireland. The early and unexpected removal of this excellent young man is a subject of deep regret to all who had the

happiness of knowing him. In duty and affection as a son, in sincerity and kindness as a friend, in zeal and fidelity as a pastor, his conduct was most exemplary. If length of life is to be estimated by number of days alone, his departure may be called premature; if by the number of virtues which have adorned it, he was ripe for immortality.—*Gent. Mag.*

April 5, JOHN JOHNSON, Esq., of *Seymour Court*, near *Great Marlow*, a celebrated member of the *Hampden Club* while it existed, and author of various political letters and essays in *Mr. B. Flower's "Political Register"* and other periodical works, under the signature of *Timothy Trueman*.

— 5, in *Dublin*, R. M'DONNELL, Esq., well known as a zealous advocate for Catholic Emancipation. On the Tuesday, he presided in full health and spirits at the annual dinner of a charitable institution; on Wednesday, he was taken ill at the house of a friend; and on Thursday, he was a lifeless corpse.

— 6, in *New Norfolk Street*, after a long and severe illness, which he bore with piety and resignation, CHARLES PIESCHELL, Esq., aged 70 years. By his will, proved in *Doctors' Commons*, he has bequeathed to his Royal Highness the Duke of Gloucester the sum of £20,000, on account of the good opinion he entertained of his Royal Highness's public conduct, which he describes "as an example to others." He also discharges him from the payment of the further sum of £6,000, due on mortgage. Mr. Pieschell's personal property is sworn under £350,000, out of which a considerable sum is bequeathed to various charitable institutions.

— 16, in the 75th year of his age, the Rev. THOMAS SCOTT, author of a *Commentary on the Bible*, and of many other works, designed to promote what are called Evangelical principles, according to the doctrine of the Church of England. He held the chaplainship of the Lock Hospital, nearly eighteen years, from 1785 to 1803. At this latter period, he retired to the Rectory of *Aston Sandford*, Bucks, where he breathed his last.

Lately, at *Edinburgh*, aged 67, Dr. JAMES GREGORY, Professor of Medicine in the University, and first Physician to the King.

Deaths Abroad.

Dec. 31, 1820, at *West Springfield*, in *New England*, (U. S.,) the Rev. JOSEPH LATHROP, D. D., senior Pastor of the First Church in that place, in the 90th year of his age, and the 65th of his ministry. He was a descendant, in the 4th generation, from the Rev. John Lathrop, formerly a minister of Barnstable, in England, who, in the year 1634, went over and settled in the ministry at Barnstable, in Massachusetts. He was educated at Yale College, and, in 1756, was ordained in West Springfield, where, with few interruptions, he continued to supply the pulpit for 62 years. Dr. Lathrop published 6 volumes of Sermons, which have come to a second edition, besides many occasional ones. He has left about five thousand sermons in MS. He was a very sensible, active and liberal man. He was a correspondent of the late Rev. Samuel Palmer, of Hackney, who, we believe, republished a volume or two of his Sermons.

CHARLES CAILLY, President of the Royal Court at Caen, was born at Vire in 1752, and died at Caen on the 8th of Jan. 1821. This wise magistrate filled with distinction different public offices in the department of Calvados. M. Cailly belonged to the academies at Caen, and was one of their most active members. Besides the Report of the *Notariat*, which he made in the *Conseil des Anciens*, the press has preserved a learned dissertation of his, on the Prejudice which attributes to the Egyptians the first Discoveries in the Arts and Sciences, 8vo. 1800. The journals of literature at that period speak favourably of it. Various other memorials of this author are extracted, or referred to, in the reports of the labours of the Academy of Caen.

M. GIRAUD, one of the editors of the *Constitutionnel* and of the *Tablettes Universelles*, author of the Opera of *Aristippus*, and of many valuable historical works, (amongst others, of a short Account of the Operations of the Campaign of 1814, which has passed through many editions,) died at Paris on the 20th of February, 1821. The public are in possession of several poems of his which were received at the Opera. Drawn by the Revolution into the polemics of the day, he became successively the editor of the *Observateur des Spectacles*, the *Courrier de l'Europe*, and the *Journal de Paris*; but, exempt as he was from ambition and a spirit of intrigue, he derived from all those works nothing but the satisfactory consciousness of having shewn himself a sound and impartial critic, and a man of real and extensive

knowledge. All the inheritance which he has bequeathed his family is the high estimation in which his name is held.

The Marquis DE FONTANES, Peer of France, member of *l'Académie Française*, died on the 17th of March, at seven o'clock in the morning. He was born at Niort in 1761. His principal works are, *L'Essai sur l'Homme, de Pope*; (this translation he first published at the age of one-and-twenty, and he put out a subsequent edition two days before his death;) *La Journée des Morts*; Fragments of *Lucretius*; the poem *Du Verger*, one of his best productions; an epistle *Sur l'Edit de Louis XVI. en Faveur des non-catholiques*. During the Revolution he was concerned in a journal called *Le Modérateur*, and afterwards, in connexion with La Harpe and Vauxcelles, in the *Mémorial*; and at a later period he was one of the editors of the *Mercure*. Among his prose works may be mentioned his *Eloge funèbre de Washington* et *Un Fragment de l'Histoire de Louis XI.*, read at

the Institute in 1796. M. de Fontanes has left several unpublished productions, some of which are—a volume of Odes, a poem, nearly finished, entitled, *La Grèce Sauvée*, and Memoirs respecting his own times.

They write from *Lausanne*, that the Academy of that town has just lost M. J. LOUIS BRIDEL, Professor of Oriental Languages, who had undertaken the arduous task of a *New Translation of the Old and New Testament*, of which he gave, by way of specimen, in 1818, *The Book of Job*, in 8vo. published by Didot, at Paris. (See *Mon. Repos.* XIV. 423, 424.) He made free use in this work of the modern German commentators.

Lately, at *Hanover*, A. HERSCHELL, Esq., well known in the musical world as a profound and elegant musician, and brother to Sir W. Herschell, the celebrated astronomer.

INTELLIGENCE.

DOMESTIC.

Mr. Brougham's Education Bill.

RESOLUTIONS OF THE EAST-LONDON AUXILIARY SUNDAY-SCHOOL UNION.

At a General Meeting of the gratuitous teachers and friends of Sunday-schools, specially convened, on the 7th of March, 1821, for the purpose of considering and discussing the probable effect which Mr. Brougham's proposed Bill "for better providing the Means of Education for his Majesty's Subjects," if passed into a law, will have upon Sunday-schools, it was

Resolved unanimously—That this meeting, fully sensible of the vast importance of general education in the United Kingdom, and every other country in the world, would hail with delight any plan which, having *justice* for its foundation, and ensuring *competent* instruction in its operation, would tend to promote the universal welfare and happiness of mankind.

That, while this meeting are decidedly favourable to universal education on liberal principles, they declare, with extreme regret and disappointment, that Mr. Brougham's proposed Bill appears to them to be a measure most unjust in its principle, and likely to prove, in its operation, highly injurious to the cause of Sunday-schools.

That this meeting declare themselves

to be the decided friends of Sunday-school instruction, and therefore earnestly protest against the Bill, and entirely disapprove of it as at present proposed.

1st. Because the proposed enactments of the Bill are in direct opposition to the report delivered, and the opinions expressed by Mr. Brougham in the House of Commons, when he presented that highly interesting body of evidence on the subject of education which was given before the Select Committee, and in which evidence it appears, that by far the greater proportion of children educated in the charitable institutions of this country, are taught in Sunday-schools.

2d. Because the proposed Bill is framed for the evident purpose of collecting together, in parochial schools, *all* the children of the poor, and requires them to attend the public worship of the Church of England on the Sabbath-days, which, if accomplished, must ultimately destroy the *beneficial system* of Sunday-school instruction altogether.

3d. Because the Bill substitutes hired masters to instruct the great bulk of poor children, instead of gratuitous teachers, and these masters are to be allowed the privilege of taking other scholars to educate on their own account; and, under these circumstances, reason, observation and past experience evidence, that although the scholars may be trained up with prejudices in favour of the Church

establishment, yet the most essential parts of their education will be grossly neglected.

4th. Because no master can be elected, however excellent and well qualified, unless he be a Churchman, and in that case the minister of the parish is to have the entire controul of the schools, and can reject the appointment of the master, although duly elected by the parish householders, and can, at any time he pleases, dismiss the master from his office without assigning any reason for it.

5th. Because, while about 50,000 Sunday-school teachers are already *voluntarily* bestowing their active *gratuitous* services, and their *pecuniary contributions*, towards the instruction of about 500,000 children in England and Wales, those teachers and subscribers who are householders will, in addition, by the proposed Bill, be most unjustly and oppressively compelled to pay their assessed portion of the school-rate towards supporting the parochial schools: and, further, because that rate being left discretionary, like the poor-rates, may be so levied as to fall most heavily upon Dissenters, while the money so levied is to be expended for the purpose of training the children up for the Established Church.

6th. Because, in the clause relative to fixing of the times of instruction, no mention is made of the hours in which the children may be required to attend on the Sabbath-days, thus leaving it to the option of the minister to direct the master to assemble the children, and keep them at the school during such parts of the Sabbath-day as the minister may think proper, without any permission to attend either parochial or Dissenting Sunday-schools conducted by gratuitous teachers.

7th. Because the experience of Sunday-school teachers positively proves, that the majority of the parents who may be Dissenters, will not avail themselves of the privilege allowed by the Bill, of taking their children to any other place of religious worship; but the parents will allow them to attend the worship of the Established Church, lest they should be liable to the ill-treatment of the master, or the ridicule of their school-fellows.

8th. Because the well-known abuses and misapplication of property in many schools already endowed, leads to the reasonable inference, that the proposed parochial schools will entail a heavy rate upon the public, in addition to their present burdens; and that the children who may attend these schools will not receive that better education which the preamble of the Bill contemplates, but an education essentially deficient to what the scholars are at present receiving in

our numerous daily and Sunday-schools, already supported by the extensive liberality of the British public.

9th. Because the general levying of a school rate will have a natural tendency to lessen most materially, if not to annihilate altogether, the existing *spirit of benevolence* in the support of schools, which has so highly distinguished this country.

10th. Because the simple act of submitting to the House of Commons, the proposed Bill, or any other bill founded upon the same unjust and oppressive principles, by any person or parties whatever, may be fairly deemed a contemptuous reflection upon the progressive efforts of British benevolence in general, and especially on that disinterestedness and liberality manifested so extensively by Sunday-school teachers.

11th. Because the various existing school societies, together with the unions established in most parts of this country, consisting of Sunday-school teachers of all denominations of Christians agreeing in the main doctrines of the Holy Scriptures, are at the present time unremittingly exerting themselves in their different spheres, to realize the end proposed by the Bill, in a manner more likely to prove effectual than any legislative enactment, and at an expense infinitely below what parochial schools would require.

Resolved, That in the event of the Bill being proposed to the Legislature, in its present or any objectionable shape, the committee of this auxiliary be instructed to provide petitions for the signature of the teachers and supporters of Sunday-schools within this auxiliary union, founded upon these resolutions, and praying that the Bill may not pass into a law; and that the petitions be presented to either House of Parliament, by such members as the Committee may be able to interest in this subject.

Resolved, That these resolutions be forthwith printed and circulated; and that copies be forwarded to the parent union, and to such Members of Parliament as the Committee may consider advisable.

[Similar Resolutions have been published by the "South London Auxiliary Sunday-school Union," the "Southwark Sunday-School Society," &c.]

Southern Unitarian Fund Society.

THE *Southern Unitarian Fund Society* held its annual meeting at Portsmouth, as usual, on Easter Wednesday, the 25th of April. The morning service, at the General Baptist Chapel, was introduced by the Rev. T. W. Horsfield, of Lewes.

Dr. Morell, of Brighton, preached before the Society on the Signs of the Times as Favourable to the Dissemination of Moral and Religious Truth, from Matt. xvi. 3: "Can ye not discern the signs of the times?" The sermon is to be published by private subscriptions: the funds of the Society are too small to employ any part of them in printing sermons.

The lecture, in the evening, at the High-street Chapel, was delivered by the Rev. T. W. Horsfield, from John xviii. 32: "The truth shall make you free." The service was numerous and respectably attended.

The service on the Thursday evening at Bishop Street, Portsea, was conducted by the Rev. T. W. Horsfield and Dr. Morell. The audience consisted chiefly of the labouring classes, and listened with the most marked attention to an extemporaneous discourse by Dr. Morell from Matt. xi. 5: "The poor have the gospel preached to them."

On the anniversary, upwards of fifty of the members of the Society and their friends dined together at the Fountain Inn. After dinner several gentlemen addressed the Society, affording its members the most encouraging motive, from the great success which has already attended its exertions, to persevere in their opposition to the great corruptions of Christianity; and, by the same praiseworthy and honourable line of conduct, to promote the knowledge of the important truths, taught by Jesus and his apostles.

Though the Society has lost some of its valuable members by death and other causes—among whom it deeply regrets the late most estimable and Rev. Wm. Blake, of Crewkerne—it has found others disposed to occupy their places: so that the Society may be considered as flourishing in its finances, as it is successful in leading men to detect and forsake the errors of their catechistical creeds.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales was held at Wick on the 26th of April last, at which about nine preachers met together. The services were conducted as follows:—On the 25th, in the evening, Mr. Rees Davies introduced, and Mr. Jones (a student in his last year at the Carmarthen College) preached from Psalm xcvi. 1, and Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, from Phil. iii. 9. On the 26th, at ten o'clock in the morning, Mr. J. Davies, of Capel-y-Groes and Ystrad, Cardiganshire, preached from John xvii. 3, and the service was concluded with

singing and a prayer. Immediately after, an open conference was held, Mr. E. Lloyd, the minister of the place, in the chair. The subject of discussion was, the Nature, Origin and End of Sacrifices, and especially the meaning of the term when applied to Jesus Christ in the New Testament. Several persons spoke, but there was no debate; and, therefore, it is of less interest to give even an outline of the sentiments of the speakers. In the evening of the same day, Mr. J. Griffiths, Llan-dy-faen, and Mr. J. James, Gelli-onnen, preached; the latter from 1 Tim. vi. 17—19, and the former from Rom. x. 17.

The next Meeting is united with the Yearly Meeting of the Unitarian Society, which is to be held on the 28th of June next, at Merthyr Tydvil, instead of at Swansea, where it was appointed to be at the last Annual Meeting at Gelli-onnen.

J. JAMES.

May 21, 1821.

Manchester College, York.

THE Annual Examination will take place in the Common Hall of the College on Wednesday and Thursday the 27th and 28th June. The York Annual Meeting of Trustees will be held in the College Library on Friday the 29th June, at ten in the forenoon. The friends of the Institution will dine together at Etridge's Hotel at five o'clock, on Wednesday and Thursday the 27th and 28th June.

Ordination of the Rev. J. J. Tayler, Manchester.

THE Ordination of Mr. J. J. Tayler, late of Manchester College, York, took place in the Unitarian Chapel, Mosley Street, on Good Friday, April 20, being the day appointed for the Quarterly Meeting of the Ministers of the Presbyterian denomination in Manchester and its vicinity.

The service commenced with an impressive prayer by the Rev. J. G. Robberds, one of the Ministers of the Cross-street Chapel, Manchester; an appropriate lesson from 2 Tim. ii. was then read by the Rev. William Shepherd, of Gateacre; after which, G. W. Wood, Esq., of Platt, near Manchester, addressed the young Minister on behalf of the congregation, and expressed a hope that he would feel no reluctance to state his views of the pastoral office, and the motives which had induced him to undertake it. Mr. Tayler complied with the request, by declaring his firm conviction that the books of the Old and New Testament contain the

revealed will of God; his deep sense of the importance of the Bible, as furnishing the rule of faith and life; and his determination to make the Scriptures alone, without regard to human creeds, the subject of his free and unbiassed examination, and the doctrines which they teach the sole basis of all his moral and religious instructions.

The Rev. C. Wellbeloved, of York, next delivered a beautiful and interesting charge from 1 Tim. iv. 16, in which he urged on the young Minister the great necessity of circumspection in the whole of his conduct, both as a preacher and a man. The eloquent address to the congregation which followed, was preached by the Rev. Joseph Hutton, of Leeds, from 1 Thess. v. 12, 13; and the whole service concluded with an earnest prayer, offered up by the Rev. James Tayler, of Nottingham, for the growing happiness and improvement of the Minister and his flock in the connexion which the services of the day had solemnly consecrated.

The ceremony was deemed by those present to be interesting and instructive, and was conducted, it is hoped, in such a manner as to obviate the objections of those conscientious persons who dislike rather the word *ordination* than the rite itself, which is now intended by that name. All pretension to confer power and authority for preaching, not previously possessed, was distinctly disclaimed by every one who took part in the service; and the young Minister was required to give in no formal declaration of faith, but simply stated his general belief in the truth of Christianity. Upon the whole, it was thought by many, that such occasions for religious advice and exhortation as are afforded by the first settlement of a minister with a congregation, ought not to be overlooked; and that the general revival of such a ceremony, whether denominated ordination or not, would be attended with very beneficial effects, and would contribute to remove the charge, which is sometimes made against the Unitarian Dissenters, of a want of due form and solemnity in the external conduct of their religious worship.

Manchester, May 14, 1821.

Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, deceased, for the year 1821.

Ebenezer Maitland, Esq., Clapham Common, *Treasurer*; the Rev. Joseph Barrett, Mecklenburgh Square; Joseph Bradney, Esq., Clapham Common; Joseph Bunnell, Esq., Southampton Row, Blooms-

bury; the Rev. John Clayton, Sen., Manor House, Walworth; William Burls, Esq., Lothbury; James Collins, Esq., Spital Square; James Esdaile, Esq., Bunhill Row; William Freme, Esq., Catharine Court, Tower-hill; James Gibson, Esq., Lime Street, Fenchurch Street; Joseph Gutteridge, Esq., Camberwell; William Gillman, Esq., Bank Buildings, Cornhill; George Hammond, Esq., Whitechapel; Samuel Jackson, Esq., Hackney; John Towill Rutt, Esq., Clapton; George Rutt, Esq., Fenchurch Street; Thomas Rogers, Esq., Clapham; Josiah Roberts, Esq., Terrace, Camberwell; R. Sangster, Esq., Denmark-hill, Camberwell; Thomas Saville, Esq., Clapton; Samuel Stratton, Esq., No. 31, New City Chambers; Thomas Stiff, Esq., New Street, Covent Garden; Joseph Stonard, Esq., Stamford-hill; the Rev. Timothy Thomas, Islington; William Titford, Esq., Hoxton; John B. Wilson, Esq., Clapham Common; Thomas Wilson, Esq., Highbury Place, Islington; Henry Waymouth, Esq., Wandsworth Common.

Unitarian Association.

THE Annual General Meeting of this Society will be held on Thursday the 14th day of June, 1821, at Twelve o'clock at noon, at the London Tavern.

THE North-Eastern Unitarian Association will hold their Meeting at *Wisbeach*, on Thursday, July the 5th. Mr. Aspland is expected to preach. There will be a sermon on the Wednesday evening.

THE Annual Meeting of the *Southern Unitarian Society* will be held at Poole, on Wednesday, June 27th, 1821. The Rev. Thomas Rees, LL.D. is expected to preach before the Society. Service to commence at twelve o'clock.

THE Yearly Meeting of the *Eastern Unitarian Society* will be held at Yarmouth, on Wednesday and Thursday the 27th and 28th of June. Mr. Perry, of Ipswich, is expected to preach.

EDWARD TAYLOR,
Secretary.

MISCELLANEOUS.

Is the *Court of King's Bench*, May 28, Mr. JOHN HUNT, proprietor of the "Examiner" (Sunday newspaper), was sentenced to one year's imprisonment in Cold Bath Fields' House of Correction; to give securities at the end of that period for good behaviour during three years, himself in £500, and two other persons in £250 each; for a libel on the House

of Commons in the Examiner. And on the same day — FLINDELL, the editor of the *Western Luminary*, a weekly Exeter paper, was sentenced to eight months' imprisonment in Exeter gaol, and to find securities at the end of that period for good behaviour, himself in £500, and two other persons in £250 each, for a gross libel on the Queen.

Poor Laws' Bill.—Mr. SCARLETT, the barrister, has brought a Bill into Parliament for altering the Poor-Laws. The grounds of it, as stated in the Preamble, are, that the Poor-Rates have greatly increased in amount, that if a check be not put to the increase, the lands in many parts of England, will not be worth cultivating, and that it is the facility of obtaining relief by men able to work that has produced the evil. To meet these evils, and also to prevent the oppression of the poor, and to remove the causes of litigation, trouble and expense to parishes, the Bill provides, 1. That after the passing of the Act, no larger sum shall, in any parish, be levied in poor-rates, than was levied during the year ending on the 25th of March last: 2. That after the passing of the Act, no relief shall be given to any unmarried man, unless he be afflicted with infirmity of body or old age; nor to any married man for himself, wife or children, unless such man was married before the passing of the Act: 3. That no person shall be removed from one parish to another on the ground of such person being chargeable to the parish where residing at the time of becoming chargeable. The Bill is thus accommodated to Mr. Malthus's principles. If carried, it would work a great change, whether for the better or worse we know not, in the state of England. It will, no doubt, meet with great opposition.

PUBLIC attention is now drawn to a society, called the "*Constitutional Association*;" the object of which is to carry on prosecutions for alleged seditious and blasphemous publications. The legality of such an association is questionable; the tendency of it is to exasperate political animosities, and to set the people one against the other.

THE library of Cardinal FESCH has been purchased by some English booksellers, and is now on sale at Mr. Sotheby's. Part the First only is catalogued. This part is very valuable. It consists chiefly of Theological Literature.

"THE Dinner held March 27, at the Shakspeare Tavern, Birmingham, in ho-

nour of the Revolutions in Italy, was respectably attended. Among other toasts, was the following, drank in silence, standing: "The Immortal Memory of Dr. PRIESTLEY." This was a public meeting of persons totally unconnected with Unitarian principles."—*Monthly Mag.*

ON Monday the 23rd ult., the Rev. T. Wilson, rector of Colne, in the county of Huntingdon, refused to read the burial service over the deceased body of John Astwood, because he had not been baptized according to the ceremonies of the Church of England, his parents being Dissenters.—*Times*, May 14.

THE number of *Peers* of Great Britain, independent of the bishops, is 500: of these 56 have been ennobled as courtiers; 19 as younger branches of nobility; 39 as statesmen; 16 by diplomatic, 17 by naval, 57 by military, 39 by legal services; 39 by marriage; and 227 by the influence of wealth, &c. There are 92 bachelors; 64 widowers; and 344 who are married. Of the 408 married and widowers, 99 are without children; and the remaining 309 have now living 755 sons and 703 daughters.

Present State of Vaccination.

A report has just been made from the National Vaccine Establishment to the Home Secretary of State, from which we learn the following interesting particulars: that in the course of the last year not less than 792 persons have died of the small-pox within the Bills of Mortality, that is, about one-third of the average number of those who died of the same distemper before the introduction of vaccination; that the master, governors and members of the Court of Assistants of the Royal College of Surgeons have bound themselves individually to each other, by a solemn engagement, not to yield to any solicitations to inoculate for the small-pox, which example has been followed by most of the respectable practitioners in the country, though some have lent themselves to the injurious practice, and certain itinerant inoculators have spread the poison: that danger has hence arisen to all such as have not yet been vaccinated, or may have undergone an imperfect process, or whose peculiarity of constitution makes them still susceptible of the variolous disease, a peculiarity similar to that which renders some persons capable of taking the small-pox twice, of which, within the period of three years only, evidence has been received of not less than fifty-two instances; that too many

cases remain on undeniable proof to leave any doubt that the pretensions of vaccination to the merit of a perfect and exclusive security in all cases against small-pox, were admitted at first rather too unreservedly, yet that the value of this important resource is not disparaged, for these cases bear a very small proportion to the number of those that are effectually protected by it, and there are the most undoubted proofs from experience, that where vaccination has been performed perfectly, small-pox occurring after it, is almost universally a safe disease, and though ushered in by severe symptoms, has hardly ever failed to be cut short before it had reached that period at which it becomes dangerous, to life : and that 6,933 persons were vaccinated last year at the several stations in London, 48,105 charges have been given to the public, and 77,467 have been vaccinated in Great Britain and Ireland by the immediate correspondents of the Establishment : making a total of 84,000 vaccinated last year, a number superior to any former year.

LITERARY.

THE REV. WILLIAM YATES, of the Baptist Mission, Calcutta, has in the press, a "Grammar of the Sanscrit Language, on a New Plan," in one volume, 8vo. The Sanscrit contains the principal works of the Hindoos, on Religion, Philosophy, History and Jurisprudence. A striking similarity is found between this language and the Greek, and accordingly Mr. Yates's plan in this work agrees very much with that adopted in Greek Grammars.

It is proposed to republish, by subscription, the *Forms of the Church of Scotland*, &c. &c. published at Edinburgh in the year 1567, by Bishop CARSEWELL, of Argyll, with an English Preface, Notes, and some account of the Bishop, &c.; by the Rev. JAMES M'GIBBON, Inverary. This ancient and curious book, printed in the Gaelic language, at a period when there were but few books printed even in English, must be interesting to all the lovers of Celtic literature. To them the single circumstance of there being now only one copy of the work known to be extant, will, independent of many other reasons which might be stated, but which are reserved for the Editor's Preface, be a sufficient apology for proposing to reprint this very rare and earliest specimen of printed Gaelic, as the only means, both of preserving it from being utterly lost, and of preventing the *Gothic scepticism* of future times as to its having ever existed. The prefatory letters addressed

by Bishop Carsewell to the Earl of Argyll, and to the Readers, &c. it is proposed to accompany with an English Translation, as they contain matter which may be deemed interesting to others as well as to those versed in the Celtic language, and prove, beyond all controversy, that the poems which relate to Fingal, his heroes and their achievements, *were recited, and written, and universally known, and highly appreciated among the Highlanders, at least 200 years before Macpherson's name was heard of!*

Proposals are issued for publishing *Dissertations on the Apostles' Creed*, translated from the Latin of HERMAN WITSIUS, D. D., and followed with Notes, critical and explanatory, by the Rev. DONALD FRASER, Kennoway. Competent judges have esteemed this work equally worthy of attention with the author's celebrated treatise *on the Covenants*, and have regretted that hitherto it has been inaccessible to the English reader. The translation now offered to the public is recommended by the Rev. Dr. PEDDIE, as "faithful, and as conveying not only the sense of the author, but a considerable portion of his spirit and manner."

FOREIGN.

FRANCE.

It is well known that in many parts of France, there exist Protestant families, either entirely separated or living together in small numbers, the remains of the great emigration, often the sorrowful wreck of churches formerly flourishing, where now public worship is no longer performed, and religious sentiments are preserved only by tradition. This neglect in which the Protestants have lived is a great evil, which the Consistories of the environs should endeavour to remedy. They ought to make minute researches in order to discover these abandoned families, to visit them, to administer to them the holy rites of Christianity, and furnish them with all the means of instruction their situation allows of. The census of the Protestants which has been made throughout France would greatly facilitate this undertaking. And the justice of government would grant every thing which the situation of these persons without instruction and religious worship might require.

The Reformed Consistory of Paris, informed that there existed Protestant families in some of the villages of the department of l'Oise, sent M. Monod, Jun., the assistant minister. On his return from this truly pastoral visit, M.

Monod made his report to the Consistory of Paris on the 4th of August last.

The following is the substance of his communication. He discovered in three villages in the neighbourhood of Pont-Saint-Maxens, within seven or eight leagues of Paris, amongst others at Breuille-Vert and at Ageux, about 120 Protestants, who had been for a number of years destitute of public worship or of religious instruction, but inviolably attached to the Reformed Church, and anxiously desiring the means of religion of which they were deprived. The only custom they have never lost sight of, and to which they scrupulously attend, is that of performing a funeral solemnity for the dead, whom they are obliged to inter in their own estates, there being no burial-grounds allotted to their use, and being unwilling to make use of those belonging to the Catholics.

In these ceremonies one of the community reads something appropriate to the occasion, to which the rest listen with the greatest attention. Many of their children, although advancing to maturity, have never been baptized. The marriages of the greater number of them have never been consecrated. Some took the opportunity of the young minister's visit to repair this negligence, and the work would be completed in a second journey. The Consistory of Paris takes the most lively interest in their concerns, and is willing to do all in its power to encourage them. It has been decided that M. Monod, Jun. shall visit them twice a-year, and preach to them on each of those occasions, administer to them the Sacrament of the Lord's Supper, consecrate their marriages and baptize their children, &c. The Consistory has also determined to send them religious books, and to take measures to enable them to have a cemetery of their own, and an edifice for the celebration of religious worship.

M. Monod paid a second visit to these interesting families, and made his report of them the 13th of October. In this account he informs us that he found an increase of zeal amongst the Protestants. They have established a regular service, at which all are present every Sunday, and one of them officiates as minister. M. Monod, Jun. performed a preparatory service for them on Saturday the 7th of October: he administered the Sacrament at eight o'clock in the morning, and offered up thanksgiving. They joined in these services with the utmost attention, and the greater part of them received the Lord's Supper with great devotion. Many, though nearly 40 years of age, have never taken the Sacrament, because

they have not had an opportunity of joining in that rite. M. Monod also consecrated the marriages of those persons contracted to one another who had lived together for many years, they having only been united by a civil officer. This was a lamentable, but inevitable, consequence of their situation, and of their very existence being unknown. M. Monod baptized a great many. It will not be surprising to hear, that amongst these persons some were more than twenty years old. He also discovered that there are many Protestants in the district of Veaux and its environs, (*l'Oise*), from whom he received invitation to spend some time with them; and the Consistory having so determined it, he set out the 21st October to pay them a pastoral visit.—*Mélanges de Religion*.

A calendar of misdemeanours and crimes that we have lately received from France, shews us that human nature is much the same there as here. One entry is a pleasing proof of the progress of toleration: at *Lyons* the tribunal of correctional police has fined in 41 francs, and imprisoned for 15 days, some youths found guilty of making a disturbance in the *Jewish Synagogue*. But the influence of superstition is still seen in the punishments inflicted by our neighbours, which are strangely and ridiculously disproportionate to the moral guilt of offences. For instance, a brazier of Clermont has been condemned to *twelve years* of hard labour, for having stolen some church-plate and *profaned the host*: while at *Cherbourg*, the sentence on some soldiers for attempting to violate the person of a young woman, is six months' imprisonment and a fine of 16 francs!

M. CUVIER, the naturalist, recently pronounced before the French Academy, glowing panegyrics on the memories of Sir Joseph Banks and George the Third; the former for his exertions in, and the latter for his patronage of, science and the arts.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c., from Arabic MSS., into which language many or all the best Greek and Roman authors are known to have been translated.

The Chamber of Deputies has submitted a law to the King relating to the Clergy, by which the number of bishoprics is to be increased.

SPAIN.

Disturbances have been raised in this country by the ecclesiastics, but their intrigues have hitherto recoiled upon themselves. The deputies in the Cortes speak of this body of men with unusual freedom. Resolutions have been adopted for deposing the refractory and emigrant prelates, for declaring them "dead in law," and for filling their sees by "friends to the constitution, *possessing the qualities enumerated by ST. PAUL.*" This appeal to the New Testament is more formidable than any other proceeding in the Cortes to the pretensions of the hierarchy.

The journal of the Isle de Leon states, that at *Ceuta*, a town of Africa, used by the Spaniards for a prison, they have just set at liberty a captive who had been in bondage thirty-seven years. He calls himself *Tapac Amaro*, and says that he is one of the descendants of the Incas of Peru.

PORTUGAL.

The cause of freedom in this kingdom is strengthened by a late revolution in the *Brazils*, where the monarch John VI. resides. The Brazilians have demanded and obtained a constitution, establishing a representative government. To this great measure the Prince Royal is said to have been favourable. In consequence of it, the King has deliberated on returning to Europe; but the Cortes at home appear to be disinclined to receive him unless he will first take an oath to the Constitution. Meantime, they talk of Madeira as a temporary royal residence.

ITALY.

Milan.—The fruits of the *Austrian* successes over *Italian* liberty are daily ripening. At MILAN, the jealous government has shut up the Schools (on the British and Foreign plan) for Mutual Instruction. The poor deprived scholars testify the deepest grief; and, unable to reconcile themselves to the old method of the schools (called *Normal*), associate together, and continue their former exercises which they found so favourable to the improvement of their understandings.

Rome. The indefatigable Signior ANGELO MAIO has discovered, in the library of the Vatican, the long-lost treatise of Cicero *De Republica*. Great anxiety is felt in the literary world for its publication.

Naples.—One short extract from the *Naples* correspondence in the French papers will shew the state to which this unhappy

country is reduced, and call up the blush of burning indignation in the face of every true-hearted Englishman: "The book-sellers have received orders to take to the police-office their catalogue, where they will be informed what books will be prohibited. Several individuals who wore on their breast the insignia of the sect of Carbonari have been flogged publicly by superior order."

SWITZERLAND.

A Paris Quarterly Journal says that there are very bitter disputes at GENEVA, between the leaders of the *English Religious Society* of that town, on various points of doctrine and worship. "The Methodists," says this authority somewhat unintelligibly, "have got the better of the Anglicans."—The writer observes, that Intolerance belongs to all religions, and not as the English say, to the Roman Catholic only or chiefly, and then calls upon the Genevan magistracy to interfere and command peace!

POLAND.

Monument of Kosciusko.—(Cracow, Jan. 30.) Only 17,000 Polish florins are yet subscribed towards the monument for Kosciusko, yet it seems determined to execute the plan on an extensive scale. The mound or *tumulus* is to be so large that the expenses of bringing or casting up the earth are estimated at 40,000 florins. On the top is to be placed a block of granite of proportionate size, to be hewn from the rocks on the Vistula, and which is to bear no inscription but the name of Kosciusko. It is further intended to purchase the whole mountain on which the mound is to be raised, with a piece of ground as far as the Vistula, to plant it in a useful and agreeable manner, and to people it with veterans who have served under the General. They are to have the land and dwellings as freehold property, and to form a little society by the name of Kosciusko's Colony. It is also proposed to support two young daughters of Kosciusko's brother, who are orphans, and in narrow circumstances. In order to obtain the means for doing all this, the committee who direct the subscription have resolved to apply to the admirers of Kosciusko in foreign countries, and to invite, in France, General Lafayette; in England, Lord Grey; and in North America, the late President Jefferson, all friends of the deceased hero, to collect subscriptions.

A letter from Warsaw, dated April 10, says, "It being found very necessary that the *Jews* should have certain fixed names,

an ordinance has been issued for all Jews in the kingdom of Poland to appear, within six months, before the competent tribunal, for each to state his name and *prenomem*."

DENMARK.

Dr. DAMPE, lately arrested on a charge of seditious and revolutionary attempts, and his accomplice, the master-smith JORGENSEN, were tried by a Royal Commission, and sentenced to death. His Majesty was pleased to mitigate their sentence, and to order that both Dampe and Jorgenson, instead of death, should suffer imprisonment for life, under strict *surveillance*, in the fortress of Christianse.

GREECE.

This is a reviving word to put at the head of an article of public intelligence. That it can be adopted without ridicule, augurs a happy change in the state of things in the East of Europe. There is too much reason to fear that the present risings of the oppressed Greeks will be ineffectual; but these are but the beginnings of resistance, and a high-spirited and cultivated people must in the end triumph over a horde of sensual barbarians. In the Peloponnesus and the Islands, the Greeks are reported to have mastered the Turks in several sanguinary conflicts. Prince Ypsilanti and his compatriots in the Russian service have been ordered by the Emperor to repair to their posts in his dominions; but whether this be a sincere intimation of disapproval of the rebellion, or a mere blind to delude the Ottoman Porte, cannot yet be determined. Mahomet Ali, Pacha of Egypt, is by some journals numbered amongst the disaffected part of the Sultan's subjects.

AMERICA.

The American Missionary Society have sent two Missionaries, Messrs. Parsons and Fisk, to the Holy Land. They sailed from Boston, Nov. 3, 1819. After touching at Malta, where they were received with friendship by the British Missionaries, they arrived at Smyrna, Jan. 13, 1820: intending to reside there some time to learn the requisite languages.

They have been dissuaded from settling at Jerusalem by Mr. Connor, the English Church Missionary, who has been thither and is now at Constantinople, revising a Translation of the New Testament, by Hilarion.

New York Unitarian Church.—To this we have already referred in another part of this Number, (p. 309,) but we

judge it proper to insert a distinct account of it, which we take from the *Christian Disciple*:—"Dedication at New York.—The very neat and beautiful church which has been, during the last year, erected in the city of New York for the accommodation of a society of Unitarian worshipers, was dedicated to the service of Almighty God, on Saturday, Jan. 20th. The solemnities of the occasion were conducted by the Rev. Professor EVERETT, and the regular worship of the Lord's day has since been attended by a large and attentive audience. A church was gathered in the society January 30th, and the ordinances have been regularly administered. We cannot but be grateful for that favour of Providence, by which this infant society has been led so pleasantly and prosperously to the accomplishment of this design;—a design which two years since was unthought of, and would have been deemed impracticable, but now is happily completed, and opens a prospect for the diffusion of Christian light and charity, which cannot be contemplated without religious joy."—A Library has been established in the Vestry Room of this Unitarian Church.

HAYTI.

The news from France represents the island as in a state of great tranquillity; and BOYER as having united all parties in his favour. French writers of great respectability are speculating with great eagerness upon their country recovering influence in Hayti.

ASIA.

At TEFLIS, in GEORGIA, there are two printing presses; one for books of devotion, which are always printed with a particular character, the other for works written in Russ or in the language of the country. The Armenians of Georgia (or of the High Iwerie, as the Russians call it,) who compose nearly a quarter of the population, have great relish for the arts and sciences; the knowledge of medicine in particular is wide-spread, through the exertions of the Catholic Missionaries.

An *Armenian newspaper* is printed in the Armenian convent at Venice, the articles being chiefly taken from the superior Italian journals. It has many subscribers at Constantinople, and circulates through the whole of the Levant. It is confidently said that it penetrates even into the Seraglio of the Grand Seignior.

SANDWICH ISLANDS.

Details of some interest have been received at New York, relating to the progress made by the missionaries sent from the United States to the Sandwich

Islands. It appears that by the death of King Tamamahaha, which occurred early in 1820, a general revolution has taken place in those islands. The priesthood is done away, the idols burnt, and the Moreeahs destroyed, and the labours of the mission prove in all of them effective. Its members are much cherished by the inhabitants, and supported in some instances at the public expense. Schools were erecting, and the study of the English language rapidly advancing. Among the pupils are the King and Queen of Atooi, who have both addressed letters, dictated by themselves, to the friends of the missionaries in America.

Tumoree, King of Atooi, to the Rev. Dr. Worcester.

(This letter was dictated by the King, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.)

"Atooi, July 28, 1820.

"DEAR FRIEND,

"I wish to write a few lines to you, to thank you for the good book you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this and all other good books. I believe that my idols are good for nothing: and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good: they fool me; they do me no good. I take good care of them. I give them cocoanuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good, kind—I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your

country. Suppose you do I feel glad. I must close.

"Accept this from your friend,

"KING TAMOREE.

"*Samuel Worcester, D. D.*"

The Queen of Atooi, to the Mother of Mrs. Ruggles.

"DEAR FRIEND,

"I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owwhyhee; then she learn me how to read and write and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the Heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am

"Your friend,

"CHARLOTTE TAPOLEE,

"Queen of Atooi."

EAST INDIES.

The College at SERAMPORE is rapidly building, under the care of the Baptist Missionaries, who in this and other important measures, are rendering unspeakable service to the immense continent of India. The buildings are on a large scale, and will be a noble specimen of art. But, what is still more gratifying, the new institution will be founded on principles of liberality worthy of literature and science and, above all, of Christianity. Dr. Marshman, one of the destined professors, thus writes on this subject to an English correspondent: "Our college will be open to all; and no Pædo-baptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic, will ever be constrained to attend a lecture which would offend his conscience."

The eminent Dr. Carey, who is at the head of this enlightened and active mission, has lately interested himself in forming an *Indian Agricultural and Horticultural Society*: several of the most opulent natives are members: the Governor-General, the Marquis of Hastings, has consented to become President.

CORRESPONDENCE.

Communications have been received from Mr. R. Martin; W. J.; R.; W. B.; Faber; Pagus; A Christian; and J. W.

The letter sent by *Henricus* relates to a person not entitled to public notice: we thank him, nevertheless, for the communication.

We shall be glad to receive I. I.'s proffered summary of Eichhorn's Introduction to the Old Testament and Apocrypha.


UNITARIAN ASSOCIATION

FOR

PROTECTING

THE

Civil Rights of Unitarians.



REPORT, &c.

AT THE YEARLY MEETING,

HELD 14th JUNE, 1821.

G. SMALLFIELD, PRINTER, HACKNEY.

UNITED STATES NATIONAL

OFFICE OF THE

ATTORNEY GENERAL

WASHINGTON

DEPARTMENT OF JUSTICE

OFFICE OF THE

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REPORT OF

THE

Committee

TO THE GENERAL MEETING,

HELD AT THE LONDON TAVERN,

On Thursday, June 14, 1821.

THE Committee, in rendering an account of their proceedings to the general body of their constituents, have this year but little variety to present, a circumstance rather of congratulation than disappointment, when it is considered that those events which would call them principally into action, would be attended with inconvenience to individuals, and must necessarily reflect more or less of dishonour upon the country in which they occur.

They trust, (whatever may be the wishes of the remaining votaries of bigoted intolerance,) that there is little fear of actual aggression upon the rights and liberties of individuals, and their efforts have, therefore, like those of their predecessors, been mainly directed towards enlarging the circle of liberal principle and practice, and in uniting with other bodies in opposing the adoption of laws, however well-intentioned, which did not recognize, and much more such as appeared in their tendency and probable consequences to be hostile to sound constitutional policy, and to right views of Religious Liberty.

On one subject their efforts have been directed towards that practical improvement in the legal Toleration (as it is called) of Nonconformists, which would be effected by a reform in the present Marriage Law. Your Committee have been fully sensible of the importance of prosecuting their claim for relief from this compulsive conformity, as urgently as circumstances would allow. They found that former Committees had entered into discussions of considerable length on the mode of relief to be sought:—those arguments it is unnecessary to repeat;—it is sufficient to say, that the present Committee

adopted, with pleasure, the plan already chalked out, and they are happy to find that time and mature consideration have only tended more and more to evince the prudence and practical simplicity of the Bill, which was drawn up for submission to the Legislature, when the subject first attracted the active attention of Unitarians as a body. Experience convinces them, too, that it would have been unwise to have sacrificed their opinions or plans to the representations of persons who now seem, if not tacitly to acquiesce in the course pursued, at least to cease to advocate a wider scheme, which your Committee feels convinced their predecessors acted prudently in considering as impolitic if not impracticable.

They are happy to see their claims on the consideration of the Legislature, now favourably noticed and publicly admitted on broad and enlightened principles, and they feel it to be no small honour to this Association, that in little more than two years, during which the attention of Unitarians has been formally directed to the subject, it has, by their efforts, been gradually raised to so much importance, and that one of the leading Journals of the Empire has come forward as the avowed champion of their cause.

The events which occupied the attention of Parliament during the last year will be fresh in the minds of all, and it is, therefore, unnecessary to explain why the Committee found it impossible to expect any thing like fair attention to claims of so little comparative interest. Early this year they once more turned their attention to the subject, with a view to availing themselves of the first favourable opportunity of introducing the Bill into Parliament. In this design they were met by the objection, that any accumulation of Nonconformist importunity, might very probably be prejudicial to the application which the Roman Catholics were pressing on the Legislature, with increased prospects of success. Your Committee could not but be concerned to learn, that the concessions likely to be made were not to be considered as any mark of increased liberality of opinion and action; but that, on the contrary, they were to be attended with the most cautious provisos against any such inferences, and that even the very advocates of Catholic Emancipation were content to solicit it, not on principles which might tacitly, at least, have involved the abolition of all absurd and disgraceful restraints on Religious Liberty, but on reasons of partial and temporary prudence;—that, in short, it was to be guarded with clogs and limitations, carefully spread around to prevent the work from being considered as one of principle and justice, and that it was to be stamped indelibly, though perhaps a little less odiously, with the character of narrow and illiberal feeling.

Your Committee could not but lament to see the Legislature carefully avoiding the open and manly course of justice and right, and labouring to prove that the hard-wrung concession was not to be taken as a recognition of extended principles of religious liberty; but still they felt themselves bound to throw no obstacles even in the way of an ungracious boon, by exciting fears

and jealousies. They, therefore, in deference to the judgment of their Parliamentary friends, as well as upon their own views of expediency, postponed their intended application till the fate of the Catholic Claims should be decided.

The refusal of even so limited a measure of justice removed this difficulty, and though the period of the Session offered little prospect of pushing the measure, even if favourably received, to any great extent, they requested their former advocate to undertake its revival. Their request was readily assented to; the Committee have not failed to press the subject repeatedly on his attention, and they feel satisfied that want of suitable opportunity for usefully bringing it forward, at an advanced period of the Session, has alone occasioned the delay which has undoubtedly taken place.

They would, however, recommend to their successors, in future to take earlier measures; and they now doubt whether it answers any good end to postpone openly urging fair and just claims from any views of speculative or temporary policy. Satisfied as they are of the equity and strength of their case, they think it highly desirable, now that it has become known and duly appreciated, to have the subject at once put broadly upon its true and permanent ground. With this view, they beg leave to suggest, that it may be expedient for the General Meeting to recommend that petitions should, during the vacation, be in preparation for presentment in the very commencement of a new Session.

In common with all other societies in the country who are attached to the principles of civil and religious liberty, your Committee's anxious attention was directed to the Bill announced under the auspices of Mr. Brougham, for the purpose of accomplishing that most desirable object, the General Education of the Poor. Such a measure, under any form, could not but be highly interesting, and your Committee felt themselves peculiarly called upon to avail themselves of their means of union and communication, in co-operating with other institutions to make the bearings and operation of the projected Bill fully understood and appreciated.

They felt that considerable gratitude was due to the promoter of the intended law for his active exertions, and there could be but one opinion as to the expediency and duty of adopting all proper means for accomplishing the great result proposed; but, looking at the principles and detail of the plan then under consideration, they could not refrain from unequivocally expressing their disapprobation of both.

It appeared to the Committee, at least, of very doubtful policy, to substitute for private virtue and active benevolence, already in full operation, the inefficient sanctions of positive law; to damp the zeal and diminish the resources of individuals who have, with great labour and expense, matured excellent and popular institutions; to sow the seeds of disunion and distrust by unnecessarily blending the departments of civil and religious instruction; and in any way to recognize the propriety or justice of placing the management of foundations, to which all

were to contribute, in other hands than those from which the funds for their maintenance were to be drawn.

The Committee fully participated also in the political objections raised against a measure which seemed to add an additional weight of secular influence to the Clergy of the Establishment, and to give further stability to that system of combined policy which they have been accustomed to deprecate.

As Nonconformists, moreover, they felt the strongest repugnance to a law which unjustly exalted one sect of Christians above another, which avowedly sought to knit it into closer union with the State, and displayed, at any rate, great inexperience, if not indifference, to the practical effects of conscientious scruples in matters of religion.

Your Committee lost no time in communicating their sentiments to the different members and congregations constituting this Association, as well as to the other societies interested in watching over the liberties of the Dissenters, and to the British and Foreign School Society. They were glad to receive from all quarters ample proof of that union of feeling, which has quietly warded off the evil apprehended, without contest or altercation, so much to be deprecated among persons labouring in the same cause, although differing in their ideas as to the mode of its accomplishment.

Your Committee have had their attention and assistance solicited in the case of that highly interesting individual, W. Roberts, a native Indian of Madras, who is now so meritoriously engaged, in reclaiming his countrymen from ignorance and idolatry to the pure precepts of Christianity.

Notwithstanding the public and parliamentary assertions of the liberty of the press in British India, it appears that there are parts where no such freedom exists, and that the simple permission to print the little volume of plain and rational devotion translated by this indefatigable man, has been repeatedly refused by a Government which readily extends its license to the printing of Heathen, Roman Catholic, and Missionary productions. An interesting and energetic Memorial has been sent by him to this country, praying for permission to print, and for a license for his humble place of worship. Your Committee have done all they could to put this into a train for favourable consideration from the Board of Directors, and they trust that their successors will continue their attention to so deserving a subject.

In individual cases, little has come before your Committee which it would be at all interesting here to detail. Their efforts have chiefly been confined to supplying, through the correspondence of their Secretary, prompt advice in particular emergencies. These cases are now of constant and frequent occurrence, and they perhaps form the most useful, though an unassuming and humble part of the duties of a Committee of this Association.

[Such part of the Report as relates to individual cases, it is thought better to omit, as, in some instances, a public statement might be prejudicial to the parties.]

Your Committee have only, in conclusion, to congratulate the General Meeting on the permanent establishment which three years have given to the Association, and the general advantages which, at a very trifling cost, have resulted, and are likely on any emergency to result, from its labours in connexion with the other Unitarian Societies, whose common object it is to promote, in their several departments, the diffusion of the great principles of Truth and Liberty.

At the General Meeting held as above-mentioned,

It was (amongst other Resolutions) Resolved,

That this Meeting approves the line of conduct pursued by the Committee, with regard to the Marriage Bill, and concurs with them in the propriety of making active preparations for reviving the subject early, and with effect, in the next Session of Parliament.

That the different Congregations in connexion with this Association be recommended to prepare Petitions during the recess, and to transmit them for presentment immediately on the meeting of Parliament.

That this Association feels very deeply the absolute necessity of immediate measures being adopted towards the repeal of the Corporation and Test Acts, and that it be recommended to the Committee to avail themselves of any practicable means for reviving the question amongst all denominations of Dissenters.

Treasurer,**JAMES YOUNG, Esq. 16, 'Change-Alley,****Secretary,****Mr. E. TAYLOR, Inner-Temple.****Committee,****JOHN CHATFEILD, Esq. Stockwell,****IVES HURRY, Esq. London Wall,****Mr. RICHARD TAYLOR, Shoe Lane,****Rev. W. J. FOX, Dalston,****M. D. HILL, Esq. Boswell Court,****Mr. GEORGE ROBINSON, Fenchurch Street,****Rev. R. ASPLAND, Hackney,****Dr. THOMAS REES, Kennington,****Rev. JAMES GILCHRIST, Newington Green,****Mr. ROTHERAM, Staple Inn.**

RULES OF THE ASSOCIATION.

1. This Society shall be denominated "The Unitarian Association for the Protection of the Civil Rights of Unitarians."

2. The Association shall consist of individual subscribers, and of the representatives of congregations making an annual contribution.

3. The qualification of individuals, as members of this Association, shall be an annual subscription of not less than 10s. 6d., or a donation of not less than £5. 5s.

4. Every congregation contributing annually not less than one guinea, shall be at liberty to send two representative members. Officiating ministers of congregations shall be eligible as representatives.

5. An Annual General Meeting of the Association shall be holden on the Thursday in the Whitsun-week.

6. A Committee, consisting of ten persons, resident in or near London, shall be chosen at the Annual Meeting, to transact the business of the Association, of whom four, viz. those who shall have given the least attendance at Committee Meetings, shall be ineligible for one year. Where in any case the numbers of attendances shall be equal, the person who is to withdraw shall be determined by lot.

7. A Treasurer and Secretary shall also be chosen at the Annual Meeting, who shall be added to the Committee. The Treasurer shall receive subscriptions, and make all necessary disbursements on account of the Association; and the Secretary record its minutes, conduct its correspondence, and summon Committee and General Meetings. Two Auditors shall also be chosen at the Annual Meeting, for the purpose of auditing the Treasurer's account of the current year.

8. In all meetings of the Committee, the presence of five members shall be necessary for proceeding to business.

9. All subscriptions shall be paid in advance, and be considered as due on the 1st of January in each year. And no person shall be allowed to vote at an Annual Meeting until his subscription for the current year be paid.

10. The above Rules shall not be altered except by two-thirds of the members present at a General Meeting. Any alterations intended to be proposed to the Society, must be first notified to the Committee at one of its meetings.

GENERAL ACCOUNT FOR 1819.

<i>Dr.</i>	<i>Cash</i>	<i>Contra.</i>	<i>Cr.</i>
1819.		1819.	
Dec. 31. To Amount received up to this date, as under :		Dec. 31. By Amount paid up to this date, as under :	
Donations per		Disbursements paid per Secretary on the	
Ebenczer Johnston, Esq., Rev. W. Johnston, and Rev. T. Jervis, Executors of		General Purposes of the Society	- £51 15 3
Swan Downer, Esq.	- £30 0 0	Ditto paid per Treasurer, and including	
John Parsons, Esq., Upland House, near		those per Collector	- 35 12 0
Bridgewater	- 10 0 0		<u>87 7 3</u>
Sundry others	- 164 4 0	Balance in Treasurer's hands	- 236 4 3
Annual Subscriptions	- 119 7 6		
	<u>£323 11 6</u>		<u>£323 11 6</u>

GENERAL ACCOUNT FOR 1820.

<i>Dr.</i>		<i>Cash</i>	<i>Contra.</i>		<i>Cr.</i>
1820.			1820.		
Dec. 31.	To Amount of Balance brought forward		Dec. 31.	By Disbursements paid per Secretary on the	
	from Dec. 31, 1819	- £236 4 3		General Purposes of the Society	- £20 18 2
	Donation in 1820, Mr. J. Watson,	-		Ditto paid per Treasurer	- 20 3 6
	Holborn Hill	- 5 5 0		Ditto towards the Expenses of Defence	
	Annual Subscriptions	- 95 19 0		in Wolverhampton Cause	- 50 0 0
				Ditto paid per Collector	- 5 12 4
				Balance in Treasurer's hands	- 240 14 3
		<u>£337 8 3</u>			<u>£337 8 3</u>

N.B. £200, part of the Balance in hand, (being composed principally of Life Subscriptions and Donations,) is considered as Capital, and will be invested so as to produce Interest.

Congregations united to the Association.

	<i>Minister.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Alnwick - - -	Rev. W. Probert -	1	1	0
Bessels Green - - -	Matthew Harding -	1	1	0
Birmingham (Old Meeting) - - -	R. Kell -	2	2	0
Boston - - -	B. W. Jones -	1	1	0
Bradford, Yorkshire - - -	T. N. Heinekin -	1	1	0
Bridport (Fellowship Fund) - - -		2	2	0
Brighton - - -	Dr. Morell -	1	1	0
Bristol (Lewin's Mead) - - -	J. Rowe & L. Carpenter, LL.D. -	2	2	0
Caermarthen - - -	J. Evans -	1	1	0
Chichester - - -	J. Fullagar -	1	1	0
Cirencester - - -	F. Horsfield -	1	1	0
Collumpton - - -	J. Davis -	1	1	0
Crediton - - -		1	1	0
Deptford - - -	William Moon -	1	1	0
Ditchling - - -	W. Kite -	1	1	0
Dorchester - - -	L. Lewis -	1	1	0
Dover - - -	Benjamin Marten -	1	1	0
Elland - - -	J. Beattie -			
Exeter (George's Meeting) - - -	J. Manning and W. Hincks -	2	0	0
Falmouth, Mr. R. A. Philp - - -		1	0	0
Framlingham - - -	S. S. Toms -	1	1	0
Gloucester - - -	Theophilus Browne -	1	1	0
Godalming - - -	John Ellis and T. Moore -	1	1	0
Hackney (Gravel-Pit Fellowship Fund) - - -	R. Aspland -	2	2	0
Lancaster - - -	— Lampont -	2	0	0
Leicester - - -	C. Berry -	2	0	0
Lincoln - - -	James Hawkes -			
Liverpool (Renshaw Street) - - -	G. Harris -	5	0	0
Ditto (Paradise Street) - - -	J. Yates -	2	2	0
Ditto (Cross-Hall Street) - - -		1	0	0
Lutton - - -	James Smith -	1	0	0
Lynn (Norfolk) - - -	B. Treleaven -	1	1	0
Maidstone (Fellowship Fund) - - -	J. B. Smith -	1	1	0
Manchester (Mosely Street, 1819 and 1820) - - -	J. J. Tayler -	4	4	0
Moreton Hampstead - - -	J. Smethurst -	1	1	0
Newport (Isle of Wight) - - -	William Stevens -	1	1	0
Norwich (Fellowship Fund) - - -	Thomas Madge -	3	3	0
Nottingham - - -	J. Tayler -	2	2	0
Palgrave - - -	Ch. Valentine -	1	1	0
Parliament Court, London - - -	W. J. Fox -	1	1	0
Portsmouth - - -	Russell Scott -	1	1	0
Plymouth - - -	Israel Worsley -	5	5	0
Rossendale (Newchurch) - - -	John Ashworth -	1	1	0
Sheffield - - -	N. Philipps, D. D. -	2	0	0
Shrewsbury (Fellowship Fund) - - -	G. Case -	2	0	0
Sidmouth - - -	M. L. Yeates -	1	1	0
Stockport (Fellowship Fund) - - -		1	1	0
Swansea (Fellowship Fund) - - -	R. Awbrey -	1	1	0
Taunton - - -	J. L. Fenner and H. Davies -	1	1	0
Tavistock - - -	W. Evans -	1	1	0
Tenterden - - -	L. Holden -	2	2	0
Ditto, donation - - -		5	0	0
Thomas's, St., Southwark - - -	Dr. T. Rees -	1	1	0
Thorne and Staniforth - - -	G. Gaskell -	3	5	6
Warwick (Fellowship Fund) - - -	W. Field -	1	11	0
Wisbeach Congregation - - -	N. Walker -	1	1	0
Wolverhampton, J. Pearson, Esq. - - -		1	1	0
Worship Street, London - - -	James Gilchrist -	1	1	0
Yarmouth, Old Meeting - - -		2	0	0
Yeovil (Fellowship Fund) - - -		2	2	0
York - - -	C. Wellbeloved -	1	1	0

SUBSCRIBERS.

	Don.			Ann.		
	£.	s.	d.	£.	s.	d.
Allen, Mr. Samuel, Stratford	-	-	-	0	10	6
Amory, S., Esq., Lothbury	-	-	-	1	1	0
Amory, W., Esq., Ditto	-	-	-	1	1	0
Arundel, Mr. John	0	10	0	-	-	-
Aspland, Rev. Robert, Hackney	-	-	-	0	10	6
Astley, Rev. Richard, Halifax	-	-	-	0	10	6
Blake, Rev. W., Crewkerne (<i>Deceased</i>)	-	-	-	1	0	0
Bowring, Mr. John, 6, Freeman's Court, Cornhill	5	5	0	-	-	-
Brent, John, Esq., Canterbury	5	5	0	-	-	-
Butcher, Rev. Edmund, Bristol	-	-	-	0	10	6
Butler, A. R., Esq.	5	5	0	-	-	-
Carpenter, Rev. Dr. Lant, Bristol	-	-	-	0	10	6
Carslake, John, Esq., Sidmouth	-	-	-	0	10	6
Carslake, Joseph Henry, Esq., Musberry	-	-	-	0	10	6
Chatfeild, John, Esq., Stockwell, Surrey	-	-	-	0	10	6
Christie, John, Esq., 52, Mark Lane	5	5	0	-	-	-
Cooke, T., Esq., Isle of Wight	5	5	0	-	-	-
Cooke, R., Esq., Ditto	5	5	0	-	-	-
Cordell, Mr. John, Bishopsgate Street	-	-	-	0	10	6
Cordy, John, Esq., Worlingworth, near Eye, Suffolk	5	5	0	-	-	-
Crompton, A., Esq., Lune Villa, near Lancaster	-	-	-	2	0	0
Davidson, G. M., Esq., Warmley-House, near Bristol	-	-	-	0	10	6
Dyson, T., Esq., Diss, Norfolk	5	5	0	-	-	-
Ellison, Mr. Henry, Liverpool	-	-	-	0	10	6
Evans, Rev. Dr. John, Islington	5	5	0	-	-	-
Evans, Rev. B., Stockton	-	-	-	1	1	0
Everet, Mr., Stepney Green	-	-	-	0	10	6
Fenton, Mr. James, Leeds	-	-	-	0	10	6
Fernie, Joseph, Esq., Leadenhall Street	-	-	-	1	1	0
Fisher, Thomas, Esq., Dorchester	-	-	-	1	1	0
Fisher, John, Esq., Ditto	-	-	-	1	1	0
Flower, Benjamin, Esq., Dalston	-	-	-	0	10	6
Fox, Rev. W. J., Ditto	-	-	-	0	10	6
Freeman, Mr. Thomas, Coleman Street	-	-	-	0	10	6
Freeman, Rev. S., Enfield	-	-	-	0	10	6
Fullagar, Rev. J., Chichester	-	-	-	0	10	6
Gaisford, Mr. R., 25, Mount Street, Whitechapel	-	-	-	0	10	6
Gibson, Thomas, Esq., Trump Street, Cheapside	5	5	0	-	-	-
Gibson, T. H., Esq., Lombard Street	5	5	0	-	-	-
Gilchrist, Rev. J., Newington Green	-	-	-	0	10	6
Greve, Mr. John	-	-	-	0	10	6
Grey, Mr. Robert, Alnwick	-	-	-	0	10	6
Hardy, Thomas, Esq., Walworth	5	5	0	-	-	-
Harris, Mr. James	-	-	-	0	10	6
Hart, Mr., Spitalfields	-	-	-	0	10	6
Heinekin, Rev. T. N., Bradford	-	-	-	1	1	0
Hill, M. Davenport, Esq., Boswell Court, Lincoln's Inn	-	-	-	0	10	6
Holden, Rev. L., Tenterden	-	-	-	0	10	6
Hornby, Thomas, Esq., 106, Fenchurch Street	-	-	-	0	10	6

	Don.			Ann.		
	£.	s.	d.	£.	s.	d.
Hurry, Ives, Esq., London Wall - - - -	5	5	0			
Hurry, Thomas, Esq., Great Yarmouth - - - -	5	5	0			
Hursthouse, Mr. C., Tydd, Lincolnshire - - - -				0	10	6
Jacques, Mr. C. A., Chichester - - - -	1	0	0			
Johnson, Joseph, Esq., Edge Hill, near Liverpool - - - -	5	5	0			
Johnston, Ebenezer, Esq., Rev. William Johnston, and Rev. Thomas Jervis, (Executors of the late Swan Downer, Esq.)	30	0	0			
Johnston, Rev. Wm., Lewes - - - -				1	1	0
Kenrick, James, Esq., Wrexham - - - -	5	5	0			
Kingsford, Sampson, Esq., Canterbury - - - -	5	5	0			
Leach, Mr. S. F., Well Street, Hackney - - - -				0	10	6
Leigh, W., Esq., Salcombe - - - -				0	10	6
Lewthwaite, Mr. W., Liverpool - - - -				0	10	6
Luckcock, Mr. J., Birmingham - - - -				1	0	0
Ludlow, Mr. Joseph, Somers Town - - - -				0	10	6
Mackintosh, John, Esq., Exeter - - - -				1	0	0
Manning, W. O., Esq., Chelsea - - - -				1	1	0
Marsden, Mr. Thomas, Kingston - - - -				0	10	6
Marsden, Mr., Southwark - - - -				0	10	6
Marsom, Rev. John, St. John's Street, Clerkenwell - - - -				0	10	6
Martineau, Mr. Robert, Chiswell Street - - - -				0	10	6
Maurice, Rev. M., Frenchay, near Bristol - - - -				0	10	6
Middleton, Mr. Jesse, St. Martin's Lane - - - -						
Morgan, Rev. Dr. T., Red-cross Street - - - -	5	5	0	0	10	6
Parkes, Samuel, Esq., Goswell Street - - - -				0	10	6
Parsons, John, Esq., Upland House, Bridgewater - - - -						
Pawsey, R., Esq., Bury St. Edmunds - - - -	10	0	0	0	10	6
Pearson, J., Esq., (Deceased,) Rutland Wharf - - - -						
Plomer, George, Esq., Canterbury - - - -	5	5	0			
Price, William, Esq., Gloucester - - - -	5	5	0			
Probert, Rev. W., Alnwick - - - -	5	5	0	0	10	6
Rees, Dr. Thomas, Kennington - - - -				0	10	6
Richmond, C., Esq., Lamb's Buildings, Temple - - - -						
Rickman, Mr. Caleb, Offam, near Arundel - - - -	5	5	0			
Roberts, Mr. J., Hoxton - - - -	1	0	0	0	10	6
Robinson, G., Esq., 31, Fenchurch Street - - - -				0	10	6
Rotherham, John, Esq., Staple Inn - - - -				0	10	6
Rothwell, Mr., Manchester - - - -				1	1	0
Rowan, Archibald Hamilton, Esq., Leinster Street, Dublin - - - -						
Ditto - ditto - - - -	5	5	0	1	1	0
Rutt, J. T., Esq., Clapton - - - -				0	10	6
Simpson, Mr. J., Senior, Leadenhall Street - - - -				0	10	6
Skirrow, S., Esq., 4, High Street, Borough - - - -						
Smallfield, Mr. G., Homerton - - - -	5	5	0	0	10	6
Smith, Mr. W., King Street, Snow Hill - - - -				0	10	6
Smith, Mr. Aaron, Alnwick - - - -				0	10	6
Sparkes, S., Esq., Crewkerne - - - -						
Spurrell, Mr. Joseph, Hackney - - - -	5	5	0	0	10	6
Spyring, Mr. J. S. S., Brighton - - - -				1	1	0
Swan, Mr. Edward, Earsden Forest, near Morpeth - - - -				1	0	0
Talfourd, T. N., Esq., Temple - - - -				0	10	6
Taylor, Rev. J. J., Manchester - - - -				1	1	0
Taylor, Mr. John, Norwich - - - -						
Taylor, Mr. John, Jun., Bury Court, St. Mary Axe - - - -	5	5	0	0	10	6
Taylor, Mr. Richard, Shoe Lane - - - -				0	10	6
Taylor, Mr. Edgar, Temple - - - -				0	10	6
Teshmaker, Mr., 4, Rood Lane - - - -				1	1	0
Teulon, Mr., Whitechapel - - - -				0	10	6
Titford, Mr. Richard, 50, Bow Lane - - - -						
Titford, Mr., Hoxton - - - -	5	5	0	0	10	6
Townend, Mr. John, Shoreditch - - - -	5	5	0			
Townend, Mr. George, Ditto (Deceased) - - - -	5	5	0			

	Don.			Ann.		
	£.	s.	d.	£.	s.	d.
Turner, Rev. W., York	-	-	-	1	1	0
Wainewright, R., Esq., Gray's Inn	5	5	0			
Watson, Mr. John, 56, Holborn Hill	5	5	0			
Wright, Rev. R., Unitarian Missionary, Suffolk Place, Hack-						
ney Road	-	-	-	0	10	6
Young, James, Esq., Grove Place, Hackney	-			1	1	0

Subscriptions, &c., are received by the Treasurer, James Young, Esq., 16, 'Change Alley; and by the Collector, Mr. W. J. Titford, No. 117, Leadenhall Street.

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[illegible]

Young, James, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 252

Notes: 1. The first two columns are the same as in the previous table. The third column is the number of observations in the sample. The fourth column is the number of observations in the sample that are classified as "highly motivated".

Monthly Repository.

No. CLXXXVI.]

JUNE, 1821.

[Vol. XVI.

Memoirs of Himself, by Mr. John Fox, of Plymouth: with Biographical Sketches of some of his Contemporaries.

HAVING received the following communication relative to Mr. Fox since we concluded his Memoirs, we gladly avail ourselves of the opportunity to present them to our readers.

He died on the 25th of October, 1763, aged 70 years; and but a few days before his own death, pasted into his Bible the following admirable tribute of sensibility and affection, written by him but a short time before, on the death of his wife:

“My dear wife died, to my unspeakable grief, December the 19th, 1762.

“With the loss of my dear companion died all the pleasure of my life—and no wonder. I had lived with her forty years, in which time nothing happened to abate the strictness of our friendship, or to create a coolness or indifference so common, and even unregarded, by many in the world. I thank God I enjoyed my full liberty, my health, such pleasures and diversions as I liked, perfect peace and competence, during the time; which were all seasoned and heightened every day more or less by constant marks of friendship, most inviolable affection, and a most cheerful endeavour to make my life agreeable. Nothing disturbed me but her many and constant disorders, under all which I could see how her faithful heart was strongly attached to me: and who could stand the shock of seeing the attacks of death upon her, and then her final dissolution? The consequence to me was fatal! Old age rushed upon me like an armed man! My appetite failed—my strength was gone!—Every amusement became flat and dull!—My countenance fell!—And I have nothing to do but to drag an heavy chain for the rest of my life, which I hope a good God will enable me to do without murmuring; and, in conclusion, to say, with all my soul,

“Te Deum laudamus.”

The heavy chain he speaks of, it
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pleased that gracious Being, whom his heart praised in the midst of his affliction, that he should not to his discomfort drag on long, when both his age and his infirmities rendered him unequal to the task, for he survived her but ten months and a few days.

Dr. Toulmin was mistaken in saying (see p. 129), that he never preached but once, probably in consequence of having been told, as the fact was, that his father never heard him preach but once at Plymouth; but he often preached at Truro and other places in Cornwall. It has also been suggested, that the Doctor was not correct in describing Mr. Fox (ib.) as “a fellow-student with Dr. Chandler and Archbishop Secker at Mr. Eames’s.”

Biographical Sketches.

MR. JOHN ENTY

was the son of John Enty, a tailor in Cornwall, who went about to work at people’s houses, as the custom is in country places. As he intended his son for the same business, he began to take him with him, and being once at work at Tregothnan, the seat of the Boscawens, the boy was taken notice of by an old lady, who asked his father for what he designed him. Upon his reply that he would make him a tailor, she said it was a pity, and as the boy appeared intelligent and towardsly, she ordered him to a Latin school, and paid for his teaching. This lady, Mrs. Fortescue, was a great friend to the Dissenting interest, and took much notice of the ministers of that denomination, upon which principle she sent young Enty to the Taunton Academy after he left the grammar-school. I have heard that he was maintained there at her sole cost, which was the reason why his name was never upon the fund books; so that, after all, he was maintained upon charity, though in a more private manner than some others of his profession. He came from Taunton with the character of a

bright and serious young man, and was soon afterwards elected to a congregation in Plymouth, in the room of one Byfield, who had the best sense and parts of any Dissenter that ever lived there. He was generally much liked as a preacher, for he had a strong, musical voice, a lively imagination, and a great command and flow of words, and this was adapted to the taste of his hearers: but his usual topics were the common trite ones of the party; and though it has been said that he took much pains in composing them, they would never bear an examination, for they consisted of scripture phrases, all the common notions of divinity-lectures at the Academy, and abundance of words and phrases signifying the same thing, without any connexion or strain of reasoning. This last faculty was the occasion of his being often very tedious in his public performances; but he was generally forgiven for it, because he always tickled the ears and moved the passions. He set out in the world full in the belief of his divine commission, and always expected the full respect to be paid to it which he thought was due to it. He was very fond of the Assembly, which began to have some influence in the beginning of his time; and though he himself had no licence or recommendation for preaching, but what his tutor gave him, yet he soon shewed a very particular fondness for dominion and power over such as came into the ministry after him, and was very active in promoting the interest of that body of men, who (as plainly appears by their minutes and transactions) set up a spiritual tyranny, and successfully and smoothly carried it on for the course of many years under cover of three words—*agreement, order and decency*. The text he chose to preach on before this Assembly, plainly shews what always was uppermost with him; it was Paul's advice to Timothy, "Let no man despise thee," which so well suited the temper and designs of those men, that they desired him to print it, with which he very willingly complied. I never heard that he had any notions in divinity or any thing else, but what he learnt from his tutor; and I always took him to be one of that sort of men, who set themselves to vindicate what they have been taught to believe, without troubling themselves to exa-

mine whether it be true or false. He differed a little from the high Calvinists, as his friend Mr. Sandercock and some few others did; but in general he came very roundly into every opinion which Orthodoxy and Presbyterianism had established. He had very poor notions of liberty of thinking, or of charity for such as differed from him; at the same time he was a man of great pride, and would very often shew his resentment, with a peculiar haughtiness and contempt, which never failed to provoke and disgust every man who knew what he was or from whence he came.

He would converse, however, with great freedom among his friends, and did not affect that distance or gravity which was so hateful in some others. He had a great ascendant over the most considerable of his hearers, but I never heard that he concerned himself much with domestic affairs, or that he was fond of entering into family secrets. He proved very fortunate in two things—his marriages and his removal to Exeter: the first lifted him above the common rank of Dissenters, and the second made him the head of a party, and both conspired to increase his pride. A Kingsbridge woman of a good fortune first liked him, and because he was a minister as well as a man, married him, contrary to the advice of her relations. She in some years dying childless, gave him a chance of mounting a little higher, for he then made his addresses to the eldest daughter of Mr. Savery, of Shilston, which being a Dissenting family, and at the same time influenced by old Mrs. Vinson, whom he governed absolutely, the bargain was soon struck, and Mr. Enty married. And now he had more money, and a reputable alliance, and in his way began to make a figure. Some years passed before the controversy about the Trinity broke out at Exeter. This was a lucky thing for him, for Mr. Peirce was turned out there, and he chosen in his room, not only to do the part of a minister, but to manage the controversy, and, in short, to defend Orthodoxy and the Assembly against Mr. Peirce, who wrote with great strength and spirit against both. He now became the head of the party. All church affairs were directed by him, and he was very much caressed and applauded by his

friends. He had the good fortune to outlive both his antagonist and the controversy, and he had above twenty years afterwards the enjoyment of his peace, power and reputation, which last was firmly established by his steady adherence to the party in which he engaged. And this I take to be the top of the ladder which disappeared to Mr. Kellow, of Fowey, in the advice he drew for a painter in Plymouth. In that satire, (which I had given me by his own daughter, and which few or none besides ever saw,) Mr. Enty is set forth in all his natural pride and ambition, and very nimbly mounting a ladder, part of which was out of view, in full assurance of getting to the top of it. It is very evident by this, that this gentleman had a very mean opinion of him, and I believe this was generally the way of thinking of all who knew him, that were biassed by no interest or party.

He was never given to pleasure or any kind of exercise besides what he had in the pulpit, and enjoyed, notwithstanding, very good health till May 1743, when the epidemical disorder which was then going, quite broke him. He lived, still declining, till the latter end of the year, when he died, as I heard, with great decency, having taken a distinct and solemn leave of his family when he thought the agony was upon him. He was not maintained abroad by Mrs. Boscawen, but by one Mrs. Fortescue, her relation, as Mr. Baron assured me.

[Mr. Enty did not succeed Mr. Byfield, who was only an assistant, but, I believe, Mr. Sherwill.]

When he lost his first wife, who was an agreeable woman, his grief seemed immoderate for about three weeks; for on the least mention of her, he always broke into tears. His old friend Mrs. Vincent fearing the good man's health might be impaired by giving way to so violent a passion, thought of putting a stop to it, by proposing a new match, and accordingly persuaded the Shilston family to bestow on him their eldest daughter. She was a young, fine girl. She was averse to him a long while, but persuasions, commands, promises, and such arts as he could use, at last prevailed, and in less than a month his tears for his first love were dried up

and forgot, and he was in high and eager pursuit of his young Mrs. Ann Savery.

MR. ISAAC GILLING

was a gentleman I knew from infancy. His mother and my father's were two sisters, consequently they were related, and always kept a correspondence as relations.

His father, Richard Gilling, was by profession a baker, and lived at a place in Somersetshire, called Stokegummer, where Mr. Isaac Gilling and his younger brother Joseph were both born. They lived respectably, as appears by their being able to educate their eldest son in the manner they did; for after he had passed the grammar school, he was sent to the Taunton Academy, where he went through his courses with a very good reputation. When he begun to preach first, he preached often in the churches, though he was never a regular conformist, but always a very moderate man. When that was over, he settled for some time in Axminster, where he was an usher in a Latin school, and at the same time concerned in a Dissenting congregation. From hence he was chosen as a pastor to the Nonconformists at Silferton, where he had the good fortune to get acquainted with my wife's mother at Brampford, by whom he got an estate, which he could never have hoped for any other way. In some time he had another call to serve at Newton Abbot, where he succeeded old Mr. Yeo, grandfather to Captain Yeo, now of Plymouth. Here he set down for his life, and lived with as much decency, and had as much respect, as any of his profession and character.

In this place he kept a Latin school, and had for many years a very encouraging one; for once from Exeter and other places he had no less than nineteen boarders in his house, besides such as came from the town and country. He met with considerable trouble in Queen Anne's reign, from the minister of the parish, who prosecuted him for keeping the school without the bishop's licence. He was obliged more than once to abscond, by the advice of his friends, to prevent an arrest, and the last time he came disguised in a long wig to Plymouth, from whence

he rode to London, to which place I went with him for the first time. The person who gave him all this trouble was W***** E*****, the father of J*** E*****, attorney in Plymouth. He was not only a furious bigot to the church, but naturally an ill-natured, tyrannical man, which made him quite as indecent in his private as in his public character. In short, he was a beast in all shapes. In the pulpit he was for ever raving against all people who had more sense and modesty than himself; in company he was drunk, impudent and petulant; and in his family worse than a Bashaw. He has often said 'twas no more harm to kill Mr. Gilling than a dog, and gave great room to suspect he would do him some personal mischief, if ever he had an opportunity. However, Mr. Gilling lived to see the end both of his malice and life. Soon after he was settled at Newton, he had the misfortune to lose his wife, who it seems was somewhat deformed, but a woman of an excellent temper, great prudence, and a good manager. I have heard him say often, that had she lived he should have been a rich man, and as much respected as when by living too generous afterwards he became in debt. He married for a second wife, one Mrs. Atkins, of Exon, who was a person of great spirit, good sense, and an excellent companion when in a good humour. He was passionately fond of her, and afraid of her; for she governed absolutely, and in spite of a good school and a handsome income from his estate and meeting, run him in debt, which he felt the bad effects of to his dying day. However, this was a very great misfortune to him, and the greater being attended with another though of a very different nature. This was the breaking of his meeting, in consequence of the grand squabble at the Assembly about the doctrine of the Trinity. Mr. Gilling was, unluckily, of Mr. Peirce's party, and stood by him; so that above one half of his hearers fell from him, and set up a new meeting and a new minister. Though this was no more than he was naturally to expect from people of such a temper and way of thinking, yet he had not courage to despise them, or at least to treat them with that indifference which they deserved: he thought it a terrible dis-

grace to be deserted; and to continue his ministry, was to him a matter of such consequence, that he could never think of laying it aside, though he had little more or better than the walls to talk to. This stuck close to him, and broke his heart, and at last an incurable diarrhœa laid hold of him, which by very slow degrees put an end to his life. Other matters likewise contributed to sink and distress him. The education of his son in Paris and Leyden had very much increased his debts, and then after he set up, he proved rakish, and met with poor encouragement. In short, the world bore very hard upon him when he was worst able to bear up under it; notwithstanding which, he never made one indecent complaint, but, on the contrary, shewed the utmost composure and resignation through the whole progress of his last sickness, professing to the last his satisfaction in the part he had acted towards the support of truth and liberty, in defence whereof he may very truly be said to have lost his life. Persecution seemed to follow him even after he was dead, for he was refused burial either in the church or churchyard of Newton Abbot; and when a messenger waited on Sir William Courtenay, who held the parish as a peculiar, independent of the bishop, for leave to bury him in either, he was denied; and when he was coming away, Sir William himself was so mean as to call after him, and say, they might bury him in one of the marshes. This was no more than was expected from a man of great pride and no brains, who was entirely governed by his wife and his priests, and who was never entitled to any respect but what he got from his estate, genealogy and coat of arms. However, his remains were not left uninterred. He often was heard to say, when living, that if any objection was made to his being deposited where he had ordered, they should without further ceremony and trouble lay him in his own meeting. This was done accordingly, with as much decency and as little noise as the thing would admit of, and there he yet lies in peace, an everlasting monument of the ingratitude of those that forsook him, and of the shameful bigotry and unchristian rage, both of the priests who broke his heart, and of the poor

wretch who denied ground-room for his coffin. He was a man of more good qualities than bad ones. 'Tis true, he was naturally mean-spirited, too indecently inquisitive about trifles and other men's matters, fond of being entrusted with, and sometimes making secrets of, things not worth knowing, partial to his friend and cowardly towards his enemy. At the same time he was hospitable, charitable, generous and free. As a minister, he despised the enthusiasm and cant of the Dissenters, and had a disposition always ready to receive conviction, even in matters of which he had never doubted. He had a polite taste both in Greek and Latin, especially in the classics. His sermons, though on the common topics, were concise and correct, and his prayers decent, short and without tautology. He had a great faculty at transcribing: he wrote, spelt and pointed to exactness; a little more, I think, than became a man of sense. For this reason the papers of the late Mr. Moyle were put into his hands, with which he took vast pains, and at last fitted for the press, though they were afterwards unhandsomely taken from him, and given to a hackney writer to publish. He was a great lover of critical learning, and would have made a figure in it, if time and circumstances would have allowed him to pursue it. He was free and cheerful in conversation, and a professed enemy to that stiffness and affected gravity which most of his profession seemed to believe one half at least of their character. He never saw his great mistake till it was too late, which was his notorious attachment to the Exeter Assembly, which he always attended with great punctuality, and did as much as any to support their power. This fell very heavy on him at last, for that very power he was so fond of, crushed him quite, making him one unhappy example of falling into a pit which he had been concerned in digging for other people.

MR. JAMES PEIRCE.

This gentleman was very well known in the learned world. His character as a scholar was well established before he came to live at Exeter, on account of the Vindication of the Dissenters,

which he wrote against Dr. Nicolls; and what greatly added to it afterwards, was his writing in the dispute about the Trinity, and a Commentary on some of St. Paul's Epistles. In one of his pamphlets he has given some account of his parentage and education, which is all I know of either, for he was quite a stranger to me before he came into this country.

The occasion of his coming to Exeter was to succeed the old Mr. Trosse. He was settled at Newbury with a very encouraging congregation, when he had the invitation, and it was not soon or easily, to appearance at least, that he complied with it. He saw that great court was paid him, and very well knew how to keep up his dignity: accordingly, he first of all seemed to scruple the leaving of his old people, who were all in tears about losing him, on which account both London and West-country ministers were consulted, who were of opinion at last, that it might be for the glory of God and the interest of the Dissenters for him to move to Exeter. When this obstacle was removed, another came in view, which was, how far it might be consistent with his health to come into Devonshire. To make all easy, an eminent physician in London was consulted, who, after duly weighing the case, advised, that removing to Exeter could not prejudice that, and thus at last the eager desires of the Exonians were gratified. An extraordinary respect was paid him at and long after his first coming. He was looked upon as the first man of the party, and he was reputed a happy man who was admitted to the conversation and acquaintance of Mr. Peirce. This was as distasteful to some ministers as it was agreeable to him, and laid the foundation for that party which was afterwards formed against him, though it was pretended that they acted purely from a zeal for truth, and the fundamentals of religion. He was, without doubt, a man of great parts and learning, and as such, made a much greater figure among the Dissenters than any among them for many years before him; and then he was always very indefatigable in his studies, and was so made, that his whole mind and thoughts and conversation were engaged in them. I have often heard him say, that a

thought would sometimes come into his head by night which pleased him, and that he then constantly struck a light, and went to his study to write it down; and that when he was writing against Dr. Nicolls, his usual custom was to go into his study when the bell rung at nine in Cambridge, (for there he lived at that time,) where he always sat till four or five next morning, and never thought the time long. I remember he told me of a passage which befel him one night, which was somewhat uncommon. His study window, which looked into a church-yard, being open, as he stepped to draw it fast, he fancied he saw a horse without a head. It being very dark, he imagined he might mistake, and, therefore, he looked more narrowly, and at last plainly perceived that it moved and walked as horses commonly do. He then shut his window, and though he was in no fear, having no opinion of such like things, yet he was willing to be satisfied, and went and looked again. The same very plainly appeared and moved as before, and he left it in very great uncertainty; but next morning, upon looking again into the yard, he discovered the delusion, for it was really a horse which was all white with a black head, and which, therefore, in the dark, could not be seen like the rest of the body. This he said confirmed his opinion, that all these things, fully examined, will prove mistakes occasioned either by a person's fear or some other accident, and this I mention to shew somewhat of his way of thinking of such matters. But to return. He was exceedingly well versed in the learned languages, but especially in the Latin, which appears by his *Vindiciæ*, &c., though I have been credibly told that it was corrected very accurately by the then Master of Westminster School, who was looked on as an exceeding great critic in that tongue. He was a very good philosopher and mathematician, but what he chiefly bent his studies to was divinity and explaining the Scriptures. He has given a specimen of his talent this way, in a Commentary on some of St. Paul's Epistles, after the manner of Mr. Locke. I never thought him a fine preacher; for his common discourses were loose and unstudied, and he had a sort of cant in delivering them

which pleased his hearers, because it chiefly affected the passions, and because he talked a great deal without notes. In his prayers he was often very jejune and dry, unless he happened to fall into a particular train of thoughts which touched him, and then he would proceed with great elevation, without cant, tautology or nonsense. His sentiments in religion were generally suited to those of the vulgar, and notwithstanding his genius, he seemed to go on in the common road with very great content; and though he never subscribed the Thirty-nine Articles of the Church of England, having nobly and honestly refused to do so on the true principle of a Nonconformist, yet he came down to Exeter in the full belief of them all excepting one. He was very well read in the fathers, and went very far into some points of chronology, and into the fashionable and abstruse parts of critical learning, which he always made use of in clearing and explaining difficult parts of Scripture. He seemed to have very high notions of his divine commission, and very well pleased to give laws at the head of the Assembly; and had not his falling into the Unitarian scheme convinced him that he should one time or other stand in great need of the charity of his fellow-christians, he would, I fear, have shewn but very little to such as should happen to differ from him; and he in some things gave, notwithstanding, very plain proofs of a haughty, bigoted disposition. He conversed where he was acquainted with very great freedom, and when he was well he liked to be jocose and entertaining; for he told a story with great humour, and would laugh immoderately when any thing hit him, whether told by another or by himself. He was quite a gentleman in his behaviour, and understood and practised good manners, and he knew how to behave himself to people of all ranks and parties without discovering any of that unpolite shyness, or mean sheepishness, with which most of his corps are infected for want of knowing and conversing with people better than themselves. He lived in his family with great decorum, if he was not sometimes a little too severe in exercising his authority, for I know he hath condescended to the discipline of

the horse-whip on some occasions. He was not over generous, or much given to hospitality; he had very seldom his friends to eat or drink; and though he would make free for several days together, and has been entertained with the best of all sorts, he has hardly invited that friend who entertained him to a single meal when he has next seen him. His love of money appeared at the time of the monstrous rise of the South Sea stock; for he would not sell at 500 or 600 advance, and staid so long till it fell, and he missed his market. He had some peculiarities. He never could be persuaded to sit for his picture, for he had a notion that pictures originally were the occasion of worshipping images. There was a creature to which he had a natural aversion, but he would never tell what that creature was, even to his own wife. He would not attend the marriage of his own daughter, because he had written against the ring in marriage. He was always remarkably close and secret about his own affairs, and, what is seldom, very incurious about the affairs of others. He used no manner of diversion nor any exercise, until the swelling of his legs and other disorders obliged him to it. And, indeed, he was one of those people who are never happy but when they are deeply engaged in thought, or in a conversation which suits their way and manner of thinking. He had some very great acquaintances, particularly Lord Chancellor King and Dr. Clarke, and was really known and esteemed more by the world than any man of his character for a century before; and this was the occasion of his disgrace and trouble in the latter part of his life.

I don't think he behaved under it becoming a person of his sense and dignity. After he was ejected, he removed from the city into a retired house in the suburbs; but he retired in a very ill-humour, for he suffered his pride to get the better of his philosophy. I was once walking with him in one of his orchards, which had a prospect of St. Peter's towers: upon my taking notice of it, he surprised me with crying out, in great resentment and bitterness, "Oh, that hated city!" and it was plain to every one that was intimate with him, that he had not greatness of mind sufficient to despise his enemies, and that he suf-

fered the triumph they gained over him in his ejection to break his heart. He did not survive his trouble many years; for though he had many people of sense and fortune who stood by him; though he had a handsome meeting-house built on purpose for him, with an encouraging congregation; though he got great reputation by what he wrote in the controversy then on foot, and though he was handsomely provided for in the world; yet his constant vexation, added to his retired way of life, threw him into a bad habit, which impoverished his blood so much, that a vessel broke in his lungs, which discharged so largely that he died in two or three days. He was sensible of his danger when first his disorder appeared, and he told Mrs. Peirce, who happened to be near him in his kitchen where he was sitting, that he always thought a time would come when they must part. He spoke this with a firmness and composure which struck all who heard him. And one night he asked his apothecary, who watched with him, what he thought of his case, who making him an answer which implied that he was fearful of telling the truth, he said, "Pray let me know the worst, for I am not afraid to die." He then said he doubted he had not long to live, upon which he answered, "I am satisfied; and go and tell my enemies that I die in peace; that I have true comfort in the part I have acted, and for which I have suffered, and that I hope one day to see my Saviour's face with joy, when some of them may hang their heads and tremble." He uttered this (as the gentleman declared) with an astonishing greatness, and all his behaviour in his last scene of life was becoming a good and a great man. He had some share of Mr. Gilling's treatment after he was dead. He was not, indeed, denied a grave in the church-yard, but they refused his friends the liberty of setting an epitaph over him which was prepared. But this made way for something much more significant though not so long, for it is cut on his stone, "*Mr. James Peirce's tomb*," and this is enough to signify to the *present* age what he was, and what sort of creature he was destroyed by to the *future*.

Dr. Mayhew, the first Unitarian Preacher in America.

[Dr. Jonathan Mayhew was one of the distinguished champions of the American Revolution. We inserted a Character of him by Mr. John Adams, Ex-President of the United States, in our XIVth Volume, pp. 296, 297, and some account of his "Seven Sermons" in the same Volume, pp. 663—665. Since the Unitarian controversy was set on foot at Boston, Dr. Mayhew's opinions have been called in question, and the following passage upon the subject has been inserted by Dr. Freeman, Minister of King's Chapel, Boston, in a note to the Third Edition of his Sermons, just published, which we copy from "The Christian Disciple."]

DR. MAYHEW may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian church. As this fact has lately been called in question by persons who are unwilling to relinquish so great a name to a side which they call heresy, but who, probably, have not much knowledge of his writings, and have never conversed with the few surviving friends who still remember him, it is necessary that I should produce evidence of the truth of what I have affirmed. Omitting to cite any passages from his printed discourses, and the notes subjoined to them, the first witness I produce is the Rev. *Isaac Smith*, who informs me, that Dr. Mayhew was the principal means of the republication of *Emlyn's* "Inquiry," which, as is well known to all who are acquainted with the ecclesiastical history of our country, excited much attention at its appearance, and to which an answer was written by President *Burr*. In this republication, Dr. Mayhew was aided by his parishioners, and several other friends, particularly by the late General *Palmer* and Judge *Cranch*. I mention the names of these excellent men, because it may lead some persons to make farther inquiries, by which they will obtain additional proof.

The second witness that I produce is the daughter of Dr. Mayhew, Mrs. *Wainwright*, who, in a letter which I have lately received from her, in answer to one which I wrote on the subject,

has put the question for ever at rest. After saying that she has not the smallest doubt of the fulness of Dr. *Howard's* belief on this point, she proceeds thus:—"Respecting my father, there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753. I have many sermons, from which it appears to me no one could for a moment question his belief. I have a set from the text, 'Prince of Peace.' In the first head he inquires how Christ came by this title. He speaks of independent and derived authority, and says, 'The former belongs to God alone, who exists necessarily and independently.' 'The Son of God, and all beings who derive their existence from another, can have only a derived authority.' After speaking of various sources and kinds of authority, he says, 'Lastly, another source of authority is the positive will and appointment of God Almighty, the supreme Lord and Governor of the world; and this is indisputably the source of all that authority our Saviour is clothed with; his designation to royal power and exaltation to the throne was from his God and Father.' I can quote many, very many passages expressive of the same sentiment: so that I have not the shadow of a doubt that my father was full and explicit in his avowal of this opinion from 1753; and, perhaps, I may get positive proof from an earlier date. I will continue my search, and shall with pleasure supply you with any proof in my power of the faith he was happy enough to enjoy, and courageous enough to avow at the risk of his temporal comfort." I may be allowed to add to this letter of Mrs. *Wainwright's*, that when the assertion, that her father believed the doctrine of the Trinity, was first made several years ago, she expressed to me her surprise at so new a charge, of which she had never heard before.

The third witness that I produce is the illustrious author of the following letter,* which is published with his permission.

"DEAR DOCTOR,

"I thank you for your favour of the 10th, and the pamphlet enclosed, entitled

* To Dr. Morse, a Trinitarian.

'American Unitarianism.' I have turned over its leaves and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. *Lemuel Bryant*; Dr. *Jonathan Mayhew*, of the *West Church in Boston*; the Rev. Mr. *Shute*, of Hingham; the Rev. *John Broune*, of Cohasset; and, perhaps equal to all, if not above all, the Rev. Mr. *Gay*, of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, *Richard Cranch*, a man who had studied divinity and Jewish and Christian antiquities, more than any clergyman now existing in New-England. More than fifty years ago I read Dr. Clarke, Emlyn and Dr. Waterland: do you expect, my dear Doctor, to teach me any thing new in favour of Athanasianism?—There is, my dear Doctor, at present existing in the world, a church philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, Apostolic, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolingbroke, &c. &c. &c. You may depend upon it, your exertions will promote the Church Philosophic, more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by Inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of Inquisitors and Jesuits.

"I am, and wish to be,

"Your friend,

"JOHN ADAMS.

"Quincy, May 15, 1815.

"Rev. Dr. Morse."

Another charge has been made against Dr. Mayhew, which his daughter has power to contradict. It is confessed by the authors of it, that Dr. Mayhew, in the former part of his ministerial life, was an Arminian and Unitarian; but they assert that before his death he renounced these heresies, and became a Trinitarian and Calvinist. If this is a fact, it is strange that it was never communicated to his parishioners, his family and his intimate friends. The assertion is so entirely false, that the fact is, that his friend, Dr. *Cooper*, of Boston, visited Dr. Mayhew, on his death-bed, and inquired of him whether he still retained the religious sentiments which he had

preached and published, and his answer was, "I hold fast my integrity." This information I have received from Mrs. Wainwright; and there can be no doubt of its truth.

As, however, almost every false report is indirectly derived from something which is true, the pretence, that Dr. Mayhew changed his religious opinions, may have originated from a fact which has come to my knowledge, and which, probably, as it has passed from mouth to mouth, with a fate not unusual to such reports, has at last reached the ears of some persons disguised and altered in its most material circumstances. The truth is, that not long before the close of his life he expressed to several of his friends, and among others to the late Dr. *West*, of Boston, from whom I received the account, his regret that he had published so many tracts on polemical divinity, and that he had treated some of his adversaries, particularly Mr. *Cleaveland*, with so much asperity and contempt. Though he was confessedly a good and generous man, yet it must be acknowledged that in his triumphant career of controversy, urged on as he was by the applauding shouts of those who admired the strength with which he wielded his arguments, he had sometimes aimed too rough and ponderous a weapon at the head of his opponents. But when, on serious and candid reflection, he perceived that he had unnecessarily inflicted pain, he lamented that he had not always preserved the mild and Christian spirit which becomes a disciple of the meek and benevolent Jesus. The amount of all which is this: Dr. Mayhew regretted that, in his controversial writings, he had been occasionally betrayed into the language of severity; and the expression of this regret is an honour to him: but there is no evidence, that he ever classed any of his theological sentiments among his faults, or repented of and abjured any part of his former creed.

To prevent misconceptions, it may be proper to observe, that when I style Dr. Mayhew an *Unitarian*, I use the word in the sense in which it is commonly understood in America, as denoting those Christians who deny the doctrine of the Trinity, whether they deny the pre-existence of Christ or not. Dr. Mayhew was an Unitarian

of the school of Clarke; and he admitted, not only the pre-existence, but the atonement of Christ.

SIR,

I OBSERVED in the newspapers an account of an action in the Court of Common Pleas, which came to trial Feb. 17, that appears not a little interesting to the Protestant Dissenters. The plaintiff was *Stoddart*, described as officiating Minister at Lady Huntingdon's Chapel, in Mulberry Gardens, in or near Wapping; the defendants were *Mathews*, *Simmonds*, and three others; Trustees of the said chapel. The plaintiff sought to recover the amount of half-a-year's salary. The subscriptions had, during the last year, fallen short, and the Trustees had paid all but the plaintiff, who, however, conceived that they were personally responsible if any deficiency should arise in the contributions. The Chief-Justice was of opinion that the Trustees were no further responsible than to appropriate the contributions received.—The jury found a verdict for the defendants.

This is all that the newspapers, as far as I can find, have reported of the case. They do not state whether the Trustees had covenanted to pay the minister a certain salary, which, however, I suppose to have been the fact. If it were so, the decision of the court seems to set aside all bargains between minister and trustees in Dissenting congregations. It would further appear, that, notwithstanding an express agreement as to salary, the Trustees of a meeting-house are entitled to discharge every claim before that of the minister, who must be contented with the residue, how much soever it may fall below the contract.

Perhaps some of your correspondents may be able to give further information on this case, which would be very acceptable, it is presumed, to many, but certainly to

A DISSENTING MINISTER.

SIR,

AS the *rational* Dissenters of the present day begin to manifest a predilection for the ORDINATION of their Ministers, a ceremony which for a considerable time has been pretty generally discontinued, I should be

glad if any of your learned correspondents will answer the following queries :

1. What is the ceremony of Ordination?

2. What is the scriptural authority for such a ceremony?

3. Is the plea of assumed utility a sufficient ground for the observance of a religious ceremony?

4. What is the meaning of the expression, (*Col. ii. 23.*) "Wisdom in will-worship"?

5. If any religious practices or ceremonies are continued with a reference to the approbation of nominal Christians in general, or from a respect to deep-rooted prejudices in favour of outward forms and parade, do not the wise make too costly a sacrifice for the foolish; and for which, what are the foolish better?

I have heard the ceremony of Ordination defended on the plea of the utility of a religious service, when a young minister has been appointed the pastor of a particular congregation.

A religious service, as such, is, no doubt, generally useful; but can we infer from the general utility of a religious service, the propriety of connecting it with a particular object, if there is no authority for such connexion? All the saints' days in the calendar might be defended on the ground of assumed utility. And if such a service, in regard to some particular object, (the crucifixion, for instance,) become stated, by an association easily formed in weak minds, the *day* on which it is held is rendered sacred. Thus has Good Friday acquired its sacredness. And thus we should be soon led through all the mazy errors of the inveterate superstitions of the Established Churches, by the plea of assumed utility.

I confess that I do not much admire any of those forms or ceremonies which are maintained on the score of utility, decency, respectfulness, solemnity, &c.; though I, as well as those who use them, know to whom, and to how many, they are the best arguments that can be used. I much more admire the old Protestant axiom—"the Bible, the Bible alone."

FABER.

Introduction to the Study of the New Testament, by J. G. Eichhorn, in 3 vols. 8vo.

(Concluded from p. 283.)

Contents of Vol. III. pp. 656, or, with three Indices, pp. 844.

VII. *Of the Epistles of the Apostle Paul.*

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The collections extant of the Epis-

tes of Paul are of various dimensions—comprising both genuine and spurious writings.—Of the order in which they appear—their superscription and the places from whence they were dated, &c.—Fate of the text of the Epistles of Paul.

VIII. *Of the Catholic Epistles.*

Remarks on the appellation attached to this collection.—The catholic Epistles came into circulation at a late period, and were but sparingly used.

1. James.—Of the individual bearing the name as author of this Epistle—its contents—reference made in it to the doctrine of Paul respecting Faith—who were its first readers, and in what period of time it was written—its authenticity and ecclesiastical authority.

2. Peter.—Sketch of the life of Peter.—First Epistle of Peter—its contents.—The writer was a disciple of the Apostle Paul—perhaps Mark.—Of the place and time where and when it was written—and to whom addressed.—Canonical authority of the First Epistle of Peter.

3. Second Epistle of Peter—its contents—its discovery and admission amongst the canonical Scriptures only of a late date. The author of this Epistle was not Peter—neither was it written by Simon, Bishop of Jerusalem.—Of its age and the parties to whom it was addressed.—Of the use made in it of the Epistle of Jude.

4. Jude.—Uncertainty respecting the real author of the Epistle under this name—its contents—character and authority—its age and original readers.

End of Contents of the last Volume.

SIR,

June 4, 1821.

AMONG the illustrious 2000 who have given historical importance, in this country, to *Bartholomew Day*, there were, no doubt, many in whom the meekness of wisdom was conspicuous. I have, however, met with one who, judging by what I shall presently quote from him, was a Presbyterian priest, as proud as any prelate, if pride be discovered by the pharisaic propensity to *despise others*. I refer to Thomas Doolittle, the first preacher “in Mugwell (now Monkwell) Street.” In “an humble address” to his “Reverend Brethren,” prefixed to his “Plain Method of Catechising,” this “least amongst the brethren” thus

reviles, and even ridicules in *learned phrase*, part of which is too *indecorous* to be translated, some Christians whom he can only charge with a zeal to teach what they know, without waiting for the sanction of a learned ministry :

"Consider the bold invasion of the ministerial office by barbers, drapers, farmers, tailors, shoe-makers, &c., forgetting the commands of the apostle, (1 Cor. vii. 20,) 'Let every man abide in the same calling wherein he was called ;' as a caution that the barber should not go beyond his razor, nor the draper beyond his ell, nor the tailor beyond his shears and thimble ; and I will venture upon one scrap of Latin, *Ne sutor ultra crepidam*, which I would advise them not to meddle with, lest instead of *crepidam* they sound *crepitum*, which I leave them to turn into English."

After a recommendation of catechising "every where," to check "this presumption" in those who, "in their ignorance," were found "confuting catechisms composed by assemblies of learned divines," the "least among the brethren," a *Protestant* "servant of servants," makes this farther display of his humility :

"The logic they have got by shaving of faces, making of shoes, measuring of cloth, &c., is as profound as their divinity, when they argue on the question, Whether a trader might not be a preacher? To prove it to the undistinguishing people, not a week since, a draper, and yet in a pulpit in London, remembering his terms of trade, before he had got his terms of art, ridiculing ordination by grave divines, as a *pack* of men got together to ordain others, forgot that a *pack* of three, with much seeking got together, set him apart. He said, Elisha was a plowman, Amos was an herdsman, Peter was a fisherman, and yet preachers ; therefore we, though formerly traders, might now be preachers. What professor of philosophy is able to deny such a necessary and immediate consequence ? The people, being persuaded by such an irrefragable argument, are prepared to flock after them, and to swallow down their teachings upon no better proof than the former."

On reading the complaint that "the people" were "prepared to flock after them," the secret was out. It was surely high time to oppose this "bold

invasion of the ministerial office," by running down the invaders so far as reproach and ridicule could effect the purpose. They were, perhaps, *Baptists*, who have been often distinguished among Nonconformists for the virtuous industry to "abide in their calling," while they became *gratuitous* preachers to their less informed, and sometimes more necessitous brethren.

As to Thomas Doolittle, who published his *Plain Method* on a plan which precluded any pecuniary profit, I am much inclined to conjecture that he might be under the rigid discipline of the stone, from which he was a great sufferer, when he thus became out of humour with his unlearned brethren.

It is remarkable that the intellectual attainments of this censor of the unlearned have not always been highly estimated. That learned lawyer, Mr. Sollom Emlyn, says, in the *Memoirs of his Father's Life*, (pp. vi. vii.,) "In August 1682 he removed to Mr. Doolittle's academy, first at Islington, then at Clapham, and afterwards at Battersea. Here he was near the public scene, and had the opportunity of perusing variety of books, and of conversing with learned men of all sorts, by which, and the strength of his own genius, he made much greater improvements than by the instructions of his tutor, who, though a very worthy and diligent divine, yet was not eminent for compass of knowledge or depth of thought ; for he soon soared above the low lessons of that academy." Mr. Emlyn adds, "From hence he set out and made his first essay as a preacher ; Dec. 19, 1682, at Mr. Doolittle's meeting-house, near Cripplegate."

It is too well known, from an affecting and justly-lamented event, who was the last preacher in Monkwell Street ; a successor of Thomas Doolittle, as remote in disposition, on the subject in question, as in the order of time. Dr. Lindsay was indeed one of those *levellers upward* who had too well improved his own attainments, to despise the unlearned. He ever esteemed it a highly incumbent duty to encourage, among all conditions, the march of the human intellect, and he may be justly said to have died, as he had lived, in the honourable service.

N. L. T.

SIR, May 23, 1821.

IN your Number for August last, (XV. 486,) was given a statement pointing out the importance of establishing an Unitarian place of worship at Scarborough: no further information having since appeared on this subject, the writer wishes to learn if there be any nearer prospect of this design being carried into execution. Any additional particulars through the medium of the Monthly Repository would be very acceptable.

J. W.

Peterborough Table of Orthodoxy.

IN our last Volume, XV. pp. 391, 392, we explained that the new Bishop of Peterborough, Dr. HERBERT MARSH, had put out Eighty-seven Questions to Candidates for Holy Orders and for Licences, of an Anti-Calvinistic complexion. These have given rise to much controversy. Several pamphlets pro and con, but chiefly in opposition, have been reviewed in the *Christian Observer*, (the organ of the Calvinistic Church party,) and the review is thus concluded in the number for May:—

“We shall only say, upon a review of the whole question between the Bishop of Peterborough, his friends and his opponents, that whatever might be our convictions in sitting down to the perusal of these pamphlets, as to the illegality, the inexpediency, and the incorrect theology of his Lordship’s Eighty-seven Questions, we rise from the discussion with those convictions greatly increased. The danger to the Church, if the precedent be not timely checked, is incalculable. We are happy, however, to know, that the Bishop of Peterborough’s Test has not been approved by his brethren on the episcopal bench; nor does there seem the least probability that any member of that body will think fit to follow his example, and much less to adopt his Questions. We sincerely believe that those who most nearly coincide in opinion with his Lordship, cannot candidly weigh the various arguments which have appeared upon the subject, without perceiving that his Lordship’s measure is unadvised, and that some, at least, of his Questions are hostile to the spirit of the Articles

and Homilies which he is bound to reverence and maintain. The sooner, therefore, they are withdrawn, the better: we are convinced that they cannot long drag on their feeble existence: and even if they could, it were far better that an individual should make a sacrifice, than that the peace and safety of the Church should be endangered by an ill-advised pertinacity. The public mind is not yet inured to arbitrary power in any of its forms, and is least of all inclined to submit to it in ecclesiastical affairs. It behoves, therefore, the episcopal guardians of the Church to look well to the conduct of those individuals of their body who, by rendering her ministrations and her government unwelcome to the people, are among her worst, though doubtless they are her unintentional, enemies. Her policy must be large, liberal and unsuspected; her laws known and approved; her administration conducted openly and upon intelligible principles; or she will, sooner or later, meet the fate which has attended almost all institutions in which law and reason were suffered to become subordinate to the irresponsible will of individuals.”

June 2, 1821.

Essay on Bishop Louth’s Epitaph on his Eldest Daughter.

May that sweet comforter, the heavenly
Muse,
Who fondly treasures Sorrow’s sacred
dews,
In Glory’s vase preserve the precious
tear
Shed by Paternal Love on Beauty’s
bier!

HAYLEY.

THE merit of literary compositions of taste and feeling, will be easily ascertained by their immediate effect on readers of congenial minds. Criticism may disclose the beauties or mark the faults of the several parts. Yet the author’s end will have been defeated, should the whole performance fail of leaving an agreeable impression. And though such writings can in general endure the most rigorous scrutiny, to begin with applying it is neither requisite nor proper. We may, at the same time, fairly expect that productions consisting of few lines

will not merely at once communicate and transfer the emotions so expressed, but, in proportion to their conciseness, will be free from blemishes. By these tests let the excellence of Bishop Lowth's well-known inscription upon the tomb of his eldest daughter be determined.

I make no apology for giving a copy of the epitaph, first in the original, and afterwards in an English translation :

“ Cara, vale, ingenio præstans, pietate,
pudore,
Et plusquam natæ nomine cara
vale!
Cara Maria, vale! at veniet felicius
ærum,
Quando iterum tecum, sim modo
dignus, ero.
Cara, redi, læta tum dicam voce,
paternos
Eja age in amplexus, cara Maria,
redi.”

“ Dearer than daughter, parallel'd by
few,
In genius, goodness, modesty—adieu!
Adieu! Maria—till that day more
blest,
When, if deserving, I with thee shall
rest.
Come, then thy sire will cry, with
joyful strain,
O! come to my paternal arms again.”
DUNCOMBE.

To these lines the bosom of every man who can judge of them instantly “ returns an echo:” they breathe the very soul of Affection chastened by Piety and animated by Faith. The sorrows of the bereaved, the exulting confidence and hope of the christian, father, become, for the moment, our own. It is not until we have indulged and gratified these sensibilities of the heart that we are conscious of any disposition to notice with minuteness the simple and pathetic language by means of which they were awakened. Our feelings enable us to decide whether the author has said too much or too little for the occasion and the subject. Nor will our judgment refuse to ratify the decision.

A gentleman to whom the lovers of English literature are considerably indebted, observes that “ Lord Mansfield, who, in common with every scholar, much admired this beautiful epitaph, was of opinion that it would

have been still stronger had it concluded with the *fourth* line.”* But, with great respect for the memory of so accomplished a person, I shall venture to question the justness of his criticism. I grant that a truly classical epitaph must be concise: and such is the character of the composition of which this Essay treats. Divested of the two concluding lines, it would still be deeply impressive and affecting: yet I ask, whether it be not rendered unspeakably more engaging by the expansion of the thought at *veniet felicius ærum*, &c., by the actual interview of the parent and the child, on the morning of the resurrection, by the rapture and triumph of their mutual recognition (so accordant with the spirit of the Christian faith!) which are placed before our eyes,

“ Cara, redi, læta tum dicam voce, pa-
ternos
Eja age in amplexus, cara Maria,
redi.”

It is this *compellation*, if I may be permitted thus to style it, which presents an image that the painter and the sculptor cannot exhibit with the same advantage as the poet. The genius of *Flaxman* has furnished an admirable design, in etching, to correspond with a part of *Milton's Elegy on the Death of the Bishop of Winchester*, with lines of which I am reminded by those that I have just quoted. Yet how inferior is even this happy effort of the artist to *Cowper's* translation, and how far more to the original!

“ Each chaunts his welcome, folds him
to his breast,
And thus a sweeter voice than all the
rest,
*Ascend, my son! thy father's kingdom
share;*
*My son! henceforth be freed from every
care.”*

“ Quisque novum amplexu comitem can-
tuque salutat,
Hosque aliquis placido misit ab ore
sonos:
*Nate, veni, et patrii, felix, cape gaudia
regni!*
*Semper ubi hinc duro, nate, labore
vacas!*”

Amplification frequently weakens

* Nichols' Literary Anecdotes of the Eighteenth Century, IX. 497.

the ideas which an author designs to communicate: and in all such instances it must be pronounced irreconcilable with good writing. There is a kind of grief, however, and a state of hope which demand utterance, which are fond of dwelling on their objects.* With a most elegant and richly-endowed mind, Bishop Lowth united the affections of a father and the firm and joyful expectations of a believer in Revealed Religion. And we cannot judge correctly of this epitaph unless we keep in view his character and situation. The utmost to which a Heathen, in similar circumstances, looked forward, was an union in the grave with his departed child: in this he could anticipate the termination of his grief; in the thought of this he could obtain a solace. A higher flight is taken by the contemplations of the Christian parent, as he bends over a daughter's tomb: his faith transports him to the "day for which all other days were made;" and, in the prospect of the renewal of virtuous affinities and friendships, his sorrow vanishes, and is exchanged for sacred thankfulness and gratulation. These are the strains in which he addresses the object of his momentary anguish, and of his future and everlasting glory! *at veniet*, &c.

How different is such language from the plaintive effusions of those on whom the beams of Revelation had not dawned! I transcribe the lines which a Grecian poet† represents as flowing from a mother, on the death of her son:

"Unhappy child! Unhappy I, who shed
A mother's sorrows o'er thy funeral
bed!
Thou'rt gone in youth, Amyntas; I,
in age,
Must wander thro' a lonely pilgrimage,
And sigh for regions of unchanging
night,
And sicken at the day's repeated light.
Oh, guide me hence, sweet spirit, to
that bourn
Where in thy presence I shall cease to
mourn!"

BLAND.

She desires to make the grave her

residence, nor extends her views and wishes further. The elegant translator has scarcely caught all the spirit of the original: Βαίην εἰς Αἶδου, κ. τ. λ.—
"Let the sepulchre be my home!"
And, again,

Πενθεὸς εἶης
Ἰητήρ, ζῆς ἐκ με κομισσάμενος.

"Be thou, *my son*, the healer of my grief, by bearing me away to thee* FROM LIFE."

The first line of Bishop Lowth's epitaph, simply enumerates the personal qualities of the subject of it, and intimates that she was tenderly beloved: yet her affinity to him is not here disclosed. Nothing can be more skilful and judicious than this silence, as it prepares us for the thought introduced in the following line, for the declaration that, dear to her *parent* by the ties of nature, she was far dearer by her accomplishments and virtues. With the same accuracy of judgment, the writer does not mention her name until the third line: and we readily conceive that his grief becomes more poignant as he proceeds from the description of her intellectual, religious and moral character, and of her filial relation, to the epithet by which he was accustomed cordially and familiarly to address her. The recurrence of the words *cara—vale*, within so short a compass, is exquisitely beautiful and touching: it calls to our recollection Virgil's

— longum formose vale, vale, inquit,
Iola,

but is unspeakably more solemn.

As parental anguish characterizes the former part of the epitaph, the remaining and more considerable portion of it is sacred to holy anticipation: "That strain I heard was of a higher mood;" *at veniet felicius ævum*, &c. The effect produced in the two concluding lines, by the repetition of those tender and most emphatic words *cara, redi—cara, Maria, redi*, will be instantly acknowledged by every man of genuine sensibility and taste.

It can hardly be imagined that a

* De Sacra Poesi Hebræor., Præl. xxii., 2nd parag.

† Leonidas, of Tarentum. Brunck's Analecta, &c. [1776], l. 247, No. 99.

* Kuster, de vero usu Verb. Med. Sect. I. No. 54, &c. So, in Matt. x. 1, Προσκαλεσάμενος τὰς δώδεκα, *having called to him*, &c.

writer so correct and elegant as Bishop Lowth designedly employed the alliteration in the opening line,

Præstans, pietate, pudore.

The truth probably is, that he could select no terms equally suited to his purpose: the circumstance of their beginning with the same letter, seems perfectly accidental; although when one of them was chosen, the association of sight or sound would easily suggest the others. *Alliteration*, when intended, raises disgust, and was the offspring of a school of poetry with which Lowth had no connexion. In like manner, Gray's *Ruin seize thee, ruthless king*, on which Johnson animadverts with so much injustice and illiberality, and Sir Walter Scott's *On me the seer's sad spirit came*, are to be explained on this principle: by such authors something far higher than a mechanical expression, than an address to the eye and ear, must have been contemplated.

Of the numerous translations * of the epitaph before us; I am acquainted with only two which are in any measure deserving of regard. To Mr. Duncombe's, which I have already transcribed, the preference must be given for general fidelity and effect. There is one,† however, that would have borne away the palm even from this, had not Bishop Lowth's meaning

* Gent. Mag. XLVIII. pp. 83, 136.

† It was written, many years since, by a gentleman of high station and character among the medical officers of a Royal Naval Hospital. From the classical taste and skill of another amiable person, who belonged to the same establishment, and whose memory I shall always revere, proceeded the following animated *impromptu* version of Algernon Sidney's lines in the *album* at Copenhagen (Lord Molesworth's Account of Denmark, 3d ed. Pref.):

This hand, a foe to tyrants and their train,
Seeks by the sword a calm retreat to gain,
Beneath Fair Liberty's auspicious reign.

I subjoin a copy of the original :

— manus hæc inimica tyrannis,
Euse petit placidam sub libertate quietem.

in the second line been misapprehended, and in the fourth left ambiguous :

“ Dear, as thou didst in modest worth excel,
Still dearer in a daughter's name, farewell !
Farewell, dear Mary ! but the hour is nigh,
When, if found worthy, we shall meet on high.
Then shall I say, triumphant from the tomb,
Come to thy father's arms, dear Mary, come !”

The apostrophe, in these concluding lines, is given with all the force and pathos of the original.

N.

Memorandums from Archbishop Potter.

[We copy the following paper from “ The Christian Remembrancer” for June 1821, in which it is said to be taken verbatim from a MS. in the hand-writing of Dr. CHAPMAN, the learned author of Eusebius, who was the Domestic Chaplain and intimate friend of Archbishop Potter. Ed.]

Memorandums of Things which I have heard in private from Archbishop Potter's own Mouth, as certain Truths.

1. **T**HAT his Majesty King George II. had often declared to the Archbishop himself, that he would always support the Church of England, both as to religion and government, in opposition to all attempts upon it; and likewise the clergy in all their just rights and liberties.

2. That the same Prince often used to make a jest of his Queen's intermeddling so much in theological disputes, especially in the Arian cause.

3. That his Grace had often reasoned with Queen Caroline on the subject of Arianism very freely and fully; that she would hear any thing with the greatest condescension and candour; and however she might screen or favour persons inclined to Arianism, she yet was never fixed in that way of thinking, as far as he could discern.

4. That the Queen's disgust for a time to Dr. Waterland, he was sure was not owing to his writings against Arianism, but to a little misbehaviour in the Doctor, upon a certain occasion,

which was this: the Queen had sent to him to desire that he would be with her upon such a day at such a time. Accordingly, Dr. Waterland came to wait upon her at the time; but she happening accidentally to be engaged with some other company, and the Doctor being kept a good while waiting without, till her Majesty should be disengaged, and that being protracted much longer than was expected or intended, he (the Doctor) went away at last without any leave, and the Queen finding this afterwards, when her company had left her, took this ill from the Doctor, and for some time did from hence shew some dislike to him. However, at length, she was quite reconciled to him, and latterly (as I have heard likewise from the Doctor himself) she received him with much favour and regard.

5. That there was once a formed design to make Dr. Clarke a Bishop; and upon this Bishop Trimnell came over to Archbishop Wake, in order to get his acquiescence in it. But the Archbishop expressed his utter dislike to the thing, and declared he would not consecrate Dr. Clarke, whatever was the consequence to himself. He would incur a premunire, and the loss of every thing, rather than act thus far in it. And upon this resolution of the Archbishop the design was dropped.

6. That Archbishop Wake had greatly too much timidity about him in many cases, and too little vigilance for the good of the Church, though otherwise a very good man, and a well-wisher to good men and good principles. But for want of discernment of one side, and attention or spirit of the other, he suffered many bad things to be done, and several unworthy men to be highly preferred, without shewing due care and encouragement of better men, though he often had it in his power to do the last and prevent the former. This, Archbishop Potter (then Bishop of Oxford) took the freedom one day to represent to him, and desired him to look round and see how little regard had been shewn for so many years past by the great men to a number of eminent divines, while others of a different character found every advancement. That the Archbishop was moved extremely with this representation, and pleaded only for himself, that really he had not observed

or considered so much the state of things before, but would be more attentive for the future. His Grace added to me, that the truth was, Archbishop Wake was not deep enough in theology and learning, especially antiquity, to know how to fix a proper rule of acting in his station, and therefore had not a proper firmness and steadiness in his conduct. That, moreover, he was chiefly influenced by Bishop Trimnell, as long as he lived, who had too much regard to some great men of the laity, to do the Church much service.

7. That Bishop Willis was a very superficial man in all learning; and being fond unaccountably of the Geneva *discipline*, was no cordial friend to our ecclesiastical constitution; and that he opened himself once pretty fully to his Grace, then Dr. Potter, who took occasion to enlarge pretty strongly on the other side, and referred the Bishop to certain books for his full satisfaction, if he pleased.

8. That though the Convocation had not sat for many years, yet the right of sitting was still preserved entire, together with all the original powers of the Archbishop, &c. That, farther, no absolute prohibition had been given him from above against their sitting, nor any *general* discouragement to it, but that the royal licence might be easily obtained for that purpose, whenever it should be likely to him and other sincere friends of the Church, that the Convocation might sit to good effect, and unto the real benefit of this Church.

9. That when Bishop Hoadley's Sermon before the King had given so much offence to the Convocation, and it was debated among the clergy what to do upon it, his Grace (Dr. Potter) had frequent meetings about it with Bishop Smallridge and others of the superior Clergy, well affected to the Church of England. And that his Grace proposed it as the most unexceptionable way to proceed in, and as equally effectual for the purpose, to censure not the Bishop's Sermon, but one of Dr. Sykes's, lately preached upon the same text, and containing the very same obnoxious principles. That by this expedient, they would avoid any seeming rudeness to his Majesty, (who had ordered the Bishop's sermon to be published,) and, at the same time,

would virtually condemn that sermon, by censuring Dr. Sykes's. This proposal was very agreeable to Bishop Atterbury and several others, the strongest Churchmen, but the warmer men being the most numerous, it was carried in Convocation to censure the Bishop's Sermon directly, and this imprudent step produced the ill effects which followed.

10. That Charles Montague Lord Halifax, upon the turn of things in the beginning of George the First's reign, was very earnest with the great mass of his friends, to proceed moderately in the disposal of places, and was very desirous that men of ability and character, though Tories, and in with the former ministry, might not be turned out, but continued in full favour. That, however, his applications to this purpose became ineffectual with his party, and his not succeeding in the design affected his spirits and temper so much as to be thought the chief cause of his early death.

11. That the late first King of Prussia, being desirous to be crowned by a Bishop, created Ursinay (one of his own chaplains) a Bishop, nominally for that purpose, though really not made such in any proper form before or afterwards.

12. That Dr. Grabe left Prussia, and came into England in King William's time, to avoid the troubles which were likely to befall him in his own country, on account of some offence he had given there in some religious matters, for which he was summoned once before an ecclesiastical consistory. That when he first came over here, he was almost a stranger to all philological learning and criticism, though otherwise a man well acquainted with the Holy Scriptures, and some ancient writers of the church. That he lived at first a good deal, or chiefly, at Oxford, in chambers which the learned Dr. Mill very kindly assigned to him in his own hall; and drew up there, at the instance and under the direction of the same Dr. Mill, his *Spicelegium Patrum*, which he afterwards published. That, moreover, his Grace was with Bishop Stillingfleet when Dr. Grabe waited upon the Bishop with a present of some tract of his.

N. B. April 10th, 1745. His Grace Dr. Potter delivered a paper to the Duke of Newcastle, containing an

earnest proposal, that Bishops, according to the form of the Church of England, may be established in America, with reasons for it, and anticipating indirectly of presumed objections to it. This paper I have read myself, soon after it was delivered, by his Grace's favour.

SIR,

June 8, 1821.

IN your last Number, (p. 279,) your Correspondent, "A Unitarian of Dr. Lardner's School" appears to have introduced the expression *Now-a-days*, solely to make an opportunity for displaying his etymological skill in the following note: "*Allow me to observe, that it is surprising that Dr. Paley and other good writers should have adopted this barbarous vulgarism instead of the words 'in our days,' of which it is a palpable corruption. Perhaps it is still more wonderful that even Dr. Johnson should have missed its true etymology.*" That even Dr. Johnson should have missed the etymology of a word can surely be small matter of surprise to any person who has ever wasted his time in seeking etymological information from the Doctor. To a student with a taste for etymology and not much time to trifle away, I would recommend a perusal of Horne Tooke's *Diversions of Purley*, from whom he will soon learn to set a due estimate on the Doctor's etymological sagacity. This very word has often excited a smile, as affording a fair specimen of his peculiar talent for Dictionary-making, his happy facility in discovering originals and tracing derivatives, various uses and collateral meanings. Witness, among others, his huge, unwieldy attempts to explain that unfortunate little word "*For*," with his multiplied divisions and piles of examples, to which upon the same principle might, for any assigned or assignable reason to the contrary, have been added every instance in every book in which the word occurs.

"*Now-a-days*. This word," says the Doctor in apparent despair, "though common and used by the best writers, is perhaps barbarous." Now, it does so happen that this barbarous word, used as it is by most of our old and many of our modern best writers, is not only common but elegant English, and highly classical. If the Doctor, instead of exercising his ponderous

memory in the production of instances elucidating nothing, had only taken the trouble of turning to any English and Latin Dictionary he would have found "*Now-a-days, Nunc dierum*," i. e. Now of days, Now o' days, which a slight error in writing has converted into this puzzling barbarism *Now-a-days*. With this clue, his memory would undoubtedly have carried him to the Greek *νυν ἡμερων*. And had he possessed the knowledge of languages requisite in a person pretending to compile a standard Dictionary, he would have remembered in several modern languages expressions, if not precisely the same, yet sufficiently similar to have led an etymologist to suspect that an idiom, found in most languages, universally employed by all ranks in conversation, and, as he himself states, "used by the best writers, was perhaps not barbarous." Thus we find in the Italian, *al di d'oggi—oggi—al giorno d'oggi—oggi giorno—oggi omai*, or as it is written, *oggimai*. In the French, *jourd' hui—cejourd' hui—aujourd' hui—hui or huy* being a word nearly obsolete, but found in *D'huy en huit—This day se'nnight*. In German, *Heut zu Tage*.—And most probably some of your correspondents could point out similar expressions in languages with which I am wholly unacquainted.

I have no wish to depreciate Dr. Johnson's great talents, and could I entertain so silly a wish, his fame is safely established beyond the reach of my puny efforts; but he ought never to be held up as an etymologist, nor should any attempts at making a good English Dictionary be discouraged by the absurd custom of treating Dr. Johnson's two bulky volumes of scraps of prose and poetry as the *ne plus ultra* of dictionaries.

That your Correspondent should have been misled by the great Dictionary is not altogether singular. Many persons may undoubtedly be acquainted with the real derivation of *Now-a-days*; but it has never been my good fortune to meet with any one who seemed aware of it, except my highly respected tutor and friend Mr. Cogan, by whom it was communicated to us at school, among the ten thousand pieces of incidental information which were for ever unostentatiously dropping from his lips, giving peculiar interest to his instructions and exciting

in his scholars fondness for their studies, and gratitude to their tutor for his unexampled solicitude for their improvement. NOW O' DAYS:

Dr. J. Jones on the Gospel of "The Infancy of Jesus."

IN this paper I propose to select a few of the leading ideas respecting the Gospel of "the Infancy of Jesus," which I have laid before the public in chapter eight of "The Sequel to my Ecclesiastical Researches." There I have shewn that the book is so artfully composed, that the contents of it appear absurd and fabulous in the literal and obvious sense, while they are rational and true in the metaphorical. Thus in chap. xlv. it is said, "On another day the Lord Jesus was playing by the river, and they drew water out of the river by little channels, and made little fish-pools. And the Lord Jesus had made twelve sparrows, and placed them about his pool on each side—the Lord Jesus clapped his hands over the sparrows he had made, and they fled away chirping." This is one of the miracles ascribed to him in his infancy, and the basis of it is the choice and commission of the twelve Apostles to preach the gospel in the world. The fiction carries an allusion to the very words of Jesus, "Do not two sparrows sell for two farthings? Fear not, therefore, for ye are of more value than many sparrows." Again, in chap. vii. we read, "When the Lord Jesus was coming home in the evening with Joseph, he met a boy who ran so hard against him that he threw him down; to whom the Lord Jesus said, 'As thou hast thrown me down, so shalt thou fall never again to rise, and at that moment the boy fell down and died.'" This alludes to the disciple who betrayed him, and afterwards went and hanged himself. There seems a farther allusion to the words of John, who says, that when the traitor, with the officers, came to Jesus, they were struck to the ground. Farther still, in chap. xxxvi. it is written, "And when the Lord Jesus was seven years of age, he was on a certain day with other boys who, when they were at play, made clay into several shapes, viz. asses, oxen, birds, &c. &c., each boasting of his work and endeavouring to excel the rest. Then the Lord Jesus said to the boys, 'I will com-

mand those figures which I have made to walk,' and immediately they moved; and when he commanded them to return, they returned. He had also made figures of birds and sparrows, which when he commanded to fly, they did fly, and which when he commanded to stand still, they stood still; and if he gave them meat and drink, they did eat and drink. When, at length, the boys went away and related these things to their friends, they said, 'Take heed, children, for the future, for he is a sorcerer: shun and avoid him.'" It was not unusual to express the different descriptions of men by the different descriptions of animals, oxen, birds, fishes, &c.; and the foundation of the above fiction is, that those who believed in Christ, and lived in obedience to his commands, received a new life and became new creatures. "Christ," says Clement of Alexandria, Vol. I. p. 4, "is the only one among all that we have heard that humanizes into men the fiercest beasts, the frivolous being mere birds, the deceiving reptiles, the irascible lions, the voluptuous pigs, and the ignorant stones and logs of wood."

The resurrection of Lazarus, and the interview which Jesus had with his two sisters, are seemingly the foundation of the following fiction: Chap. xx. &c.: "As Jesus and his mother were travelling, they met three women (viz. two sisters and an attendant) coming from a certain grave with great weeping. Being introduced into their house they find in the parlour a very handsome youth, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed and were feeding. They then informed the divine Mary that 'this mule was our brother, which some women by witchcraft had brought into the condition which you see; we, therefore, entreat you to pity us.' Thereupon the divine Mary was grieved at their case, and taking the Lord Jesus, and putting him upon the back of the mule, said to him, 'Oh, Jesus Christ, restore this mule, and grant to him again the shape of a man.' This was scarcely said when the mule passed into a human form, and became a young man without any deformity."

These instances warrant us in concluding that the grounds of the miracles ascribed to our Lord in his infancy,

are the miracles really done during his ministry; and that the object of the author or authors was to bring these into discredit, by throwing over them the air of fable. This circumstance refers the composition of the work to those early impostors, contemporary with Christ and his apostles, who, professing to teach Christianity, formed an artful scheme to undermine it.

The early fathers were acquainted with the contents of this book, and were exceedingly anxious to keep it a profound secret; and Origen thus speaks of it:—"I know a certain Gospel according to Thomas and according to Matthias and many others: we read that we may not seem to be ignorant of any thing, for the sake of those who think they know something if they are acquainted with those Gospels." It seems, then, that in the days of Origen there were those who boasted they knew something after becoming acquainted with the "Gospel of the Infancy," or as it has been otherwise called, according to Thomas—that something which was known to some, and known to Origen amongst the number, will turn out to be, that the introductory chapters to the Gospel of Matthew were really taken from it. For two or three centuries this spurious Gospel was, I repeat, kept a profound secret till Jerome ventured to give the public a Latin translation of it at the advice of two bishops, Chromatius and Heliodorus. His reply to their request to have this book translated is most worthy of notice, and is in part to this effect: "An arduous task is imposed upon me, since your holiness commands me to translate a book which the holy Matthew himself, an Apostle and an Evangelist, was unwilling to make public. For if this were not to be kept secret, he would have prefixed it to the Gospel which he has published; but this little book he has composed in Hebrew characters, and delivered it up thus sealed to the public, in order that a work written in Hebrew letters might be possessed by such as are most religious, who, from their own times, should hand it down to posterity through successive ages." In my next letter I will shew that the contents of the first two chapters ascribed to Matthew are taken from the book which we here see imputed to that Evangelist. JOHN JONES.

P. S. Your learned Correspondent N. [pp. 291—293] suggests, that *καλως*, in Matt. vi. 13, signifies moral evil generally; but why thus limit the word? Is it not as proper to pray to be delivered from natural as from moral evil? The article here has a generic sense, and marks not any particular evil or any species of evil, but all evil in opposition to whatever is good; and the clause might be rendered, "Deliver us from every evil, or from all evil, or from whatever is evil." But our Lord alludes more immediately to those temptations and trials which awaited his followers in the propagation of the gospel, and accordingly refers to those temptations which assailed himself. The Devil having taken him unto a very high mountain, and shewn him all the kingdoms of the world and their glory, says to him, "All these things will I give unto thee, if thou wilt fall down and worship me." Here the tempter promises what it was not in his power to bestow. Accordingly, in his formula of prayer, Jesus says, "Deliver us from the evil one, for *thine* is the kingdom, the power and the glory:"—meaning, that the tempter will offer to you what in a greater degree he has offered to me; namely, the promotion of your worldly interests if you comply with the prejudices of mankind; but worldly power and glory are at the disposal of God alone. The allusion in the Lord's Prayer to the temptation is happily illustrated by a comparison of Matthew with Luke; for the latter of these Evangelists has omitted the clause, "For *thine* is the kingdom," &c.—having previously stated the purport of it in his account of the temptation, see chap. iv. 6; whereas Matthew having omitted, in his narrative of the temptation, the suggestion that all worldly power originates with God, was called upon to insert it at the close of the Lord's Prayer.

N. recommends that the clause *καλως αθετειτε*, Mark vii. 9, should, on the authority of Mr. Wakefield, be rendered, "Ye entirely make void the commandment of God." I object to this interpretation, for two reasons; first, that *καλως* cannot be made to mean *entirely*, without a forced interpretation; and, secondly, that it would not be necessary; since, if the com-

mandment of God was set aside at all, it must have been set aside entirely. The epithet *καλως* means beautiful or fair; and as many things present a fair outside, which are not true or solid, hence an obvious sense of this epithet is specious, plausible: and the clause then should be rendered, "Ye plausibly set aside" (or under a specious pretext ye set aside) "the commandment of God," and this is the true character of the example alleged, in which they are said to have done this.

In Acts x. 36, N. says, that the apostle styles Jesus "Lord of all."—This is an oversight. The verse is this: "The Logos which God sent to the children of Israel preaching peace through Jesus Christ, this (namely, Logos, meaning the commission given to Christ, or the Gospel personified) is Lord of all—*λογον*, drawn by *ον* to agree with it, instead of *λογος*, defined by *ευνος*, an effect of association known to Greek grammarians under the name of attraction. A reader of the Greek Testament will find an instance precisely similar in 1 Pet. ii. 7. This attraction is not unknown in Latin, as in the following line of Virgil: "*Urbem quam statuo vestra est.*"—*Urbem* attracted by *quam*, and not *urbs*, the nominative to *est*.—I have forgotten to say, that "The Gospel of the Infancy" and that of Mary, with all the passages respecting them in the Greek and Latin fathers, are to be found in the Codex Apocryphus of Fabricius, and in the second volume of Jeremiah Jones on the Canon.

SIR,

THE fact of which I herewith send you an account, appears to me worthy of being recorded in your pages, as being highly creditable to all the parties concerned.

A CONSTANT READER AND
PURCHASER.

The Rev. Edmund Butcher having been obliged, by severe indisposition, to resign his office as minister of the congregation of Unitarian Dissenters at Sidmouth, in Devonshire, has been presented by them with *two* pieces of plate, upon each of which the following handsome inscription is engraven:

MDCCCXXI.

To the Rev. Edmund Butcher,
 this piece of Plate
 is respectfully presented
 by the Congregation of Unitarian Dis-
 senters at Sidmouth,
 in testimony
 of their gratitude for his invaluable pas-
 toral services
 during twenty years,
 of their admiration of his public and
 private character,
 and
 of their affectionate solicitude for his
 welfare.

The following letters passed upon
 this occasion.

*"To the Rev. Edmund Butcher, Bristol.
 Sidmouth, May 17, 1821."*

REV. AND DEAR SIR,

"The little congregation in this place,
 so long and so highly honoured by your
 pastoral superintendence, have desired
 me to request your acceptance of the
 accompanying pieces of plate. I am pain-
 fully conscious of my own inability ade-
 quately to express their deep and grateful
 sense of your unceasing endeavours, both
 by precept and example, to promote their
 highest interests; but I may assure you,
 that their fervent prayers for your wel-
 fare and happiness will constantly attend
 you in your retirement, and that they
 earnestly and affectionately hope that you
 may yet be spared many years to enjoy
 those blessings which are the reward of
 a life spent in the diligent and unde-
 viating exercise of every Christian duty.
 With feelings of the greatest respect and
 regard,

"I am,

"My dear Sir,

"Your faithful and obliged servant,
 "JOHN CARSLAKE."

Mr. Butcher's reply:

"To John Carslake, Esq."

MY DEAR SIR,

"I have received by the hand of our
 good friend the two pieces of plate, and
 the very handsome and affectionate letter
 by which you and the rest of my Sid-
 mouth friends have so kindly testified
 their sense of my public services, and
 their affectionate wishes for my private
 happiness. It is a proof of regard which
 I shall always contemplate with pride
 and pleasure. The inscription, which, I
 understand, was very properly submitted
 to your approbation, pleases me much;
 it is characterized by simplicity and af-
 fection.

"I will thank you, my dear Sir, to
 convey to my dear flock, my grateful

acknowledgements for this valuable, as
 well as pleasing, memorial of their re-
 gard to him who, though no longer their
 minister, will ever remain their sincere
 and affectionate friend; and will earnestly
 pray the 'God and Father' of our Lord
 Jesus Christ, that, as individuals and as
 a Christian society, they may adorn their
 holy profession; be an increasing comfort
 to their present worthy pastor; and as
 in the course of nature they are removed
 from earth, be well fitted for an entrance
 into heaven. There, through the mercy
 of God, in Christ Jesus, may we all meet,
 and spend a happy eternity together.

"Believe me, dear Sir,

"Your and the Congregation's very
 sincere friend,

"EDMUND BUTCHER.

"Bristol, May 23, 1821."

Bristol,

April 11, 1821.

SIR,

IF the following letter, which I have
 lately received from the United
 States, seems to you sufficiently inter-
 esting for the Repository, I shall be
 glad to see it inserted.

EDMUND BUTCHER.

*"Harmony Township, Clarke County,
 near Springfield, Ohio, United
 States, January 31, 1821."*

"We are here, Sir, upon the confines
 of civilized society, if you will allow us
 that title. About a dozen English families
 are around us. The country has been
 settled only a short time, but is very
 rapidly improving. We are 70 miles
 N. E. from Cincinnati, in a fine country,
 well watered, partly prairie, partly wooded.
 Good farms may be had for eight or nine
 dollars per acre, such as are called im-
 proved farms. We are much better off
 in many respects than our countrymen in
 the Illinois, who are most of them very
 dissatisfied with their situation on account
 of the scarcity of water four months of
 the year. Religion here is professed by
 all, and much talked of, but little under-
 stood. The prevalent sects are the Me-
 thodists and the New Lights; their preach-
 ers deplorably ignorant. One of their
 preachers hearing I was a Unitarian,
 called to converse with me, and asked
 me if we were called after a person of
 the name of Unit. Incompetent as I am,
 I have undertaken to give a course of
 lectures to explain Unitarian doctrines,
 in the nearest court-house. I should
 have improved my former opportunities
 but ill if I were not qualified for this task
 better than most of the public teachers
 here. I have lent and lost most of my

Unitarian books, and as I have now an opportunity of doing much good with them, I have written to Mr. Belsham to request some from the Book Society. Of the New Lights you may see some account in Benedict's History of the American Baptists. They believe the simple humanity of Christ, and deny the Atonement, but are very enthusiastic and ignorant in every thing else. There is a good opening for Unitarianism amongst them. Cincinnati would be a good point at which to erect the standard of religious truth in the West. It has never yet been attempted on this side the mountain. I feel most sensibly the want of religious society, and the opportunity of public worship. How few in England appreciate duly their religious privileges! A short residence in the Backwoods of Ohio would surely arouse them to a due sense of such invaluable blessings. No opinion here, however new, or contrary to received opinion, gives any offence; but it is very difficult to awaken attention to it. All the religion here is truly *zeal without knowledge*. All devotion is confined to *hearing*, except at *camp* meetings, when it breaks out in every ridiculous and noisy extravagance the imagination can suggest. The English about here are plain farmers, chiefly from Yorkshire; some of them strongly inclined to Unitarian views.

"Believe me, Sir,

"Yours, very respectfully,
"W. A."

*Letter from Mr. Amphlett to the Rev.
T. Belsham, from the Back Settlements of America.*

*Harmony Township, near Springfield,
Clarke County, Ohio,
U. S.*

REV. SIR,

I TAKE the liberty of addressing you from this remote part of the semi-civilized world, briefly to state my present situation, and why I thus unsolicited intrude upon your valuable time, not doubting but you will excuse the liberty I take when you know the occasion. It is now near three years since I left my native country, but not many months since I was permanently settled. Our *relatives* were no sooner acquainted with my *heterodoxy* in religion than they not only withdrew their good offices, but they "did me much evil." I found a valuable friend in Mr Bakewell, while I remained in the vicinity of Pittsburgh. Unitarianism

has some advocates *there*, but *Presbyterianism* throughout Pennsylvania, although split into many sects, has the same bitter spirit it formerly had in England—all its friends highly orthodox, impatient of opposition and intolerant towards other sectaries. It is the hierarchy of that part of the Union. I went into partnership with a countryman in a brewery at Wheeling, in Virginia, about sixty miles below Pittsburgh; my partner *absconded*, and I was glad to sell my share with a considerable loss. I descended the Ohio with my family to Cincinnati—was much gratified with the appearance of the country in its vicinity—met with some valuable friends in the neighbourhood, and had partly agreed for a farm six miles from the city, when it pleased Divine Providence to visit my family with sickness, and in one month I buried two of my children!! Some of the others were so ill that I despaired of their recovery without a complete change of air. I had many temptations to join the English settlement in the Illinois; but I knew many of the settlers there to be very dissatisfied, and justly, with their situation, as I had corresponded with several of the early settlers there. I determined, therefore, to visit a new-formed English settlement in this neighbourhood; I was so pleased with the country, that I removed my family as soon as possible, and they all very quickly recovered their health. I soon purchased a farm, and now consider myself finally settled.

Springfield, the county town and seat of justice for Clarke County, is situated in a fine upland country, on a branch of *Maol* River, which is a principal branch of the *Great Miami*. It contains about 500 inhabitants, is 70 miles from Cincinnati, 60 from Chillicothe, and 40 from Columbus, the capital of our State. We are 5 miles from this *new town*. The country about us above half prairie or natural meadow, and half woodland—the soil excellent—and (what in America should ever be a prime consideration) we have plenty of excellent water at all times of the year! The country is sufficiently level for every purpose of cultivation, and high enough to escape the endemics that visit the rich alluvial bottom lands throughout the whole western country. But a few miles

above us the rivers that flow into the Ohio, as the *Miamies*, the *Sciots*, &c. &c. interlock with those that flow into Lake Erie, therefore we are near the highest lands in the State. But I meant, Sir, to make you acquainted with our *moral* rather than our *geographical* situation.

We have within two or three miles of us about twelve English families, chiefly farmers, who have arrived from England within two years past. None of them join the religious societies established here, and many of them I find *unprejudiced* and happy to receive the simple doctrines of Christianity uncorrupted by creeds or catechisms. I have lent amongst them what Unitarian books I had preserved until they are nearly worn out, and am gratified to find they have excited a spirit of inquiry that will not soon die away; for it is gone forth even among the *New Lights* and the *Methodists*, the most prevailing sects here, and three Methodists have lately been discarded their Society for reading them! A Mr. Oxtoby, a very respectable farmer, my neighbour, has been the first to renounce his old creed. *He was a zealous Swedenborgian*, and we have occasional meetings for religious conversation at his house. I have consented to give a course of familiar lectures on the doctrines of Unitarianism at our new School-House, which is now erecting, and will be completed by the 1st of April. I should have made but an ill use of the time I sat under your ministry, if I was not in some measure better qualified for this task than most of my fellow-countrymen who come to these distant regions; but few have had the same privileges *in hearing*, and very few have read more on *theological subjects*. Yet, Sir, I trust I am not influenced by vanity to *say this*, or to make the attempt I have undertaken. I have written you of this because I need all the assistance which Unitarian Books can give me, not only for my own use, but for others. I find *reading* is more likely to do good here than preaching. The preacher may be incompetent or even an injury to his cause, and by indiscretions arouse prejudices which books would not awaken. So well as the general mass of the population are informed upon political subjects in this country, they are most deplorably ignorant in

theology. Their preachers are but little better informed; they are compelled to know something of the trifling differences between themselves and their contemporary opponents; but of biblical learning they know nothing—of ecclesiastical history nothing! The mass of preachers among the Methodists and New Lights are illiterate tradesmen, whose sermons are a mockery of public instruction, unstudied and unpremeditated. The *New Lights* sprung up in Kentucky about 20 years ago among the Baptists, and were distinguished by their mad gesticulations and ridiculous noisy exercises. It is difficult to obtain a clear knowledge of their sentiments, for none that I have conversed with *know them themselves*. They are, however, so far Unitarians as to believe the proper humanity of Jesus Christ, and to reject the doctrine of the Atonement; but as they have no fixed or settled ministers, nor any pecuniary aid given their preachers who are devoted wandering itinerants, they are considered as on the decline. They are yet, however, very numerous in *Ohio*, *Kentucky* and *Indiana*, and as they are much less enthusiastic than they were, and have escaped the great error concerning the person of Christ, I have hopes that preachers of talent will yet arise among them, and be the means of leading them still farther in the path of Christian truth. We have established a *reading society* here, but *books* are dear, and we have plenty of every thing but *money*. Booksellers will not take *country produce* in barter as most other tradesmen do. The purport of my letter, therefore, you will perceive, is to request your assistance in this way as you have heretofore given it me. Any works of esteemed Unitarian writers will be highly acceptable to us. I need not point out to you the most useful. I have yet by me all your works which you have presented me with, except the *Life of Mr. Lindsey*, which I lost in England, and could not recover. For myself I should be thankful for any of the works of *Lardner*, *Priestley* or *Lindsey*, and if the Lectures you delivered at Essex Street are in print, I should be very thankful for a copy, as they embraced those subjects I wish most to be well informed upon. It is a most overwhelming, melancholy consideration with me, that I can never have the

happiness to sit down again with you in Christian communion. When I reflect upon the many opportunities past, I cannot help exclaiming, "Oh that it was with me as in times past!" And nothing lies so near my heart as to meet in this rude country with a few sincere, plain Christians, and celebrate with them the dying institution of our Lord and Master. I have much reason to be thankful that my health has been remarkably preserved during the trying sickness in my family, as has also that of Mrs. Amphlett, and that we are at length comfortably settled, lacking nothing but English society that is essential to our happiness. I have now four children, the eldest boys just coming to be useful, and I hope, ere my strength decline, to see them able to "bear the heat and burden of the day." John Vaughan, Esq., of Philadelphia, will have the goodness to forward me any package or parcel of books you should have the goodness to forward to him. You have better means of hearing than I have of the progress which Unitarian sentiments are making in the Eastern States. There is as yet no place for Unitarian worship exclusively, west of the Alleghany mountains, unless Mr. Flower has finished one he contemplated to build at Albion. But there is no doubt but an English Unitarian preacher would meet with many supporters at Cincinnati. Mr. Burke, a most popular Methodist preacher in that place, has lately become a Unitarian. Whether he means to preach I have not been informed: I mean to call on him when I go down there next month. There is much less bigotry here than in the old States of the Union; a profession of some religion seems expected from every man—and with that profession the majority are content. There are but very few instances of *gross vice* to be heard of in the community—alas, still fewer of exalted virtue. Practical sermons are never heard—active benevolence never practised. To *hear* seems to be regarded as the only religious duty—and that is seldom neglected; I hear for ever of *their going to preaching*, but never a word of *what* they hear. In no old Catholic country is devotion a mere routine business more than it is here. In the summer and autumn, when camp meetings are frequent, there seems to

be an emulation betwixt the rival sects here above-mentioned, which shall be the most ridiculous: the scenes then exhibited disgrace the name of Christianity, and must be seen by the discreet worshiper to be credited.

I ought to find room, ere I conclude, to make you an apology for this hasty, ill-written letter. A gentleman going to Philadelphia gave me but a few hours' notice to prepare a packet for Europe; my materials for writing are bad, and I have not time to copy my letter as I intended. Should you think proper to send me a supply of Unitarian publications, I shall make it a point to give you a farther account, at my leisure, of our progress in Christian truth. I have read from the Reformed Liturgy the burial service on several occasions, and should be glad of a few copies with the Hymns. I have not yet received a copy of the Emigrant's Directory, which Messrs. Longman published for me—a little work I too hastily compiled. I should be glad to see a copy or two with the other books.

I am, Sir,
With every sentiment of respect,
Your most obedient servant,
W. AMPHLETT.

Liverpool,
December 10, 1820.*

SIR,
I HAVE lately perused with much pleasure, a work recently published at Baltimore, by the Rev. Jared Sparks, the stated pastor of the Unitarian congregation of that place, in reply to a sermon by a Minister of the *Protestant Episcopal Church of the United States*, in defence of its forms and doctrines. Whilst such able advocates of the cause of truth and Christian liberty are to be found, there is little to dread in America, from the attacks of those who still cling to the semblance of an Establishment, though it be but "the naked, marrowless skeleton of the gaudy thing" from which it sprung. The book itself is reviewed by the Editors of the *Christian Disciple*, (published at Boston,) and it may not be uninteresting to some of your readers to extract a few of their remarks.

* This communication has but lately come to hand. ED.

"Since Episcopacy sustained, in 1763, the formidable assault of Dr. Mayhew, and to shield it, the Rector of Cambridge and the Archbishop of Canterbury interposed alike in vain, it has made no progress among us, such as could be satisfactory to its friends. The writings of that admirable man gave the alarm through New England, and awoke the old congregational spirit. The measures of the English Society (for the propagation of the gospel in foreign parts) were disconcerted; and it was fain to turn again to the new settlers and the Indians, and leave the descendants of Puritans to take care of themselves. Our revolution succeeding, of course, did the cause of the English Establishment no good; and the most important incident in its history among us, since that time, is the separation from it, and open avowal of Unitarian sentiments, of one of the principal churches in its communion.

"The work of Mr. Sparks is the best which has appeared in this country since the time of Chauncy, on the Episcopal controversy. He has the advantage over Dr. Miller in not writing in Presbyterian fetters, and in possessing a learning, possibly not so various, (for he is a much younger man,) but far better digested, more systematic and accurate. The cause of letters owes much to this gentleman, and if it had not surrendered him to higher claims, would yet hope much more. In his removal the University resigned a member on whose reputation it set a high value, and it was felt like the loss of a distinguished freeman to the literary Republic of the East. From this flattering path to a wide reputation, and from the pursuit of favourite studies, he hesitated not to withdraw himself to the service of religion, and went with, to say the least, no elating prospects, to preach in a new field, the doctrines of uncorrupt Christianity."

After examining at considerable length the work of this formidable exposé of the pretensions of "the only true church," the Editors of the *Disciple* conclude by meeting the "unmeaning appeal to the sympathy of the Christian world," so often made by it, as "the oldest daughter of the Protestant Reformation." "It was no child of the Reformation; but the birth of an unblessed union between

decrepit superstition and immature reason. Or if a daughter, it was like the thankless daughters of Lear. It had the spirit of a parricide. It drove the Reformation out from its shelter to abide 'the pelting of the pitiless storm,' and we may thank a younger branch of the family that it did not perish there. Let the Episcopal Church in America make its election. If it considers itself a distinct body from that in England, let it answer to no charges but what affect itself; but then let it take such rank as its own deserts may warrant, and not claim a stock of merit bequeathed to it by English worthies. If, on the other hand, it will stay itself on the reputation of the English Establishment, let it be bold and consistent, and assume that reputation in a mass. This it may find, perhaps, to be rather a burden than a prop. The history of that Establishment is, to too great an extent to be subject of boasting, a history of selfishness, chicanery and violence. It is a history of unrelenting strictness when in power, and of abject artifice and false professions in disgrace."

"In this country, a country reserved, as it seems, by Providence for the last experiment, whether man can bear and consent to be free, good, intelligent and happy, whether those principles may yet prevail which have hitherto been kept down by his ignorance, his vices and his pride, it is not, perhaps, much to be feared, that institutions, the poor relic of a catholic and feudal age, the naked, marrowless skeleton of the gaudy thing they were, should ever gain a permanent establishment. They seem to have no congeniality with the spirit of the times. They grow in an unpropitious soil, and when the sun is up they will be scorched, and because they have no root will wither away. But if we should prove to be deceived in this,—if here, too, the best hopes of philanthropy were doomed to be again struck down,—if hither, too, religion, pure and undefiled, should be pursued,—pursued to her last retreat, where, for the sake of rendering a spontaneous obedience, and breathing an unfettered prayer, she was willing to sit at her board with famine, and lay herself to rest on rocks, we trust that the spirit will not be dead which spoke in the words of one of our own divines,—

‘If the land will not help the woman, let her go into another wilderness.’”

Whilst every friend to liberty and the spread of uncorrupted Christianity, must join hand and heart in the prayer of the American Editors, I trust I shall be pardoned if I still trespass on your pages by transcribing an address, delivered on laying the corner-stone of a chapel in New York, dedicated to the worship of the “Only God.” Such an event is, at least, no doubtful proof that the spirit so ably maintained by Mr. Sparks, is not backward in displaying itself, both in “word and in deed.”

“CHRISTIAN FRIENDS,

“We have assembled upon an occasion of no small interest. The erection of a new temple to the honour of Almighty God demands of us the religious acknowledgment of his providence, and earnest supplications for his blessing. ‘Except the Lord build the house, they labour in vain that build it.’ Confident, therefore, in the uprightness and purity of our intentions; humbly trusting that we sincerely seek his glory in the promotion of that blessed religion which he has so mercifully sent to guide us to eternal salvation; we have come now, under the open eye of Heaven, to consecrate to Him the beginning of our labours, and to ask of him their prosperous completion. To him we submit the judgment of our spirits; and, conscious as we are that ‘the way in which we worship the God of our fathers is by many called heresy,’ and ‘is every where spoken against,’ it is our consolation and joy to be permitted to appeal to him, and to believe that He who looketh not on the *outward appearance*, but on the *heart*, will approve our purpose, and graciously accept our humble offering. It is a small thing to be judged of man’s judgment; he who judgeth us is the Lord.

“As, therefore, the tribe of Gad and the half tribe of Manasseh—who, when they had built an altar for themselves on the other side of Jordan, were accused by their brethren of revolting from the true worship of God—answered in that bold appeal and said, ‘The Lord, God of Gods—the Lord, God of Gods, he knoweth, and all Israel shall know, if it be in rebellion, or if in transgression against the Lord, that we have built us an altar,’—so, Christian friends, if any of our brethren should imagine that this our altar is erecting in opposition to the truth, or the influence of our common Christianity, let us make the same appeal, not doubting that they will receive it with the

same ready candour. For although we have been led by the dictates of our conscience and our honest understanding of the Scriptures of Truth, to withdraw from their temples, it is *not* in the spirit of rebellion or hostility: though we are about erecting another altar, it is not on the other side Jordan, and need not destroy their confidence or friendship. We place ourselves under the broad banner of those Protestant principles which are the present glory of Christendom. We claim, and in this land the claim will not be denied us, to have our rights of conscience respected, and to be left accountable to God alone; and we trust that we are ready freely and fully to extend to others the invaluable privilege so dear to ourselves.

“It is true that we differ in some points, and, as we conceive, in some important points, of religious faith from many of the disciples of our common Lord. The church has in every age had divisions. It is not strange that finite minds should vary in their judgments respecting infinite things. While we see darkly, it is to be expected that we should see differently, and this difference cannot be sinful unless it overthrow the foundations of holiness and piety, or occasion the destruction of the spirit of the gospel. It is they who have *not the spirit* of Christ that are none of his. While, therefore, our allegiance to conscience, to truth and to God, compels us to rear these walls of separate worship, we have unspeakable joy in the belief that the great body of Christians are serving the same Universal Sovereign,—pursuing the same holy end; and that, when we shall leave this abode of imperfect knowledge for that blessed state in which imperfection shall be done away, then all, seeing as they are seen, and knowing as they are known, shall unite in one worship in the one temple, of which God himself shall be the light and glory. In that day, when, according to our ascended Saviour’s prediction, ‘all shall be one, even as he and the Father are one;’ in that day it shall be our happiness to understand alike the nature of that union of the blessed Jesus with our heavenly Father, concerning which we are now at variance. It is with such feelings and anticipations that we proceed to lay the corner-stone of our religious edifice.”

This address was followed by prayer. The corner-stone was then laid with a solemn invocation, and the following inscription deposited:

This is life eternal—to know Thee, the only TRUE GOD, and JESUS CHRIST whom thou hast sent.

This Corner-stone

Of the first Congregational Church of
New York,
Dedicated to the worship of the ONLY
God,

Through the ONLY MEDIATOR,
Founded upon the great principles of the
Reformation—the sufficiency of the Scrip-
tures, the right of private judgment, and
liberty of conscience,

Was laid,

With earnest prayer for the acceptance
and blessing of God,

On Saturday, the 29th of April, 1820.

Call no man master on earth; for one
is your Master, even *Christ*, and all ye
are brethren.

H. T.

*Philo and Josephus proved to be
Christian Writers, in reply to Dr.
Pye Smith.*

DR. SMITH in his elaborate work, entitled "The Scripture Testimony of the Messiah," has given what he considers a refutation of my Ecclesiastical Researches. This affords me very great pleasure, as I regard it to be the commencement of a discussion which cannot fail to have much effect in deciding on the nature and truth of the Christian religion. I heartily concur in the high estimation in which this gentleman is held as a scholar and divine; nor will my respect for his character and attainments at all diminish, however zealous or successful he may prove in his opposition to my writings. I have full confidence in the cause which I am going to defend; and it is a satisfaction to me to think, that the arguments of my adversary will not fail through want of ability to secure him victory if contending under the banners of truth. In a series of letters in the Monthly Repository, I propose to establish the truth of the two following propositions: first, that Philo and Josephus speak of the Christians as Jews, and of Christianity under those names which they were accustomed to use respecting Judaism. Secondly, that the writings of these celebrated men contain new facts calculated in a powerful manner to establish the divine origin of the gospel, and new views illustrative of its nature as it came from the mouth of Christ and his apostles. In discussing these points, if I do not give a regular review of Dr. Smith's work, I hope to consider

the leading arguments which he uses in support of his favourite system.

Josephus, speaking of the Jews at Antioch, J. W., B. vii. C. iii. 3, thus writes: "They were ever attracting to their own worship a great multitude of the Greeks, and these, in a manner, they made a part of themselves." Now my position is, that the Jews here noticed were Christian Jews, and their own worship means the worship of the Father as taught by Christ. My reasons for this interpretation are the following:—1. The Pharisees are said to have encompassed sea and land to make proselytes; but this is a figurative expression, which must be limited to a zeal for making converts of Heathens visiting or residing in Judea, or, what is most probable, to a zeal for bringing over the people of the Jews and adherents of the Sadducees to their own party. It does not appear that the Judaizing zealots ever sent messengers to make proselytes in foreign countries. The very name *προσηλυται* supposes that those converts were strangers, who not only received Judaism, but came to Judea to join in the worship of the Jews. There was an end, therefore, put to proselytism of this sort as soon as the national religion fell with the service of the temple. Proselytism to spiritual Judaism was the reverse of this. Its missionaries were sent to foreign lands, and, instead of inviting foreigners to come to Judea, they carried their worship, with all its blessings, to them. The pharisaical teachers, indeed, or their agents, followed the apostles to every place; but their object was not to *make* converts, but to *prevent* such conversion: and their diabolical efforts, in many cases, were too successful, as they did not scruple to brand the preachers of the new faith as heretics, as disturbers of the public peace, as heralds of treason and rebellion, as enemies of the human race.—2. Pharisaical Judaism, so far from attracting, had in it every thing that repelled the Gentiles from embracing it. It was the religion of a people proverbially odious and contemptible. It enjoined a compliance with rites, like that of circumcision, which formed a yoke too heavy for the Jews themselves to bear. Spiritual Judaism offered to the nations by the followers of Christ was divested of these odious and oppressive

compliances. They professed to be heralds from God of the most glorious news to the world, in which all might partake on the simple terms of repentance and reformation. They invited men of every nation to lay aside all party names, all national distinctions, all absurd creeds, all burdensome rites, and to unite with them in the cultivation of rational piety and virtue as brethren, as worshipers of the one true God, as followers of the same divine Saviour, and as heirs of the same blessed immortality.—3. The teachers of ritual Judaism expected a Messiah that would *conquer* and enslave, rather than *save* the world. If they went abroad and invited the nations to receive a worship in which this insolent and selfish expectation was the fundamental principle, they invited them to offer themselves as captives to be tied to the chariot-wheels of a triumphant destroyer. And would any Heathen of a sound mind comply with such invitations? We have the fullest assurance that the contrary was the case. This hope of the Jews, founded at once in cruelty, ignorance and national vanity, so far from conciliating others, involved them in open hostilities with the surrounding nations, and was the immediate cause of their extermination by the Romans. How different from this was the Messiah whom the apostles held forth to the world! They proclaimed a Saviour who sacrificed his life to rescue mankind from vice and misery, whose doctrine, whose object and whose example called forth every honourable feeling of the human heart; while the assurance of eternal life reserved for the righteous, ratified by his resurrection, was calculated to rouse the nations, by one instantaneous impulse, to burst asunder the fetters of superstition and enlist under his glorious banners.—4. So exactly did the character of Jesus correspond to the predictions of the prophets, so unequivocally was the finger of God displayed in the miracles he wrought, that his opponents, in resisting his claims, were themselves compelled to apostatize from Judaism. This apostasy may be gathered from the New Testament, and still more clearly from the writings of Josephus. It appears in the subterfuge which they adopted of ascribing to Beelzebub things which they knew to be done by the Spirit of

God. It is the foundation of the severe animadversions upon their character by our Lord, and forms the chief grounds of the charge brought against them, that they were become a race of vipers, or children of the serpent; that is, of apostates from the God of Israel, and abettors of idolatry. This charge they justified by their subsequent conduct; for they joined on all occasions the Roman magistrates and the Pagan priests in persecuting the disciples of Jesus: and would men endeavour to make converts to that God whom they had themselves forsaken, and whose worshipers they pursued with unrelenting violence?—5. The Heathens appear to consider every city that was besieged and captured as forsaken of its guardian gods. In consequence of this opinion, they must have looked upon the destruction of the Jewish community as a complete proof either that the religion of the Jews was an imposture, or that the Jews themselves had by their crimes forfeited their privileges as the chosen people of God; and this notion must have effectually prevented every stranger from becoming a proselyte to the Jews. Relying with full confidence on these arguments, I assert, that the teachers of Pharisaical Judaism gave up entirely the spirit of proselytism, and that no individual of a sound mind, either among the Greeks or any other nation, would become a convert to them *after* the promulgation of the gospel.

The clause in Josephus, “And these, in a manner, they made a part of themselves,” is not likely to be felt in its full force by modern readers. The Jews, priding in their privileges as the descendants of Abraham, looked upon the Heathens with the utmost contempt; and such of these as became proselytes were received as dogs when permitted to pick up the crumbs which fall from their master's table. The disciples retained a portion of this haughty spirit even after they had been enlightened by the ministry of their divine Master. The incident related of Peter and Cornelius in the Acts, shews that a miracle was necessary to convince him that a Gentile, however penitent and virtuous, was, equally with a Jew, an object of the Divine favour. It is to this truly divine temper that Josephus refers when he says,

that the Jews made the Greeks whom they converted a part of themselves, inculcating the same thing with Paul, Gal. iii. 27, that a Jew and a Greek were become one in Christ.

If any one shall still doubt the justness of this reasoning, his scruple must be removed by the fact, that the conversion of the Greeks at Antioch, stated by Josephus, is recorded also in the book of the Acts xi. 19, in nearly the same words. Those whom Josephus calls 'Ελληνες, Luke styles 'Ελληνισται: and πολυς αριθμος of the evangelist is varied by the Jewish historian into πολυ πλθος, a great multitude: and the clause, "they attracted to their worship," implying the allurements which the gospel presented, and the miraculous power accompanying its preaching, is thus more explicitly related by Luke: "And the hand of the Lord was with them: and a great number, having believed, turned unto the Lord."

Jesus had foretold the destruction of Jerusalem, or, more generally, that of Antichrist. The believers had no doubt of the truth of this prediction before they saw it accomplished. But it appears that some of them interpreted his language with an undue latitude, as implying destruction by fire not only of Jerusalem, but also of Rome and the other great cities of the empire. The mistaken hope of some among the believers seems to have led to the promulgation of this expectation at Antioch, and Josephus has recorded the following horrible transaction apparently as the effect of it: "Then a certain man, named Antiochus, a ruler of the Jews, greatly esteemed for the virtues of his father, having assembled the people of Antioch in the Theatre, accused his father and the other Jews with an intention to burn the city in one night: and he delivered up to them certain foreign Jews as confederates in this design." These foreign Jews are said by Luke to have been men of Cyprus and Cyrene, who had come to Antioch to preach the gospel. It is worthy of remark, that this cause was followed by a similar effect, a few years after this, in the city of Rome. The expectation that the Roman capital would be destroyed was universally known to be entertained by the Christians. Nero, to gratify his hatred towards them, set

fire to the city, and imputed the flagitious act to the followers of Christ. The imputation seemed very probable, because no persons appeared so likely to burn the city as the Christians, who wished and foretold its conflagration. From the incident recorded by Josephus, we learn that the Jews at Antioch were violently divided among themselves. A similar division and tumult prevailed in every city where Christ was preached. Antiochus, the Governor of the Jews, apostatized from his own religion, and, calling upon the Antiocheans to persecute his countrymen, he accuses them, and, what is more atrocious, accuses his own honourable and innocent father with a design of burning the city; thus illustrating the declaration of Jesus, that he came to divide the son against the father, and the father against the son.

I set out with saying, that Josephus speaks of the Christians as Jews, and of Christianity as the Jewish worship; and have I not proved this to be a fact? Is it not made out as clear and certain as that the sun is in the meridian at noon-day? But let us hear Dr. Smith: "It is a part of Dr. Jones's theory, that under the appellation of Jews and Judaism, which Philo and Josephus represent as embraced by an immense multitude of converts from Heathenism, those writers intended to signify Christians and Christianity. If this were admitted, it would surely be a kind of conduct very different from that of the New-Testament disciples of Jesus: *they* were not ashamed or afraid to own that worthy name by which they were called." Pt. I. p. 450. I am far from thinking that Dr. Smith is capable of wilfully misleading his readers. This unfortunate argument, therefore, must be founded on a total inattention to the fact. From the New Testament, it appears beyond controversy, that all the Jewish converts considered Christianity and Judaism as the self-same religion; the former being Judaism spiritualized and perfected by Christ. It is equally certain, that the name "Christians" was given the disciples by their enemies as a term of reproach, and that for this reason the apostles and the converts made by them declined the use of it: nor does it occur in the Christian Scriptures except in two or three places as the subject of discourse.

And surely it cannot be an objection to my theory, that Philo and Josephus have done the very thing which is done by the writers of the New Testament. Indeed, nothing surprises me more than this argument of my able and learned opponent; and it convinces me that an attachment to his own system, and his ardour to refute me, have veiled from his view the merits of the question. He calls my interpretation of the writings of these learned Jews an *hypothesis*. If by hypothesis be understood to mean a cause assumed, or not known to exist, to account for a known effect, I disclaim the term as unfair and improper; for I suppose or assume nothing. The writings of Philo and Josephus, which are known to exist and allowed to be genuine, are the basis of my interpretation, and I also interpret them agreeably to a known fact, namely, the diffusion of the gospel over the world as attested in the New Testament and by ancient ecclesiastical authors. The exact correspondence of the testimony of Philo and Josephus to the diffusion of a religion which was deemed and called Judaism, constitutes the proof that I interpret them rightly: and the want of correspondence between the testimony of these writers and the diffusion of any other system of worship than that of spiritual Judaism, or, as we call it, Christianity, demonstrates that any other method of interpreting them must be false, must be founded on an hypothesis not only not true, but diametrically opposite to the truth.

J. JONES.

(To be continued.)

SIR,

April, 1821.

AS a friend to General Education, I deeply regret that Mr. Brougham should have endeavoured to found a system of national education upon principles which are not, and I hope never will again become, national. As a Dissenter, I am mortified that any measure professing to be friendly to the great cause of education, should be so framed as to drive Dissenters to the painful necessity of standing forward in opposition. It gives the enemies of education an unfair advantage over us. To the multitude, facts are more obvious than reasons. The fact that we are opposing a Bill professing

to establish a system of general education, is evident. Our reasons the anti-educationists do not regard. They have no wish to hear or understand them. The Dissenters oppose the Bill. It is sufficient for them that an apparent opportunity is afforded for calling us enemies to education, except on our own sectarian system; and they are not a little thankful that circumstances enable them to attack us on this disadvantageous ground, and even to make us appear to their hoodwinked votaries to be auxiliaries in their darling cause of ignorance and vice. Surely our best defence to this mode of attack would be an open avowal of our principles in the shape of a bill. Some of our able legal friends would, I am sure, willingly lend their assistance to embody principle in technicality. It might be accompanied by any necessary explanations and observations, and widely circulated for discussion, and perhaps even laid before Parliament. No good effort is ever wholly useless, and, in this enlightened age, perseverance in such a cause may possibly obtain complete and unalloyed success sooner than some of its friends venture to anticipate. At all events, we could then spurn back with contempt the senseless accusation, and appear manifest in our natural character—zealous promoters of Education, Virtue and Religion. The main principles of such a bill would be, 1st, That a system dependent on public support should be open to public competition and governed by public controul; and, 2ndly, That the property of all should only be applicable to purposes approved by all. Keeping these principles in view, the details do not appear difficult.

1. The ultimate power would be placed in the general body of rate-payers, constituting a visitatorial authority, beyond comparison the most efficient. The management would be entrusted to committees, officers and masters, annually elected at a public meeting of the rate-payers. The committees would meet once a month to receive reports and transact business. Theory and experience both shew that such systems work well and are lasting. They contain within themselves a principle of self-renovation, an antiseptic which preserves from corruption, a sensitiveness to abuse which ensures

from the attempt or instantly removes the evil. No *ex-officio* visitor can possess these advantages. Is any one aggrieved, he does not wait the uncertain advent of some stranger, ignorant of every local circumstance, and who comes with ears ready to receive the justification of the official delinquent. Application is at once made to a rate-payer or member of the committee ever on the spot, and the remedy is applied before the wound has had time to fester. But, says some friend to the sweet repose of unresisting slavery, these public meetings generate democratic and turbulent dispositions. Good Sir, you are terrified by the unreal phantom of a disordered imagination. The spirit of the society is thus ever kept alive; but that very fact absolutely prevents any wild exertion of strength; for it annihilates all temptation to self-interest and all opportunity for oppression. Indeed, when reduced to practice, we know full well that the whole subsides into the quiet of ordinary life, and that success seems rather to be endangered by apathy than violence. Our committee-meetings are held with few attendants and little discussion; for abuse has been prevented. The visitatorial power is not, however, dead nor sleeping, as in the case of *ex-officio* visitors. Let any circumstance require attention, you are sure to meet a full committee prepared to investigate calmly and decide impartially. Will the system of *ex-officio* visitors bear a comparison? It is by no means impossible that the *ex-officio* visitor may feel but little interest in the success of the school; he may even be an enemy to education. The committee-man is chosen because qualified to promote the interests entrusted to his care. The one, however baneful his influence, cannot be removed, but remains a perpetual source of irritation and ill-humour; the other loses his office, as a matter of course, at the end of the year, and, if found inefficient, is not re-chosen; and, since inactivity is his fault, and self-interest has no temptation, the affair passes without notice. Which system, then, is most likely to produce at first violent but unavailing contention, and, subsequently, despair and deadly acquiescence in every abuse? But, says some member of the Establishment, this is not putting us upon our proper foot-

ing. We are the most numerous, wealthy and powerful, and ought not to be bearded by every little sect. True, you are the most numerous and wealthy; you will, therefore, form a decided majority of the rate-payers, and, without any unpleasant contentions, controul the whole. This is the natural and legitimate influence of numbers and wealth. You will possess almost absolute power without exciting any of the rancorous feeling which is invariably produced by a system of exclusion. That party feeling cannot grow in such a soil, is a fact of every day's experience. In most country towns, Dissenters of all sorts, differing not only in forms of ecclesiastical government, but in the most interesting articles of faith, unite like brethren in the promotion of education. In the town in which I live, a Lancasterian school has flourished for several years, supported by the members of five chapels, of which two are Independent, one Methodist, one Calvinistic Baptist, and one Unitarian. The subscribers choose a committee, treasurer, &c. at the annual meeting, in perfect good humour, all being anxious that there should be a fair distribution of power. The treasurer is an Independent Minister, and the schoolmaster a member of the Methodist connexion. We find our monthly meetings to be the continual source of increasing liberality and harmony; and I have no hesitation in affirming, that the Lancasterian system has proved as useful and improving to its supporters as to the scholars; and I should hail the establishment of a national system upon this catholic principle, as the certain harbinger of universal charity in the Christian world.

2. The only restriction that should form a component part of such a system is, that the school shall not be appropriated at any time to the teaching of any thing on which there exists a difference of opinion among the rate-payers. "THE BIBLE, THE BIBLE ONLY," should be written over its doors. No sect can consent to pay its contribution but upon this express condition. All beyond general education must be taught elsewhere. The present Sunday-schools are admirably adapted for this purpose, and will be rendered much more efficient than at present, since the whole time may

then be employed in religious instruction, which is now taken up with teaching the first rudiments; and should any sect think these insufficient, they should be at liberty to keep their children from the general school once or twice a-week, for the purpose of tincturing them with their own peculiarities in their vestries, or where they please. Members of the Establishment will be the last to object to such an arrangement, since they possess far ampler means than any of the Dissenters.

Before I lay down my pen, I must enter my earnest protest against the opinion, that, since we cannot reasonably expect perfection in any human institution, we should, therefore, assent to the proposed measure with all its imperfections. I look for no perfection. Every system of education must be liable to defect. There are even some establishments, altogether founded on false principle, so hallowed by age, and so knit into the very frame and constitution of the public mind, that I would not permit the sacrilegious hand of hasty reform to attempt any amendment; but never can I assent to the propriety of founding a new system upon false principle, and never will I put on the wedding-garment when education is to be sacrificed by an unholy alliance with priestcraft. We are told that Mr. Brougham's Bill, by assisting the good cause at present, will enable it eventually to outgrow every defect, and that the ultimate prevalence of knowledge and liberality is certain. I know that the good cause will eventually triumph, but that expectation, so far from affording a reason in favour of the Bill, forms an unanswerable objection to any such mischievous enactment. The continued efforts of individuals, if not now shackled, will in time infallibly produce an universal conviction, that one of the most useful objects of public expenditure would be the promotion of public education on the most liberal principle of universal comprehension. Then let us not retard the happy period by half measures, founded on a sacrifice of principle. The permitted evil may spread corruption through the whole system. Every page of history warns us to beware of small beginnings, and not to do evil that good may come. Age sanctifies the most preposterous establishments. It may cost a struggle

at first to obtain the best, but we shall find it ten thousand times more difficult to eradicate the evil when we have permitted it to take root. What argument is ever used in favour of the Test Laws, but that they have formed part of our statute-books for nearly two centuries? These laws alone stand a sufficient beacon to Dissenters. Let us not again make shipwreck on the delusive coast which deceived our forefathers. Had they acted with firmness and principle when these odious laws were enacted, we should never have been doomed to the mortification of being born with a brand on our foreheads, nor held out to the world as unworthy even of the privilege of eligibility to the office of exciseman, because we are too honest to join in converting the ordinance of the Lord's Supper into the farce of a sacramental test.

K. K. K.

SIR, *Clapton, June 4, 1821.*

I HAVE great pleasure in offering to your correspondent N. (p. 293) some information respecting the author of *Le Platonisme Dévoilé*; for which I am indebted to a short article in the *Nouv. Dict. Hist. Paris, 1772.*

N. Souverain, a native of Lower Languedoc, became the Minister of a Calvinistic Church in Poitou. Being ejected from his ministry, (no doubt on a charge of heresy,) he took refuge in Holland, till expelled from thence for refusing subscription to the Synod of Dort. He then withdrew into England, where he was reputed a Socinian. He died in this country about the close of the 17th century. *Le Platonisme Dévoilé*, which was a posthumous publication, his Catholic biographer describes as "un ouvrage recherché par les incrédules." It was answered by Father Baltus, a Jesuit, in his "Défense des Saints Pères accusés de Platonisme," 4to., 1711. Baltus, who died at Rheims in 1743, had written, in 1709, "La Réponse à l'Histoire des Oracles de Fontenelle," in favour of the common notions respecting the reality and cessation of pagan oracles.

Your correspondent will find some further information in "Joanni Locke Philippus à Limborch," May 11, 1700, among the "Familiar Letters." Limborch charges *Le Platonisme Dévoilé* with exhibiting a style too sarcastic,

which appears to have given general offence. He takes for granted that Mr. Locke will read the work, as many copies had been sent to England.

Now I have mentioned Locke's correspondence, give me leave to add, that I shall be much obliged to any of your readers for information respecting any letters to or from Locke which are not to be found in his works, the magazines, or public libraries. They would thus very much assist me to execute a favourite project, of which I may, perhaps, soon offer you some farther account.

J. T. RUTT.

SIR, *Lewes, June 2, 1821.*

FOR the insertion of my letter on the difficulties of Unitarianism, I am much obliged to you, and request the following emendations to be made as to *three words*, two of which I wish erased and one inserted. The New Version has no "paraphrase" on the text in Hebrews to which I referred: I therefore wish the words "or paraphrase" to be omitted. Nor have the Editors *actually* introduced "a gratuitous sentence," but their note *requires* one: I therefore wish the word *requiring* to be supplied. Although these inaccuracies have passed uncorrected, my argument respecting the above-mentioned note remains the same, it being the *principle* of interpretation which that note includes that I have objected to. R. MARTIN.

SIR,
WE have heard little or nothing of late of the Geneva Unitarians. I conclude from the silence of the Calvinists here, that the attempt to raise a sect of Swiss Methodists has failed, or at least not succeeded in any great degree. The Bishop of Peterborough, in the debate in the House of Lords, on his 87 Questions, which I hope you will register for us, referred to the example of Geneva as of a Church with a Calvinistic Creed and a "Socinian"* Clergy. A correspondent in the newspapers has corrected his Lordship, and asserted that the clergy are Arian, and that no creed but the Scriptures is subscribed. Let us hear more on the subject.

CANTAB.

* Is this nickname worthy of Dr. Marsh?

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXIX.

Epitaph on a Quaker Lady, by a Clergyman.

To the Memory of M. H.
By whose Death
A tender and attentive Husband,
A numerous Offspring,
A grateful Household,
and
Many, many, sincere Friends,
Are left to lament
the precious loss.
As a Quaker, it were unnecessary
to observe,
She was
Unadorned in her Attire,
Inoffensive in her Conversation,
and
Exemplary in her Conduct:
Not early trained
in
The Mortifications of that
Persuasion,
She, in the midst of tempting
and
Affluent Circumstances,
Embraced them
from
Principle,
and
Her heart was as far removed from
Hypocrisy
As her Deportment was from
Affectation.
Silent and modest in her
Religious Sentiments,
They were known to the world
only
By a life of Innocence and Benevolence.
A Berean
in
Retirement,
In Public
An Israelite indeed,
and
Her latter end adorned
These sacred Characters;
She was
Anxious for futurity,
yet
Calm and Acquiescent in
The will of Heaven.
As a memorial to
As much Excellence
As any Religion could bestow,
This faithful tribute is paid
To a Quaker
By
A Clergyman
Of the Church of England.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Dr. Carpenter's Examination of Bishop Magee.*

(Concluded from p. 304.)

THE Improved Version of the New Testament published by the Unitarian Society naturally falls under Bishop Magee's angry censure. Dr. Carpenter defends this work with ability, though he candidly states some points on which he differs in judgment from the Editors. The readers of the *Monthly Repository* have already seen in a letter of Mr. Belsham's, (XV. 212—214,) that he pronounces somewhat too broadly that Mr. Belsham alone is responsible for the character of the Version.

It is a novelty in the history of biblical literature amongst Protestants, at least, that an attempt to improve the translation of the Scriptures should be treated as an offence against religion. All other sects have made the attempt without reproach: the Unitarians alone are stigmatized for not resting contented with King James's translation. There is scarcely a pulpit in the kingdom from which improvements in the rendering of holy writ have not been suggested, and there is no denomination of Christians that does not welcome them when they are favourable to its own peculiarities. What is the loudly-vaunted argument of Granville Sharp and Bishop Middleton in favour of the Deity of Christ, but a new and supposed improved version of certain passages of the New Testament? Worse than idle, then, is the cry against the Unitarians on account of the Improved Version, as if they had fabricated a new Bible.* The only fair question is, whether this work answer to its title, and the Unitarians are as eager as any of their opponents to bring it to the test of criticism. Our early Volumes, especially the IIIrd, IVth and Vth, testify a sufficient unwilling-

ness to receive it without examination, and, in fact, Dr. Carpenter's Review of it in Volume IV. pointed out most of the errors and deviations from the title upon which Bishop Magee and others have fastened with so much rancour.

This topic is so familiar to our readers, that we need not dwell upon it. The severest criticism has established the character of the Version as being substantially Archbishop Newcome's, and agreeable in every important particular to Griesbach's amended text. No attack upon it can succeed that shall not overthrow the authority of those two eminent biblical scholars. They are not infallible, nor is the Improved Version perfect; but by their aid the Editors have furnished the English reader with a better guide than before existed to the knowledge of the pure Christian Scriptures. And, notwithstanding the clamour that has been raised against them, they have reason to be satisfied with their success and have encouragement to expect a still further portion of the Divine blessing upon their labours.

Dr. Carpenter points out certain deviations by Newcome from the Public Version which he thinks needless:

“ One of these, which necessarily strikes the attention, is the change of *blessed* (*μακαριος*) in Matt. v. and elsewhere, into *happy*. *Blessed*, when used in reference to human beings, seems always to convey the idea of happiness as *resulting from the ordination of Providence*; and in some instances the use of *happy* appears improper, as, perhaps necessarily, implying a *present* state of mind, which *blessed* does not. A person may be *blessed* when he is in deep distress; but he is not *happy*: and afflictions may be *blessings*, but they are not *happiness*. That *blessed*, in a different sense, is used as the translation of *ευλογητος*, is no sufficient reason for employing a word which does not convey the force required.”—P. 293, *Note*.

“ There is one word of frequent occurrence in the Epistles, which is, I think, unhappily rendered by Newcome, whom the Improved Version in this case follows

* We observe a new translation of the Hebrew Scriptures by Boothroyd is commended by some of the reputed Evangelical publications, although it bears the formidable title of an *Improved Version*.

throughout. I refer to *χάρις*, *grace*, *favour*. According to Mr. Rennel, (*Ani-madv.*, p. 48,) 'to the word *grace*, when used in theological writing, the general consent of our nation has attached the idea of the *favourable influence of God on the human mind, or the effect of that influence.*' If this had been the extent of the common theological import of the word, I suspect that Newcome would not have left the usual mode of expression. Still it does not appear that *favour* does, or ever can, express the frequent force of *χάρις*; and I decidedly prefer reverting to the word *grace*, leaving it to the theologian to ascertain its import. In the religious application of the term, I understand *χάρις* to denote *the favour and mercy offered to us in the Gospel, the gracious benignity and favour from which it proceeds, and the various blessings we derive from it*: and *grace*, in my judgment, much better expresses all this than *favour*."—P. 294, *Note*.

With his customary frankness, Dr. Carpenter expresses his dissent from most of the notes of the Improved Version on the Introduction of St. Luke's Gospel, and from some of those on the Introduction to St. Matthew's. He thus explains his views of the famous chronological difficulty:

"I quite agree with Mr. Belsham in rejecting the hypothesis, that St. Luke reckoned from the time when Tiberius assumed the proconsular government in conjunction with Augustus. I have repeatedly considered the arguments of Lardner, with a perfect willingness to receive his opinion; but I can see nothing amounting to proof, that St. Luke employed a date, which, to say the least, was extremely unusual at that period, and of which no clear instance is adduced. The hypothesis is necessary to reconcile the date assigned by St. Luke to the commencement of John's Ministry, with the statements of the Introductory History prefixed to St. Matthew's Gospel; but not with those of St. Luke's own Introduction. If this be taken independently of the former, (and to me it appears that they cannot be reconciled in some other respects,) the chronological difficulty vanishes at once. And when any one gives up the genuineness of the Introduction to St. Matthew, he has no ground to employ it to invalidate the Introduction of St. Luke.

"Taking St. Luke's Gospel alone, (considering it, for instance, as the 'most excellent Theophilus' naturally would, an independent history,) the case stands thus: The Baptist began his Mi-

nistry in the 15th year of Tiberius, which commenced Aug. 19, A. U. 781. If we place the Baptism of our Lord in the following January or February, A. U. 782, (which is the earliest date we can assume,) and suppose that he was not yet thirty-one years of age, (as St. Luke's words, ch. iii. 23, appear clearly to imply,) we must place his birth in A. U. 751.

"Now there is nothing in St. Luke's Introduction inconsistent with this. All that the statement in ch. i. 5, requires us to admit, is, that the heavenly message to Zacharias occurred in Herod's reign. If Herod, as is most probable, died in March, A. U. 750, St. Luke's Introduction renders it necessary to place our Lord's birth before the middle of A. U. 751.—INDEPENDENTLY of the *Introduction to St. Matthew*, there is no chronological difficulty whatever in St. Luke's Introduction."—Pp. 299, 300, *Note*.

One Chapter of the Examination (Chap. IX.) is "On the Beneficial Tendency of Unitarianism," which (as our author fully shews) encourages and rewards the sound exercise of the understanding in matters of religion, presents One Object of Religious Worship, One Object of the highest affections of the heart, throws no impediment in the way of the great practical principles of the Gospel or of Christian liberality and affection, and shines forth resplendently in respect to the Character and Dispensations of the Great Father of all. Dr. Carpenter would, we think, confer a great benefit upon the Unitarian cause if he would suffer this chapter to be printed in the form of a pamphlet for the use of our Tract Societies. It speaks at once to the understanding and the feelings, and is a beautiful example of the piety which it vindicates and enforces.

An Appendix to the volume contains a specification of the unnoticed departures of the Improved Version from the text of Newcome's revision, remarks on Bishop Magee's strictures on certain Unitarian interpretations of Scripture, observations on the use made by Bishop Magee of the Unitarian reviewer's statements respecting the variation of the Improved Version from Griesbach's text, and on the system adopted with regard to the Greek text by recent critics, an original Letter from Dr. Priestley to Dr. Estlin, and a notice of the late Mr. Bretland:

We close the volume, of which we

lament that our narrow limits will not enable us to give a fuller account, with sincere gratitude to Dr. Carpenter for this valuable contribution to Unitarian literature, and with an earnest hope that the work will meet with such encouragement (and here we appeal, not to the liberality, but to the justice of the Unitarian body) as will quicken the learned and able author in his important design of answering Bishop Magee's arguments in behalf of the popular doctrine of Atonement.

ART. II.—*Remarks on the Internal Evidence for the Truth of Revealed Religion.* By T. Erskine. London. Pp. 104. 12mo. Hamilton.

THIS writer gives, pp. 17, 18, the following as the substance of his book :

“ I. As it is a matter of the very highest importance in the study of religion, to be fully satisfied that there is a real connexion between happiness and the knowledge and love of God, I have commenced these remarks by explaining the nature of this connexion. I have here endeavoured to shew, that the object of a true religion, must be to present to the minds of men such a view of the character of their great Governor, as may not only enable them to comprehend the principles of his government, but may also attract their affections into a conformity with them.

“ II. I have made some observations on the mode in which natural religion exhibits the Divine character, and in which it appeals to the human understanding and feelings. And here I have remarked the great advantage which a general principle of morality possesses in its appeals to minds constituted like ours, when it comes forth to us in the shape of an intelligible and palpable action, beyond what it possesses in its abstract form.

“ III. I have attempted to shew that Christianity possesses this advantage in the highest degree; that its facts are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency; and that these facts not only give a lively representation of the perfect character of God, but also contain in themselves the strength of the most irresistible moral arguments that one man could address to another on any human interests.

“ IV. I have endeavoured to analyze some of the causes of the general indif-

ference to or rejection of real Christianity, and to point out the sources of the multiplied mistakes which are made with regard to its nature. I have here made some observations on the indisposition of the human mind to attend to an argument which opposes any favourite inclination; on the opposition of Christianity to the prevailing current of the human character; and on the bad effects arising from the common practice of deriving our notions of religion rather from the compositions of men than from the Bible. Infidels are not in general acquainted, through the Bible itself, with the system of revelation; and, therefore, they are inaccessible to that evidence for it which arises out of the discovery that its doctrinal facts all tally exactly with the character which its precepts inculcate. I have here also illustrated this coincidence between the doctrines and the precepts of the Bible in several particulars. If the Christian character is the character of true and immortal happiness, the system must be true which necessarily leads to that character.

“ V. I have endeavoured to shew the need that men have of some system of spiritual renovation; and I have inferred from the preceding argument, that no such system could be really efficient, unless it resembled Christianity in its structure and mode of enforcement.

“ VI. I have shewn the connexion between the external and internal evidence for revelation.”

After reading the above summary, who would expect to find the author an advocate for the system of modern reputed orthodoxy, and an asserter of some of its most unintelligible and anti-scriptural doctrines, in their grossest form? That this is the case the following quotations sufficiently shew :

“ God became man, and dwelt among us. He himself encountered the terrors of guilt, and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who was over all, God blessed for ever.”—P. 40.

Again,

“ That God in human nature should himself become the victim, is a scheme which, indeed, outstrips all anticipation and baffles the utmost stretch of our minds, when we labour to form an idea of perfect benevolence and perfect holiness; but yet it is the only scheme which can fully meet the double object of strongly attracting our love to God, and,

at the same time, of deeply convincing us of the danger and baseness and ingratitude of sin."—P. 67.

Again, he speaks of the "self-sacrificing benevolence" of God to men; and of "self-sacrificing solicitude on the part of God for their welfare."—Pp. 46, 72. Again,

"The identity of the Judge and the victim dispels the misty ideas of blind vindictiveness with which this scheme may sometimes have been perversely enveloped; and he approaches God with the humble yet confident assurance that he will favourably receive all who come to him in the name of Christ."—P. 76.

But enough; we had thought the day was gone by when men of sense and learning would roundly assert, that God suffered and died; but, it seems, we were mistaken; the present writer appears to be a person both of sense and learning, as well as of piety and no mean talent; on this account we have taken more notice of his book than we should otherwise have done; and we hope he will reconsider the system which he has adopted. We think his leading error has been what he himself avows, p. 60: "In order to understand the facts of revelation we *must* form a system to ourselves," &c. On the contrary, we think, that in order to discover truth, it is necessary we should divest ourselves as much as possible of all systems of doctrines and preconceived opinions. If Mr. E. will but compare one part of his book with another, closely scrutinize his own reasoning, and determine to retain no words with which he cannot connect distinct ideas, we are persuaded he will find that to give up some part of his present views is unavoidable; he must either become more or less rational. Can he deliberately think that the doctrine of a dying, "a self-sacrificing God," is "nothing more than an abstract principle of natural religion, embodied in perspicuity and efficiency"? Do not nature and reason revolt at the idea of a suffering and dying God? Can the least shadow of such an absurdity be found in the Scriptures? He is probably a young man; he has already some good ideas; he seems incapable of receiving as true what he perceives to be at variance with reason, and with

what the light of nature teaches; let him but follow these principles fully out, and he will think no more of a "self-sacrificing" God, nor longer retain many notions which he at present cherishes.

R.

ART. III.—*An Enquiry into the Origin of Christmas-day: shewing that this and the other Festivals of the Christian Church are Continuations of the Heathen Feasts of Antiquity. Together with Remarks on the celebrated number Three, which has been made Sacred by Pagan Superstition.* By Israel Worsley. 12mo. pp. 66. Hunter, and Eaton.

THE Christianity of the New Testament consists in spiritual worship and moral excellence; not in the observance of fasts and festivals, a blind assent to unintelligible dogmas, and a superstitious regard to useless ceremonies. Very different are the systems established by worldly policy and power, which have long usurped the venerable name, and been substituted in the place of the pure and undefiled religion taught by Jesus and his apostles. The able writer of the pamphlet before us, shews that such systems symbolize much more with the superstitious and idolatrous notions and practices of the ancient Heathen, than with the rational and heavenly doctrines of the Christ and his divinely-commissioned messengers, or the practice of the primitive Christians; and that, not only many ceremonies, observed by the Established sect, are of Heathen origin, but also, the Trinity and vicarious punishment, so far from belonging to genuine Christianity, are the proper doctrines of Paganism.

We cannot better describe what occasioned the writing of this sensible and useful tract, than by quoting the notice prefixed to it:

"The Author of these pages, a minister to a Dissenting congregation, found some individuals of it partial to the observance of Christmas-day; not from a superstitious regard to the day, but because it is a leisure day, and may be made useful by the services of religion. He felt from conviction a repugnance to giving to this day a solemnity and an importance which belong exclusively to

the Lord's-day; and, that he 'might keep back nothing' that leads to a proper understanding of that religion of which he has been appointed a minister, he delivered on the Sunday that next followed the day so called, in a discourse, the greater part of the following remarks on Christmas-tide: and then left it to his friends to consider, whether, after what he had stated of the origin and object of the appointment of that day, he ought to keep it as a Christian festival."

We recommend this little work to the serious perusal, not only of members of the Established Church, but in particular of those among the Dissenters who, for want of a better knowledge of the history and grounds of Dissent, are apt to fall in with established customs, in religion, only because they are fashionable.

R

ART. IV.—*Unitarian Christianity and its Professors, vindicated from Popular Misrepresentation and Calumny; in a Letter addressed to the inquiring Inhabitants of Plymouth Dock: occasioned by the recent Officiousness of a Clergyman and his Friends.* By Silvanus Gibbs. pp. 29. Hunter, and Eaton.

IT is still the lot of Unitarians to be misrepresented and calumniated, notwithstanding the many plain and explicit statements, and able defences of their views and sentiments, which have been presented to the public; and, so long as they continue to be misrepresented, it will be necessary for their advocates to vindicate them from false charges, and to re-state and defend what they believe to be the genuine doctrines of Christianity. Unitarianism admits of such an easy defence, from reason and the plain facts and declarations of Scripture, that it is scarcely possible for its adversaries to shew themselves in hostile array against it, in any district of the kingdom, without rousing some friend of truth and free inquiry, who is qualified to repel their attacks with success. The writer of the above pamphlet shews much good sense and candour, in replying to the misrepresentation and illiberal attacks of the clergyman and his friends; and answers, in a plain style, some of the popular and

unjust charges brought against Unitarian Christians.

R.

ART. V.—*Truth needs no Apology; or, a Further Elucidation of the Reasons for Dissent: occasioned by the "Affectionate Address" of the Rev. Samuel Wix, and the Subsequent "Apology," by the Rev. Samuel Newton.* By a Layman. 8vo. pp. 24. Longman and Co. 1821.

THE Layman is a stiff Nonconformist, who thinks that in the controversy between Messrs. Wix and Newton "the Truth has been compromised." He steps forward, therefore, to denounce in the boldest tone the errors and corruptions of the Church of England, and churchmen can scarcely deny that he has hit some palpable blots. But, Dissenters as we are, we must allow that there is more of declamation than of argument in the Layman's pages, and that his eagerness has betrayed him into some errors. The "nolo episcopari" is a farce no longer acted, if indeed it ever were. (See this subject discussed by the late Rev. S. Palmer and another correspondent in our VIIth Volume, pp. 26, 88, 225 and 297.) The power of the King, as Head of the Church, is strangely overrated by the Layman, when he says that "he can interpret the Christian faith in any way he thinks proper," "can erect or cancel all bishoprics," and "can alter, amend or omit any part of the Church service without any consultation." These mistakes, together with the confounding of Elymas and Simon Magus, (p. 19,) lay the Layman open to the lash of the critics of the Church, and deserve, instead of strengthening, his argument for Dissent.

ART. VI.—*Death and Resurrection. A Sermon preached at the Dissenting Chapel, Lympston, on Sunday, March 26, 1820, on the Death of Mrs. Howorth, Relict of Edward Howorth, Esq., who died March 15, in the 85th year of her age.* By the Rev. Thomas Jervis. 8vo. pp. 32. Hedgeland, Exeter, and Longman and Co., London. 1820.

MRS. HOWORTH was the daughter of a worthy and liberal

clergyman, and a dignitary of the Established Church. "With a mind unshackled by bigotry, prejudice or party, she exercised her intellectual faculties" on the subject of religion, and "acquired, by the aid of reading and reflection, enlarged and enlightened views of Christianity, unadulterated by superstition or enthusiasm." And her moral appears to have corresponded to her mental character. Mr. Jervis has here paid an appropriate and affectionate tribute to both.

We know not whether the phrase "resurrection of the *body*," (p. 17,) escaped the preacher through inadvertence; but whatever hypothesis we adopt with regard to a future life, it is desirable that we should adhere to the language of the Scriptures, and these speak of the resurrection, not of the *body*, but of the *man*.

ART. VII.—*The Doctrines and Duties of Unitarians: a Sermon preached before the Association of Unitarian Dissenters at Lincoln, March 31, 1820.* By the Rev. Edward Higginson, of Derby. 8vo. pp. 18. 6d. Brooke, Lincoln, and Longman and Co., London.

THIS is an excellent compendium of doctrine and duty. Mr. Higginson connects sound faith with moral practice; and we are equally pleased with his correct delineation of an evangelical creed, and his earnest enforcement of Christian virtue.

ART. VIII.—*Charles the First Pourtrayed; or, a Relation of Authentic Facts, shewing the Arbitrary Government and Illegal Conduct of that Monarch, together with Proofs that the Presbyterians were neither the Authors of nor Accessories to his Death. Being a Republication of a valuable Tract, entitled, A Letter to a Clergyman relating to his Sermon on the 30th of January, by G. Coade, Jun., of Exeter.* Printed from the Edition of 1747. Third edition. 12mo. pp. 116. Hunter.

THERE being no longer a Pretender to the Crown, it is becoming fashionable amongst the clergy to revive the claims of the Blessed Martyr. One would conclude, from certain recent publications issuing from Lambeth,* that a Stuart was still upon the throne. We are glad therefore to see such a reprint as this, which sets the character of Charles I. in its true light. The author expresses himself strongly, but he brings home to that unhappy prince the charges of tyranny and perfidy. Such as wish to see more on the same side, may consult an Essay of Mr. Towgood's in his Tracts, published by Mr. Flower, and a Sermon of Dr. Mayhew's in Vol. II. of "The Pillars of Priestcraft."

* See particularly Todd's Memoirs of Bishop Walton (2 vols. 8vo.) and D'Oyly's Life of Archbishop Sancroft (2 vols. 8vo.).

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POETRY.

MATIN AND VESPER HYMNS.

Tuesday Morning.

The stars have sunk in yon concave blue;
And the sun is peeping thro' the dew;
Thy spirit, Lord! doth nature fill!
Before 'Thee angels' tongues are still,
And seraphs hush their golden strings
In Thy bright presence, King of kings!
How then shall I, a clod of clay,
Lift up my voice, or tune my lay?

Thou who the realms of space and
time

Dost people with Thy might sublime;
Whose power is felt, below, above,
Felt in Thy wisdom, in Thy love;
Whose awful voice is heard around,
Heard in its silence as its sound;
Whose kindly Spirit doth pervade
Alike the sunshine and the shade;
Whose mercy shines in sorrow's night
As brightly as in pleasure's light;
Thou, in the evening's silence deep,
Cradled the weary world in sleep,
And with the morning's dawning beauty
Awakes it to the call of duty.

'Tis Thou who o'er the billowy sea
Dost ride in awful majesty;
Walkest alone on the winds,—and
greetest
The spirit of day, when fairest and
sweetest
It fills the bosom of nature with bliss
In moments as calm and holy as this.
'Tis then we see Thee, in light arrayed,
Dissipate all the twilight's shade,
Tuning the music of the bee,
Painting the flower's variety,
Waking the thousand smiles that are
playing
On morning's cheeks,—and sweetly
straying
With the mild breeze over hill and plain—
Turning to gold the autumnal grain;
Giving the rose its blushing hue;
Changing to diamonds drops of dew:
Calling the vapours from the main;
Scattering them o'er the earth again.

Then it is that nature's throng
Join the joyous, general song,
Then Thy spirit seems brighter, clearer,
Then Thy voice speaks softer, nearer,

Then Thy sun would seem to wear
His festival robes of beauty rare,
And all creation, glad and gay,
Revels as in a holiday.

Lord! Thou hast thunders—but they
sleep;

Storms—but they now their prisons keep;
Nothing is breathing below, above,
But the spirit of harmony, joy and love,
Nothing is seen or heard around
But beauty's smiles or music's sound;
Music re-echoed in earth and air,
Beauty that's visible every where—
Join the concert—share the joy,
Why should the cares of earth alloy
Pleasures which Heaven itself has given,
Heavenly pleasures which lead to heaven?

A.

Tuesday Evening.

The earth again puts on its evening
robes;
And, wakened by the innumerable stars,
A twilight, milder than the eye of day,
And fairer than the ungilded night, is
spread

O'er universal nature: from above
Shadows descend, solicitous to veil
The sins of the reposing world—to
soothe

Hearts beating with anxiety—to lull
Ambition's tumults—and to quench the
thirsts

Of greedy avarice, and impede the steps
Of wantonness that crowns its head with
thorns.

The perjured tongue—the rapine-schem-
ing head—

The murderous hand—the vile and coun-
terfeit heart—

The eye that sheds false tears—thou,
darksome night,

Veil, in thy charity! Be the o'er-arching
tomb,

Tho' for a moment, to the mass of sin
Which morn, alas! will wake again, and
day

Let loose, like bandits, on the unsheltered
world!

And O! if in the visions of the night
Some angel might descend—an eloquent
voice

Be heard in the still silence, to recall
Those wanderers to the fold of blessed-
ness!

For ah! thy shade, tho' dark and deep it
be,
Can hide them not from Him to whom
its gloom
Is bright as noontide.

Let the solemn thought
Come o'er my soul, that even as now in
sleep,
So shall we lay us down in death ere
long,
And for a darker season. Kings and
slaves
Shall soon repose upon the self-same
bed—
That bed the clay-clods of the valley.
These
Then must all sleep; seed in the bosom
of earth,
To shoot or weeds or flowers when the
fair spring
Of immortality shall dawn; and then
Be gathered with the general harvest in,
And garnered in the stores of Heaven—
or swept
With the vile chaff away. Eternal God!
Thou who art wrapt in clouds of ma-
jesty
And dazzling light—the Lord—the Judge
of all!
To Thee we would commend us—hear
our prayer—
Do all Thy will on earth as done in
heaven;
And be our law, Thy law—Thy will, our
will!
Thou wilt Thy children happiness:
Thy hand,
Thy guardian hand, has given us that
pure joy
Which angels share, that silent source of
bliss,
That sweet anticipation of Thyself,
Flowing from a pure heart! *Thy will be
done.*

A.

HYMN.

Father! whose benignant ear
Ever to the prayers attending
Of the humble worshiper,
Whether from Thy house ascending
Or from nature's solitude—
Every voice devoutly blending,
We address Thee, wise and good!
At Thy holy altar bending.

Thou our fathers' God and ours!
Teach us all to love and fear Thee:
Lead us through life's varied hours
Fixed on heaven and ever near Thee.
When our little task is done,
May our children still revere Thee.
So Thy work shall hasten on
Till assembled worlds shall hear Thee.

A.

LINES WRITTEN ON AN EVENING
OF JUNE.

Oh! 'tis soothing to list when the lone
woodlark sings,
In the beautiful haze of a summer-
day's even,
While soft dew and pure incense the
passing gale flings,
And the star of love gleams like a spirit
in heaven.

Oh! 'tis soothing to list, at that magical
time,
To the whispers that breathe through
the glen and the bower—
To the low breeze that mellows the far
evening chime,
While it prints its sweet kisses on wave,
leaf and flower.

For there dwells a deep charm in that
dim vesper hour,
Which recalls in sweet dreams all we
ever held dear;
Which awakens past sorrows, but softens
their power,
And embalms ev'ry sigh, and illumines
each tear.

Oh! how dear in that hour are the lone
lover's dreams,
When the spirit of beauty moves
brightly along;
When alone in the blue sky the light of
love gleams,
And the air is all fragrance, the breezes
all song!

But far sweeter than all are the visions
that move
From the eye of the mourner the
shroud of the tomb,
And lay open, when, radiant in glory and
love,
The lost blossoms of earth in their
own Eden bloom!

D.

OBITUARY.

1821. March 25, at *Paisley*, the Rev. Dr. JOHN FINDLAY, in the 41st year of his ministry.

April 26, in *Belfast*, in the 46th year of his age, the Rev. WILLIAM NEILSON, D.D., M.R.I.A., Professor of Latin, Greek and Hebrew, and Head Master of the Classical School in the Belfast Academical Institution. Dr. Neilson was the fourth son of the Rev. Dr. Neilson, Presbyterian Minister at Redemon, county Down, who still survives to lament the loss of his son. From early years he displayed an ardent taste for literary knowledge, especially for the study of languages, of which the Greek soon appeared to be his favourite. At an early period of life he finished his philosophical studies in the University of Glasgow. For some years subsequent he assisted in conducting his father's academy. In 1797, he was ordained Presbyterian Minister of Dundalk, where he gave to the world his *Greek Exercises*, *English Grammar*, *Greek Idioms*, and *Irish Grammar*. He was also the author of many valuable essays on subjects connected with languages, in various literary journals. His character in literature stood so high, that the University of Glasgow conferred upon him the degree of Doctor in Divinity—an honour which was equally unsolicited and unexpected. The Royal Irish Academy invited him to become one of their members. In 1818, he was invited to become Professor and Head Master in the Belfast Institution; and in the full and laborious exercise of his duties in that literary establishment, he was unexpectedly arrested by death, after a residence of little more than three years. The literary fame of Dr. Neilson, particularly as a linguist, was great, and was even more extended in England and Scotland than in his own country. His labours in the composition of excellent elementary works, calculated in particular to facilitate the knowledge of the Greek language, have been appreciated in all parts of the empire. Notwithstanding his various avocations in Belfast, he gave to the world, about a year ago, an edition of Moore's *Greek Grammar*, with large additions and improvements, which has been already adopted as a text-book in some of the Universities of Scotland, and has been highly approved by the best judges. His speculations on the more intricate and philosophical parts of gram-

mar and language, were refined and philosophical. His great and unremitting labours in the Institution can be fully estimated by those alone who were intimately acquainted with him, or by those who had the advantage of receiving his instructions. To the Belfast Institution, since his removal to it, he always displayed the warmest attachment, founded upon the rational hope, from what it had already performed, of its becoming of the greatest benefit to the north of Ireland. In the death of Dr. Neilson, the Institution and the town of Belfast have sustained a great loss. As a Christian clergyman, he was distinguished by pure and rational piety; and in discharging all the duties of his religious office, he was anxious to impress the truths which he himself sincerely felt. — (*New Month. Mag.*)

May 2, at *Clifton*, aged 82, Mrs. HESTER LANCII PROZZI. She was the daughter of John Salusbury, Esq., of Bodvel, in Caernarvonshire, but better known as the wife of Mr. Thrale, the Southwark brewer, the friend and patron of Dr. Johnson. Her second husband was an Italian, a music-master at Bath. She published several works: *Anecdotes of Dr. Johnson*; a *Collection of Letters to and from him*, in two 8vo. volumes; *Observations in a Journey through France*, &c., 2 vols. 8vo.; *British Synonymy*, 2 vols. 8vo.; *Retrospection, or a Review of the last 1800 years*, 2 vols. 4to., &c.; and fugitive poetical pieces, amongst which is the popular poem of the *Three Warnings*, imitated from *La Fontaine*.

— 15, on *Woolwich Common*, JOHN BONNYCASTLE, Esq., Professor of Mathematics at the Royal Military Academy. He was born at Whitechurch, in the county of Buckingham, and, after a country education, was induced by the opinion entertained of his abilities to seek his fortune in London. He was for some time usher in the school of the late Rev. Mr. Noble, the General Baptist Minister, of whose church he became a member, but he had long before his death dropped his early religious connexions. He was engaged by the Earl of Pomfret as private tutor to his sons, the present Earl and the Hon. General Fermor, in or near whose family at Easton, Northamptonshire, he passed two years. He then

obtained the situation of one of the Mathematical Masters at Woolwich, where he continued for more than forty years, during which time he published a variety of elementary scientific works, too well known to need describing. He was one of the contributors to Dr. Rees's *Cyclopædia*. He possessed a great fund of information, and his talents for conversation made his company attractive. The attendance at his funeral at Charlton testified the respect in which he was held.

May 15, in the neighbourhood of *Bristol*, Dr. CALCOTT, celebrated for more than thirty years for his original genius and profound science as a musician.

June 14, at *Daventry*, Mr. JAMES BLENCOWE. It has frequently been urged by the opponents of Unitarianism, that it is incapable of affording consolation and support in a dying hour. Numerous are the instances on record where this assertion has been disproved, but in none more so than in him whose death is here lamented. Few in early life have been called to endure such a long and painful affliction, and few have borne it so well. After serving an apprenticeship to a druggist in his native place Daventry, he removed to London, where he resided some years, gaining by his industry and integrity the esteem and affection of his employer. Having been early educated in the doctrines of the Established Church, during the greater part of his life he conformed to her ritual, and was often, as circumstances would permit, a worshiper at her altar. Naturally of a thoughtful and inquisitive disposition, his leisure hours were employed in reading and reflection, and among other subjects which engaged his attention, he deemed religion of the utmost importance. Becoming dissatisfied with the Creeds and Articles in which he had been instructed, he was in danger of concluding that Christianity was indeed a cunningly-devised fable. In this state of mind he read with caution and patience the arguments for and against revealed religion; and by his examination of the Sacred Records became a firm and decided believer in the truth of the Holy Scriptures. The doctrine of the Trinity and its appendages, which had been to him "a stone of stumbling and a rock of offence," his acute and penetrating mind soon perceived, were the inventions of men, and not the doctrines of the gospel. The more he read the better was he satisfied, that the Father alone is the Christian's God; and that he who is in Scripture emphatically styled, "the Father, the

God and Father of our Lord Jesus Christ" is alone entitled to the adoration and thanksgivings of his creatures. Persuaded that the unity of God is a primary doctrine of the Jewish and Christian revelations, and that the supreme and eternal Jehovah is the only proper object of religious worship, he abstained for the last three or four years of his life from the public services of religion, except where it was conducted on these principles. A change from the religion of our forefathers generally exposes the conscientious subject of it, if not to persecution, to misrepresentation and trouble, from which our friend was not altogether exempt; but neither the kind entreaties of relatives, nor the damnatory sentences of others, could draw him from an adherence to the simplicity of gospel truth. He held fast the profession of his faith without wavering, and was ever ready to adopt the language of the great apostle: "Though others acknowledge 'Gods many and Lords many, to us there is but one God, and one Mediator between God and men, the man Christ Jesus.'" Truth had been the object of his research, for he knew it must be beneficial; having sought it as the pearl of great price, and found it, he valued it highly, and held it firmly. Leaving London on account of his health, he retired into the country, where it became so far established that his active and ardent mind could not remain satisfied unemployed. Having the offer of a business at Bewdley, in Worcestershire, he was induced to take it, and for some time had the felicity of thinking that a country situation was adapted to his constitutional disease. Though his residence here was not many months, his business flourished, and success, more than he expected, crowned his exertions. But the pleasing prospects he had formed of future usefulness and happiness were soon overcast; scarcely had the brightness of the morning sun risen upon him than it was darkened by the evening shades; and those delightful associations which, at his period of life, arise in the youthful mind, were suddenly extinguished. His old complaint returned, and, from this time, he was finally laid aside from active life. Yet not a murmur escaped his lips, nor ever did he arraign the wisdom or goodness of that Great Being, who, no doubt, for wise and benevolent purposes, thus thought fit to afflict him. 'Tis true he wished for life, and while there was hope, cherished it; but, during the last few months of his life, he seemed fully sensible he was hastening to the tomb. To the surprise of many, his fortitude and cheerfulness never forsook him; the principles he had embraced in health, supported him in the hour of affliction and distress.

His religion was not that of fashion, custom, or fanaticism, but the religion of Jesus, producing its natural effects on an ingenuous and well-disposed heart; like him whom he acknowledged as his Lord and Master, his hand was ever ready to do good, and his heart glowed with affection to his friends and good-will to all. In conversation, his remarks were solid and judicious, and often enlivened by the smartness of his wit. To the last, he enjoyed society, entered into the subjects of the day with his accustomed cheerfulness, and long as his strength permitted, contributed to the pleasures of the social circle. On no occasion did he officiously intrude his particular opinions, but he was never ashamed to avow and fearlessly to defend them. Whenever opportunity offered, he was the undaunted advocate of civil and religious liberty, and gloried in the great leading principle of Nonconformity. Though he was often censured because, in the way which some call heresy, he worshiped the God of his Fathers, he never learnt the lesson of ignorance and bigotry to condemn again; and the charity always expressed for those who differed from him, emanated from a truly liberal and benevolent heart. He beguiled the hours of his long and painful affliction, by contemplating the paternal character of God, indulged the pleasing and inspiring hope, that all the frail and misguided children of his varied family, would ultimately be permitted to join in thanksgiving and praise to him who liveth and reigneth for ever, and rested in the firm persuasion, that a Being of almighty power, unerring wisdom, and infinite goodness, must do all things well. On asking him at one of those farewell interviews it was my painful lot to experience, if he had any doubts as to futurity, he answered, "None; I am perfectly satisfied of that." He placed his hope of immortality on the resurrection of him who hath abolished death and brought life and immortality to light by his Gospel. To say that he had no sins to bewail or errors to lament, would not be faithful to his character; he felt them keenly, and his pillow was sometimes watered with the tears of regret, at time misspent and talents neglected and abused. He has passed through much affliction and sorrow, to that home where his frailties and imperfections will be no more remembered, and removed to a land where promise cannot fail, nor hope be disappointed. "May those who have witnessed, and he who records them, imitate his virtues; then will they not have been recorded in vain; but if in vain, still be the office mine."

To the young, and especially the Unitarian just entering on the busy, per-

plexing and ensnaring scenes of commercial life, his example furnishes the instructive lesson, that the path of duty is the path of peace; and though an adherence to the pure and simple religion of Jesus is not the fashion of the day,—may be attended with the loss of some worldly good,—subject its professors to the coldness and indifference of friends, and gain for them the name of heretics and despisers of the cross of Christ, let them not be dismayed; a conscientious regard to the worship it alone enjoins, "The God and Father of all," and a practical obedience to its holy precepts, will in the end produce that peace of mind which passeth all understanding, and which the world can neither give nor take away. W. W.
Stratford upon Avon, June 19, 1821.

Lately, in *Dorsetshire*, aged 65, Mr. WILLIAM TOWERS, brother of the late Rev. Joseph Towers, LL.D., and more than 40 years Editor of the "*Sherborne Mercury*."

Additions to Obituary of Dr. GREGORY, of Edinburgh (p. 314).

He was long at the head of the Medical School and the Medical Practice of Edinburgh. He was appointed in 1776, at the early age of 23, to the Professorship of the Theory of Physic, and he continued to teach this class with great distinction for fourteen years. As a textbook for his lectures, he published, in the year 1782, his *Conspectus*, which soon became a work of standard reputation all over Europe, on account not only of its scientific merits, but also of its classical language. In the year 1790, he was appointed, in consequence of the death of Dr. Cullen, to the Chair of the Practice of Physic, the most important Medical Professorship in the University; and for 32 years he sustained and increased the celebrity which the eminence of his predecessor had conferred upon the office. His fame caused him to be enrolled in the Institute of France. He was fond of metaphysics, but his reputation in this branch of philosophy is of a doubtful character. His funeral was public, and was one of the most solemn and impressive scenes ever witnessed.

Death Abroad.

April 15, after a long illness, in Sweden, BARON NIELDS EDELCRANZ, President of the Board of Trade. He was born in Finland, a country which has furnished Sweden with many statesmen, soldiers and literati. In him Sweden has lost the most learned and indefatigable of her political economists.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Dissenting Ministers' Petition on the Penal Laws.

(From the Votes of the House of Commons.)

Mercurii, 23^o die Maii, 1821.

A PETITION of the Protestant Dissenting Ministers of the Three Denominations in and about the cities of London and Westminster, was presented, and read; setting forth, That the Petitioners have long and deeply lamented in secret the severity of the Penal Laws, in which this country, honourably distinguished in so many other respects above the nations of the earth, seems to be less observant of the principles of mercy than any other Christian state; as Ministers of the Gospel, the Petitioners cannot but deplore the application of capital punishments to so many crimes not accompanied by violence, and bewail with tears of anguish the number of human beings that have been hurried by them into eternity in so awful a state of unpreparedness for their final account; the Petitioners beg leave, with all humility, to state to the House, that the proper ends of civil punishments appear to them to be the reformation of the offender, the making of compensation to such as he may have wronged, or the protection of society from his further evil designs, all of which

are in a measure counteracted by sanguinary punishments, since the infliction of death leaves little opportunity of reformation to the wretched culprit, and disables him wholly from making compensation to the injured; and since the dread of being the cause of so awful an event as the loss of life by violence, deters many persons who are wronged from entering upon prosecutions, and lays witnesses and jurors under a temptation, from motives of pure humanity, to tamper with the sacred obligations of an oath; for these reasons, the Petitioners beseech the House to institute in their wisdom such a revision of the Criminal Code as shall assimilate it more closely to the benevolent spirit of our holy religion, and, at the same time, make it more effectual for restraining, chastising and reforming evil-doers, and for protecting, strengthening and encouraging them that do well; and should the House condescend to the prayer of the Petitioners, they will not cease to implore the Father of light and love to guide their deliberations and to crown their benevolent labours with his blessing, that in the event, the Throne may be established in mercy, and the nation be exalted by righteousness.

INTELLIGENCE.

DOMESTIC.

The General Baptist Assembly

was holden, as usual, on Whit-Tuesday, June 12th, at Worship Street, London. The Scriptures were read and the devotional service conducted by Dr. Evans and Mr. Wright; and Mr. Harding, of Bessel's Green, Kent, preached from 1 Thess. i. 8: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia," &c. The preacher's object appeared to be, *first*, to claim for Christianity a divine origin as the only rational means of accounting for its early rapid and extensive spread, notwithstanding it had to contend with so many powerful and inveterate enemies;—*secondly*, to vindicate its great Founder and his apostles from having promulgated those doctrines which are generally reputed orthodox, but which

are so repugnant to enlightened reason, and so derogatory from the character of the universal Parent;—and, *lastly*, to enforce on ministers and hearers the duty and advantage of carrying the good news of salvation into villages in the vicinity of their several residences, and to open places for religious worship wherever a house or a room can be found suited to the purpose.

Most of the letters from the churches in connexion with the Assembly reported an increase of members since the last anniversary; but from some churches the information was not cheering. Deaths and removals had thinned their numbers, and their prospects were but gloomy.—The letter from the church at Dover, contained the gratifying intelligence, that *free communion* had been adopted by the almost unanimous consent of the members. A strong desire was expressed in more than one letter, that there should

be a missionary whose labours should be extended through the county of Kent and a part of Sussex. The Committee, in their report, took up and enforced the subject, and a resolution was passed authorizing them to correspond with the churches in that district on the mode of raising the necessary funds, and of providing a suitable person to undertake the office of their itinerant.

A very pleasing report was made in relation to the students under the care of Mr. Gilchrist, at Newington-Green. They were stated to have so conducted themselves as to gain the full approbation of their Tutor, during whose late serious illness they had been under the kind and able instruction of Mr. Fox. A letter from that Gentleman to the Secretary was read, and it concluded in terms which may be interesting to all those friends of Unitarianism who feel the necessity of there being an institution in the south of England for the education of pious young men for the Christian ministry:—"I have every reason to be fully satisfied with their progress and application, as well as with their general deportment and fitness for the important station to which they are destined. A succession of such young men cannot but reflect high honour on the Institution, its Tutor and supporters; and be of great utility to the cause of pure and undefiled religion."—It may be proper to add, that in the Unitarian Baptist Academy there are no creeds or articles for the students to subscribe. As might be supposed, no one is admitted on the foundation who is not a member of a Baptist Church; but the Academy is open to those who are not Baptists in principle; and one student of this description has been there for a considerable time, receiving instruction for the ministry.—The services of all the students are cheerfully rendered to further the objects of the Unitarian Fund, from the Committee of which the report gratefully announced a grant of £10, in aid of the funds of the Academy, expressly on the ground of services performed by the Baptist students.*

At the close of the business of the Assembly, the Ministers and Representatives, with their friends, retired to the White Hart, Bishopgate Street, where

about sixty sat down to dinner. After the cloth was removed, the chairman gave several sentiments, which, as they embodied the leading principles avowed by the company, consisting of Baptists, Pædobaptists, and Antibaptists, were received with cordiality, and successively called up Mr. Wright, Mr. Kingsford, Mr. Rutt, Mr. Gilchrist, Dr. Evans, (the preacher *elect*,) and other friends. The able Editor of the Works of the venerated Dr. Priestley, was very pressingly urged to draw up and publish a Life of the Baptist Legislator, *Roger Williams*; and hopes were entertained that the request would be complied with. The evening was passed in the utmost harmony, and the company separated with the pleasing anticipation of meeting again, with many other Unitarian friends, on the following day.

Unitarian Fund Anniversary.

THE Fifteenth Anniversary of the UNITARIAN FUND was held on Wednesday, June 13, at Parliament Court Chapel. The Rev. H. Acton, of Walthamstow, introduced the service by a short prayer and reading the 7th chapter of Matthew. The general prayer was offered by Rev. Thomas Madge of Norwich. The preacher for the day was the Rev. W. Hincks, of Exeter, who delivered a masterly exposition and defence of the principles on which this Institution is founded, from 1 Tim. ii. 4: *Who will have all men to be saved, and to come unto the knowledge of the truth*. The sermon was distinguished both by clear and forcible reasoning, and rich and varied illustration. An earnest request was made for its publication, which will, we hope, speedily take place. Its intrinsic merit can scarcely fail to produce that extensive circulation which the friends of the Fund and of the Unitarian cause must wish for it, on account of its peculiar fitness for the occasion, and its tendency to promote the objects for which they associate.

The Rev. Dr. Morell, of Brighton, is appointed to preach at the next Anniversary.

Immediately after divine service, John Taylor, Jun., Esq., was called to the Chair, and the minutes of the last Annual Meeting, and of the special meeting held March 6th, to consider Mr. Wright's projected mission to the United States, were read and confirmed. The Treasurer's Report, which followed, presented an encouraging statement of the finances of the Society. The principal topics of the Report of the Secretary and Committee were the following: 1. Mr. Wright's Journey, last year, in Kent, Sussex and Surrey; and a second missionary tour, in the spring of the present year, in parts

* The funds of the Institution were stated to be low—and it may be acceptable information to those who regret the suspension of the Durham-House Academy, that subscriptions in aid of the Unitarian Baptist Academy will be thankfully received by the Treasurer, John Treacher, Esq., Paternoster-Row; or the Secretary, Mr. G. Smallfield, Homerton.

of Lincolnshire, Cambridgeshire, Norfolk, &c. Both these districts have been long well known to Mr. Wright, and the comparisons which he took occasion to make between their present state, as to religious opinion, and that in which they were when he first became acquainted with them, afforded some striking illustrations of the general and sure, though gradual progress of Unitarian Christianity. 2. An interesting account of the exertions of Mr. B. Phillips, in Wales, during the last three years. The Meeting learned with regret, that the growing infirmities of age compel this valuable agent of the Society to relinquish the missionary character. 3. An account of the circumstances under which assistance had been granted to several congregations in different parts of the United Kingdom. In the past, as in former years, this assistance has, in some cases, prevented the abandonment of public worship, and the dissolution of congregations, and strengthened them to persevere through a season of depression till reviving prosperity rendered its continuance unnecessary. 4. The printing of a Tract, in Latin, containing a brief view of the opinions, history and institutions of the Unitarians of this country, and intended to serve as an introduction to some communication with learned Unitarians on the Continent. Its translation into modern languages is contemplated for distribution. 5. Observations on a recent controversy between Rammohun Roy and the Baptist Trinitarian Missionaries at Serampore; on the native Unitarian Christian Church at Pursewankum; and on the religious condition of the inhabitants of some of the principal islands of the Indian Archipelago, containing much interesting information, and derived partly from publications recently received from India, and partly from communications to the Secretary, by a gentleman who has usefully employed the opportunities which commercial pursuits afforded him, to check the superstitions of the people amongst whom he sojourned. On the conclusion of the Report, Mr. Rutt moved the following resolution: "That the Committee for the past year, by the able manner in which they have conducted the affairs of this Institution, and especially by their efforts to carry into effect the resolutions for extending its objects, have entitled themselves to the warmest approbation and gratitude of this meeting;" which was seconded by the Rev. R. Aspland, and carried; as were also expressions of thanks to the different officers and missionaries of the Society. The motion for sending Mr. Wright on a mission to America was revived, by Mr. Friend, but, after some discussion, with-

drawn, and the project left for the Committee to dispose of at their discretion. As the numerous engagements of the Treasurer have made it inconvenient for him to give the same minute attention as formerly to the affairs of the Unitarian Fund, it was resolved to relieve him by the appointment of a Deputy Treasurer, to whom our friends in the country are requested to address their communications on pecuniary matters. The Committee for the ensuing year consists of the following gentlemen:

JOHN CHRISTIE, Esq., *Treasurer*,
52, Mark Lane.

MR. THOS. HORNBY, *Deputy Treasurer*,
31, Swithin's Lane, Lombard Street.

Rev. W. J. FOX, *Secretary*, Dalston.

Committee.

Rev. R. ASPLAND,
Mr. D. EATON,
Mr. JOSEPH FERNIE,
Mr. S. HART,
Dr. THOS. REES,
Mr. J. T. RUTT,
Dr. SOUTHWOOD SMITH,
Mr. EDGAR TAYLOR,
Mr. R. TAYLOR.

Auditors.

Mr. R. WAINEWRIGHT,
Mr. JAMES ESDAILE.

The subscribers and their friends afterwards dined together at the London Tavern, Wm. Smith, Esq., M. P., in the Chair. A greater number assembled on this than on any former occasion, there being, we believe, upwards of three hundred and thirty gentlemen. Non nobis was sung by some amateurs present in a very chaste and pleasing style. The Chairman addressed the company in the tone of congratulation on the progress of liberal sentiments and feelings in the country, and asserted again and again those generous principles of liberty to which his public life has been so long, consistently and usefully devoted. More than one long list of benefactions and subscriptions were read by the Treasurer and received with applause. Mr. Hincks, Mr. Rutt, Mr. Wright and several other gentlemen spoke on topics which are happily familiar to our public meetings. An address in the Spanish language was made by Captain Cazar de Molinos, an officer in the army of Spain, and translated by Mr. John Bowring. And the Secretary, Mr. Fox, delivered a speech of considerable length, which produced an effect scarcely ever witnessed; we regret that no record is preserved of this exhibition of splendid eloquence: some passages were heard with breathless at-

tion and followed by involuntary acclamations. In the course of the evening, the York College and other institutions were properly remembered, and the Chairman pronounced a high eulogium upon his friend Mr. Belsham, which was received with the respect due to so distinguished an advocate of the Unitarian cause.—Great praise is due to the Stewards for their activity and prudent arrangements. On the whole, no anniversary of the Unitarian Fund has more essentially served the interests of the Society than this, which not only combined a greater number of individuals than were ever before associated in its support, but also, we believe, produced in the minds of all the persons engaged in carrying on the Institution, a determination to make such increased efforts in the promotion of its objects, as are likely, under the blessing of Providence, to render the next yearly celebration still more interesting and successful.

Unitarian Association.

THE Annual General Meeting of this Association took place at the London Tavern, on Thursday the 14th June: Mr. Rutt in the chair.

The Report of the Treasurer and Committee were read, and they will be found annexed to our present Number.

It was then Resolved unanimously,

“That this Meeting approves the line of conduct pursued by the Committee with regard to the Marriage Bill, and concurs with them in the propriety of making active preparations for reviving the subject early and with effect in the next Session of Parliament.”

“That the different congregations in connexion with this Association be recommended to prepare Petitions during the Recess, and to transmit them for presentment immediately on the meeting of Parliament. And that these Resolutions be transmitted to the Ministers of such congregations.”

The expediency of making direct application to Parliament for the repeal of the Test and Corporation Acts in the ensuing Session, and the propriety of this Society taking necessary steps to originate such a proceeding, were discussed at considerable length.

The speakers dwelt upon the immediate urgency for union among all classes of Dissenters in this object. It was observed to be now more especially become unsafe to leave unjust laws on the statute-book, in the confidence that the mild administration of the laws would render them a dead letter, and provide full practical protection against abuses, when we saw associations formed for the express

purpose of stimulating the Executive into action, and enforcing the utmost rigour of the law against such persons as the persons combining chose to consider obnoxious. If such societies obtained a permanent foundation, there appeared to be nothing to prevent the formation of similar combinations to enforce the strict letter of the law in matters of religion, and a band of Churchmen might unite to compel, as far as they could, uniformity of faith.

It was at length resolved, “That this Association feels very deeply the absolute necessity of immediate measures being adopted towards the Repeal of the Corporation and Test Acts, and that it be recommended to the Committee to take every practicable means for reviving that question amongst all denominations of Dissenters.”

It was further resolved, “That this Meeting approves of the course pursued by the Committee with relation to the Education Bill; and recommends their vigilant attention in watching and opposing any similar measure, so far as it may in their judgment be hostile to the principles of religious liberty.”

The Treasurer and Secretary were re-appointed; and Mr. Aspland, Dr. Thos. Rees, Mr. Gilchrist and Mr. Rotheram, were elected new members of the Committee, in the place of Mr. Richmond, Mr. Amory, Mr. Moon, and Mr. Parkes.

Thanks were voted to the Treasurer, Secretary and Committee; and particularly to Mr. Richmond for his very valuable and important services while a member of the Committee.

Protestant Society for the Protection of Religious Liberty.

(From the Philanthropic Gazette.)

THE Tenth Annual Meeting of this Society was held on Saturday, May 12, 1821, in the capacious room of the Old London Tavern, Bishopsgate Street. Although the room is larger than any of the places at which the Society before assembled, it could not contain half of the crowd who sought admission; many persons came four hours before the time appointed for the meeting, and hundreds were compelled to retire, suffering the pain of disappointment.

LORD JOHN RUSSELL, the amiable, well-informed, and public-spirited son of the Duke of Bedford, had promised to preside: but the Chair was taken by Mr. WHITBREAD, M. P. for Middlesex.

JOHN WILKS, Esq. then explained the cause of the unavoidable absence of the expected Chairman, and read a communication from the noble Lord. It stated,

that "it was with great regret he was compelled to decline filling the honourable situation of Chairman, at the Meeting of the Protestant Society for the Protection of Religious Liberty. Having been yesterday named one of the Portsmouth Election Committee, he found himself wholly precluded from performing that honourable duty. He begged them to be assured that it was with the greatest reluctance he saw himself denied the satisfaction of contributing in the smallest manner to assist the cause of religious liberty; a cause which was connected with all that was most valuable in the institutions of our country, and with all the highest and noblest feelings of human nature. All that could be done for religious freedom was not yet accomplished; it yet remained to win over those who had been the most constant enemies of their principles, and by persevering in love and charity, to obtain the proudest triumphs and the purest victories which man can have over man. And that he trusted the Society would continue to flourish till its necessity should cease, and all should acquiesce in granting religious liberty to all."

After some preliminary communications of the proceedings of the Committee during the past year, by THOMAS PEL-LATT, Esq., one of the honorary Secretaries to the Society, Mr. WILKS presented himself to the assembly, to make that annual exposition, which has given great interest to the meetings of the Society.

Much time elapsed before the plaudits would allow him to proceed; and he delivered a speech which continued about two hours and a half, and which, alternately instructing by information, interesting by pathetic narrative, and arousing by the most inspiring energy, perpetuated an attention and excited an applause not to be described.

He began by adverting to many motives which made him yearly present himself to their attention with increasing reluctance. Ill-health, excessive expectation, the personal calumnies and misrepresentations with which he was assailed, and even the too approving eulogies of friends, enfeebled and appalled him. Loving retirement, though absorbed in professional engagements—seeking to pass onward to the grave, not indolent but unnoticed—mindful of his duties to mankind, but solicitous to perform them without encomium and without reproach;—he was pained, and even agonized to be constantly dragged forward to attention, and placed conspicuous on an eminence. Thus was he placed, but to be pointed at and calumniated by the haters of liberty in "The Christian Remembrancer" and other publications devoted

to Tory and Sacheverellian principles, or to be misrepresented by the pretended friends to freedom in another Review, as resisting their measures for the education of the poor from interested motives, and as perverting his influence for an aggrandizement which he sought not—but disclaimed. Yet he confessed, that when he listened to the tales of wrongs which persecutors ventured to attempt—as he observed an intolerant spirit, if not stalking in broad day-light through the country, yet widely and secretly exercising petty but cruel tyrannies—as he thought upon the laws by which Dissenters were yet degraded and oppressed, his spirit stirred within him, an holy indignation at oppression made him forget debility; heedlessly he shook off calumnies and reproach like dew-drops from a lion's mane; and cheered by such a Meeting, and energized by such support, he felt that the persecuted for conscience' sake, must never want a champion whilst to him Providence continued faculties and life.

He then proceeded to state the successful result of the prosecution of the Parish Officers at *Stretton*, in *Warwickshire*, who disturbed ROBERT NEWMAN in his cottage: and the purchase of a dwelling where, at *Ewelme*, in *Oxfordshire*, AMOS NORROWAY, whose conference with the Bishop of Landaff had given him just celebrity, might, fearless of ejection, receive the Christian Missionary, and allow his neighbours to unite in humble adoration and fervent praise.

The new cases that had occupied the attention of the Committee during the past year were then detailed. As to *pecuniary claims* for Poor's-Rates, at *Leatherhead* and *Chatham*—for Church Rates, at *Paddington*—and for Assessed Taxes in Wales:—as to Mortuary Fees at *Pontefract* and *Blockley*—Easter Dues at *Wellingborough* and *Frome*—and Turnpike Tolls in various places—as well as to the non-liability of Dissenting Ministers to serve in the Militia—he communicated information and supplied much admirable advice.

The *Riots* that had occurred in the *Edware Road*—at *Swanton* in *Norfolk*—at *Workop*, in the county of *Nottingham*—at *Bolley*, *Southwick* and *Totton*, in *Hampshire*—and a decision of the magistrates for that county, that they could not enforce the penalties imposed by the Toleration Acts on offenders convicted of offences, and sentenced by themselves to the payment of the penalties, evinced that protection continued to be needful even in opulent and enlightened districts, and that unless the small establishments of village worshipers were secured by that Society, they would be swept away

by inundations from vulgar violence or misappropriated power.

Oppressions to the Poor, when compelled to enter workhouses or supplicate parochial relief, by depriving them of the benefit of public worship, and refusing to permit them to receive consolation in sickness, old age, and death, from their pastors and religious friends, being again renewed, were again communicated and condemned, and they confirmed the reluctance, often expressed, to increase the means of thus inflicting ill, on those persons who so abused their "brief authority," by entrusting to them the universal Education of the Poor.

Statements were then made of the *illegal conduct of the Clergymen at Hartland in Devonshire*, and at *Bishopston in Wilts*, in declining to read the Service of the Church over the bodies of those who had not received the rite of baptism from Episcopalian hands; and especially of the refusal of the Vicar of *Kimbolton*, in the county of *Huntingdon*, to marry *Joseph Hudson* and *Mary Williamson*, because the bridegroom, being the son of a Baptist Dissenter, had never been baptized; with the applications to their several Bishops, and the apologies the Clergymen had been compelled to make. Those statements were obviously listened to with pity, but with pleasure; pity for ministers of the Established Church, who displayed an animosity so unchristian but so impotent—and pleasure, that on all those occasions the interpositions of the Committee were attended with just and most triumphant success. Wishes also were expressed, and loudly approved, that the Unitarian application to Parliament for relief as to marriages should finally succeed, and that by the burial of Dissenters in their own cemeteries they should diminish the power of vexation which so many Clergymen continued to exert.

Of lesser indications of the inclinations of Clergymen unkindly to assume or pervert authority, other instances were then adduced; and among them the prohibition by the Vicar of *Hungerford*, in *Berkshire*, of the tolling of the parish-bell at the funeral of the affectionate and lamented wife of Rev. R. Frost, the Dissenting Minister in that town, especially produced displeasure and regret.

The measure of Mr. BROUGHAM as to the Education of the Poor was amply and ably discussed. The benefits of education were asserted, and Dissenters vindicated from all complaints of unfriendliness or indifference to a blessing they had most contributed to patronise and diffuse. But the difference between mere literary instruction, and the education that would form the character, and influence the

final as well as immediate destinies of man, was beautifully and forcibly described. Sunday schools were defended from the charge of inefficiency to supply adequate knowledge to the children of the poor, and their moral and religious advantages—their individual and national beneficence happily maintained. Whilst Mr. Brougham was respectfully noticed as the general friend to liberty, and praised for the motives that induced his labours, his measure was analyzed and censured:—and it was demonstrated, that its enactment was not required by necessity—would be both difficult and expensive in operation, and must ultimately lessen the quantity and value of the education it was intended to increase. The contradictions between two articles, as to the marriages of Dissenters, and as to the Education Poor Bill, in a number of the *Edinburgh Review*, published that morning, were pleasantly exposed; as the former article eulogized the Society and its Secretary, whom the other article wished to degrade; whilst the latter article became the vehement panegyrist of the Established Church, and the former article was calculated to excite many a smile or loud laugh at its expense. The latter article was considered to be the requiem of the Education Bill that had excited universal and just alarm, and would be probably its funeral dirge. Yet vigilance would be needful to meet the evil spirit if in another Session of Parliament it should reappear; and then the love of Dissenters to knowledge and to freedom, and their consequent aversion to a measure that must augment their burdens, infringe their toleration, and render their degradation more deep and lasting, would doubtlessly produce exertions that would lay that "foul fiend," so that it would never rise again. But especially it was advised that by additional, intermediate and ever-progressive efforts to establish schools on liberal principles, and to prevent one hamlet from remaining uncheered by the light of information, Dissenters and all friends to gratuitous and liberal Education, should render the measure, now needless, yet more unnecessary, and so satisfy even the advocates for the experiment that spontaneous and bounteous charity would adequately and better supply, without any compulsory laws, the universal education which the opponents and advocates for the measure equally desire.

On the *Test and Corporation Acts*; on the effect which the relief of the *Catholics* would have on the future emancipation of Protestant Dissenters; and on their present situation, some concluding observations were made.

The tone assumed by the high church party throughout the country, the virulence of their publications, and the intolerant dogmas they revived, were clearly exposed. The sermon of Mr. CASSAN, of *Frome*, in a discourse "on Schism," which unchristianized all persons who ventured to dissent, and which had obtained the thanks of his own Diocesan, and of four other Prelates:—the volume entitled "Correlative Claims," written to prove the necessity of an Established Church, and which had obtained from the clergy of Wales an honorary prize;—and the Bampton Lectures of the past year by Mr. FAUSSETT, which re-asserted the needfulness of the Sacramental Test, and pronounced its eulogy, were noticed, not with any apprehension from their virulence or arguments, but to prove that the zeal of their opponents being unabated—the watchfulness of the friends to religious freedom to study and to announce, and their union to defend their principles, should never intermit. And an hope, sometimes faint but always cheering, was expressed, that finally the chill lunar light of toleration would be succeeded by the meridian day-beams of religious liberty;—that protection would be needless, because the sacred rights of conscience would be universally recognized—and no assailants of those rights abide among the dwellers upon earth; that then no rumour of oppression, for an honest difference in religious sentiments, would sound on the ear, nor restir the spirit; and that then he might enjoy the retirement that he sought, well knowing that when knowledge, freedom and religion held an undisputed sway, plenty, purity and peace, with happiness and love, would be universal and complete.

Of the admirable speech of Mr. WILKS, which was often interrupted by shouts of acclamation, and on the conclusion greeted by plaudits, continued during several minutes, we regret that the heat of the room and a disadvantageous situation, have compelled us to present only this very abbreviated and imperfect sketch.

On its conclusion, the following resolutions were successively proposed, and unanimously adopted:

1. "That notwithstanding calumnies and opposition, experience confirms this Meeting in their opinion of the necessity, importance and advantages of this Institution, and additionally attaches them to the great principles of religious freedom which its founders justly expressed, and which this Meeting glory to avow.

2. "That they deeply regret the continued aggressions of the clergy of the Established Church on Protestant Dissenters, by renewing their refusals to read the burial-service over their dead,

and to celebrate their marriages, and by sanctioning many proceedings hostile not only to their useful labours, but even to the toleration they are entitled to enjoy: but that they cheerfully acknowledge the courteous conduct of the Bishops of Salisbury and Lincoln, who, at the request of the Committee, interfered to restrain some clerical aggressions of which they complained.

3. "That whilst this Meeting continue ardently to desire the repeal of the Test and Corporation Acts, they approve the abstinence of the Committee from any measures for attempting that repeal during the past and present Sessions of Parliament, but direct them to make that attempt at the earliest period that prudence may recommend.

4. "That regarding HENRY BROUGHAM, Esq., M. P., as an eloquent, benevolent and enlightened friend to civil and religious freedom, and obliged by his exertions to correct the abuse of educational charities, this Meeting deplore that a Bill should have been introduced by him to Parliament, as to the Education of the Poor, that would injuriously increase the power of the Established Church, add largely to the load of the public burdens, augment the degradation and evils of which Dissenters complain, and lessen that general, extending and beneficent instruction, which honourable zeal and Christian philanthropy abundantly supply: and that the Committee for the ensuing year be directed strenuously to oppose the progress of the measure whenever revived.

5. "That they continue especially to approve the firmness, but moderation; the vigilant, but unobtrusive activity; and the conciliating candour, but fearless energy, with which the affairs of the Society have been again conducted during the past year.

6. "That this Meeting having expressed that opinion of the conduct of the Committee, entreat them to accept their cordial thanks: and that

Rev. Messrs. J. Brooksbank, W. B. Collyer, D. D., Geo. Collison, F. A. Cox, A. M., Thomas Clouett, Alex. Fletcher, A. M., Rowland Hill, M. A., Thomas Jackson, W. Newman, D. D., W. F. Platt, S. W. Tracey, John Townsend, Matthew Wilks; and

David Allan, Wm. Bateman, J. B. Brown, James Emerson, James Esdaile, Thomas Hayter, J. O. Oldham, J. Pritt, Wm. Townsend, Matthew Wood, M. P., Thomas Walker, Thomas Wontner, and James Young, Esqs.,—consisting of ministers and laymen, in equal proportions, with the Treasurer and Secretaries, be appointed to act as the Committee for the ensuing year.

7. "That to ROBERT STEVEN, Esq., the Treasurer of the Institution, they cordially renew their acknowledgements, and assure him of their wishes that his active and useful life may be long and happily preserved.

8. "That with equal cordiality they also express their increasing gratitude for persevering, disinterested, laborious and invaluable exertions to THOMAS PELLATT and JOHN WILKS, Esqs., the *Honorary Secretaries* to this Society.

9. "That whilst this Meeting regret that unavoidable circumstances have deprived them of the promised presence of Lord JOHN RUSSELL, to preside on this occasion, they delight to assure their excellent Chairman, S. C. WHITBREAD, Esq., M. P., for Middlesex, of their cordial gratitude for his prompt and courteous acceptance of the situation, for the kindness he has manifested, and for the attachment to religious liberty he has expressed."

THE next Annual Meeting of the *Unitarian Tract Society*, established in *Birmingham* for *Warwickshire* and the neighbouring counties, will take place at Leicester, on Wednesday, July 25. The Rev. Robert Wallace, of Chesterfield, has engaged to preach.

JAMES HEWS BRANSBY,
Secretary.

THE Tenth Anniversary of the *Kent and Sussex Unitarian Christian Association*, will be holden at Tenterden, on Wednesday, 1st August, 1821. Divine Service to commence at half-past Ten. The Rev. G. Harris, of Liverpool, is expected to preach.

THE *Sussex Unitarian Association* will hold its second Anniversary Meeting in Lewes, on Wednesday the 8th of August. The Rev. R. Aspland is expected to preach.

Ecclesiastical Preferments.

THE Rev. WM. WYVILL, of Trinity College, Cambridge, to the Rectory of Spenithorne, Yorkshire, void by the death of Dr. Dodsworth; patron the Rev. C. Wyvill, of Burton Hall.

The Rev. H. BROMBY, Vicar of Hull, to the vicarage of Cheswardine, in Shropshire, by Thomas Smallwood, Esq., of Hales.

The Rev. J. S. CLARKE, LL.D., (Domestic Chaplain to the King,) to a Prebend of the Chapel of St. George, Windsor.

Mr. JOHN MARSHALL elected to the

Presbyterian Church, Swallow Street, London, in the room of the late Dr. Nicol.

The Rev. ISAAC GOSSETT, M.A., his Majesty's Chaplain at Windsor Castle, and minister of Datchet, has been presented to the Vicarage of New Windsor.

MISCELLANEOUS.

ON Sunday, April 29, NEHEMIAH SOLOMON, a converted Jew, was ordained as a Priest in the Church of England, preparatory to his going as a Missionary to the Jews in Poland, under the patronage of the London Church of England Society for Converting the Jews, by the Right Rev. the Lord Bishop of St. David's, in the presence of a very large congregation.

THE honour of *Knighthood* has been in two instances lately surreptitiously obtained, which has given rise to an order in the Gazette for measures of precaution to prevent the recurrence of the fraud. The *Gent. Mag.* intimates that the instances alluded to are those of Sir *Columbine Daniell* and Sir *Charles Aldis*.

IN the Court of King's Bench, June 1, sentence was passed upon the persons concerned in electing Sir *Charles Wolseley* "legislatorial attorney" (as they styled it) for Birmingham, as follows:

Major *Cartwright* a fine of £100.; *George Edmonds*, imprisonment for nine months; — *Madox*, imprisonment for eighteen months; and *T. J. Wooler*, imprisonment for fifteen months; all three to be confined in the jail of Warwick, and to find securities for good behaviour during five years, themselves in £400 each, and two securities in £200 each.

FOREIGN.

FRANCE.

Baptism of the Duke de Bourdeaux.

This ceremony was arranged with a view to the taste of our Gallic neighbours for pantomime and *spectacle*. The rejoicing continued for three days. On the first, sixteen female orphans were portioned by the city of Paris and presented to the King; on the second, there was a royal banquet, concert and ball at the Hotel de Ville; and on the third day, a grand entertainment was given to the market-women, apprentices and labouring people of Paris. No less than 12,000 pounds of sweet-meats from Verdun are said to have been thrown among the people in the Champs Elysées. Numerous promotions in the army and civil

departments took place on the occasion, which was further signalized by the creation of two Dukes. *The young child was actually christened with water, brought by Chateaubriand from the river Jordan!* And the wits have been very busy on this point, making remonstrances in favour of the Seine, which they represent as the truly legitimate river. When the ceremony was taking place, Louis is reported to have said; "Let us invoke for the child the protection of the Mother of God, the Queen of Angels, and implore her to watch over his days, to remove far from his cradle the misfortunes with which Providence has afflicted his relatives, and to conduct him by a path less rugged than I have trodden to eternal felicity!"

POLAND.

Monument to Copernicus. A colossal monument is to be erected at Warsaw, in honour of NICHOLAS COPERNICUS, (born at Thorn, in 1473, and died 1543,) on an elevated base, in bronze, representing the philosopher in an antique costume and sitting upon an antique chair. He is to hold a celestial globe in one hand, and in the other the MS. of his System. This monument is to be erected by the voluntary contributions of the nation.

UNITED STATES OF AMERICA.

With a wisdom, spirit and humanity, becoming a great and free people, the United States' Legislature has taken measures to put down effectually the abominable Slave Trade. An Act of Congress decrees that every citizen of the United States sailing under any flag, as well as every foreigner sailing under the American flag, who shall be convicted of carrying it on, shall be visited with Capital Punishment. It is only by treating the traders in the persons of men as pirates, and as the enemies of their spe-

cies, that the iniquity can be wholly abolished. The time will surely come when the Americans will suffer no slaves at home.

Since the article on American Unitarianism in the last Number (p. 309) was written, we have received "The Christian Disciple," published March 9, 1821, and find that the Unitarian controversy has been actively kept up in New York. The 22d of December was observed in New England as the Two Hundredth Anniversary of the *Landing of the Fathers*, and at New York a Dr. SPRING preached before the New England Society, and took occasion to vilify the churches in Massachusetts on account of their Unitarianism. His sermon has been printed, but the charges are somewhat softened. An answer, "by a Member of the Unitarian Society at New York," is by "The Christian Disciple" pronounced admirable. The subject has been taken up by the newspapers.

The congregation at New York have put out a Collection of Psalms and Hymns for Unitarian worship.

At Baltimore a monthly periodical work has been instituted under the title of *The Unitarian Miscellany*, and an Unitarian Society has been established for the distribution of books.

EAST INDIES.

Accounts have reached England of a late unsuccessful encounter of a detachment of British troops with a tribe of Arabs who are of the sect of the *Wechabites* (or Wahabees). The grounds of war are imperfectly known: as far as they are detailed, they seem very slight. These Arabian reformers, who are able to repulse the troops of Great Britain, must be not a little formidable to the irregular, heartless soldiery of the Grand Seignor and his tributary chiefs.

CORRESPONDENCE.

Communications have been received from Messrs. Marsom, Probert and R. Martin; and L. H.; A. B.; R. F.; L. L.; No Grecian; and an Unitarian.

"H. R. has been received."

We are sorry that we do not judge M. A. C.'s lines fit for the public eye, but we so cordially sympathize with the feelings that prompted them, that we have sent them to the family of the deceased, by whom they will be duly estimated.

W. J.'s account of the Presbyterian Classis in Lancashire is intended for insertion, and the remainder is requested to be sent.

A Nonconformist, in reply to V. M. H. (p. 290), repeats his assertions, and seriously declares that his remarks are founded upon experience and observation; but he candidly refers it to our discretion to insert or to keep back his letter, and, for obvious reasons, we prefer the latter alternative.

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[Vol. XVI.]

Memoirs of Professor de Rossi.

[The following biographical sketch is extracted from the "North American Review," for January 1820, where it appears as a review of *Mémoires Storiche, &c.*, i. e. "Historical Memoirs of the Studies and Productions of Dr. John Bernard de Rossi, Professor of the Oriental Languages; written by Himself." The "North American Review," is a Quarterly Literary Journal, on the plan of our two great English Journals. We are happy to be able to give so interesting a specimen of Transatlantic periodical literature. Ed.]

JOHN BERNARD DE ROSSI was born in Piedmont, October 25, 1742, of a respectable family, which had received at various times several marks of the favour of the dukes of Savoy. After the first school education at Bairo, he went, at the age of 14, to Ivrea, where, to use the phrase of the French and Italian schools, he made his grammar, humanities and rhetoric. At this early age, he gave an indication of his future zeal as a writer, by extracting from the Latin classics, which he studied, and the philosophy he read, the striking maxims and fine moral passages they contained, and forming of these a compendium. "This," says he, "was the commencement of two practices which I ever afterwards observed; one, to read no book without making a note of the remarkable things it contained, and another, to form, upon the maxims thus collected, as far as they accord with religion, my own character and conduct." While at Ivrea, he determined on embracing the ecclesiastical profession, and commenced the study of theology. He also amused himself in making sun-dials, horizontal and vertical, at all declinations, and figures in relief, which he afterwards coloured. "While at Ivrea," also continues Professor de Rossi, "I had the fancy to take lessons in drawing of the Canon Stephen Peronetti, an excellent painter, who had studied in Rome.

The great progress I made, in the four months that I attended to it, and the many performances which I have in part preserved, are proofs of the happy turn I had by nature for the arts."

Desirous of taking his theological degrees, he repaired to Turin at the age of 20, and in the following year was admitted to the first of them. The King of Sardinia, Victor, having wisely made it the duty of all candidates for the theological degrees to study the Hebrew language, De Rossi devoted himself to it, and with such zeal, that he was in the space of a few months in a condition to compose and to translate in this language, of which he failed not to give many proofs, such as an *epistle* and a *prose canticle*, addressed to his professor, the *speech of Esther*, translated from the Vulgate into Hebrew, and many parts of the Hebrew translated into Italian. Extending his attention from the ancient to the modern poesy of the Jews, he applied himself so diligently to the latter, that at the end of the sixth month, he composed and published a poem in a new and most difficult metre, addressed to Monsignor Rorà, newly made Bishop of Ivrea. This rapidity of acquisition, as De Rossi himself remarks, attracted no small notice, and, among others, that of the Jews, and upon occasion of this remark he gives us an anecdote of his early zeal in applying his learning to the defence of his faith. "An individual of this nation, whom I met accidentally at a bookseller's, after having asked me if I could read Hebrew, gave me, as a trial, the celebrated verse in Deuteronomy, 'Hear, O Israel, the Lord thy God is one Lord:' repeating as I read it, that it was *echad, one*. True, answered I, perceiving his malice, and the unity of God is a fundamental article of Christianity. But why is the name of God *thrice* repeated? He being unable to answer, I took this occasion to shew him how, in this very verse, by which he thought to impugn it, that mystery

was shadowed out." Encouraged by "these glorious beginnings," De Rossi continued his oriental studies, and in the two years before his second degree, devoted himself to the Hebrew without points, the Rabbinical, the Chaldee, the Syriac, the Samaritan and the Arabic: all which he studied by himself; and submitted only to the professor, out of respect to him, the exercises in Hebrew and Rabbinic. He appeals to a *collection of Rabbinical texts*,—a *compendium of sentences*, extracted from that of Plantavizio,—a part of the *sacred hymns of Machazor*, translated by himself,—and *Syriac and Latin extracts from St. Ephrem*, all printed in 1765, (at the age of 23,) as proofs of his rapid progress. In the same year, he employed himself on a rare and unpublished work of Caspi, existing in manuscript in the royal library, which he copied and translated in great part as a specimen. This he dedicated to the first president, and with it a Syriac poem of his own, in the Jacobitic measure. Three years after, and at the age of 26, he published his *Oriental Poems*, written in the languages already mentioned, with an introduction in Coptic, and a short Ethiopic eulogium. A short time only passed before Rorà, the Bishop of Ivrea, was made Archbishop of Turin. On this occasion, our indefatigable linguist composed two poems, one in *Estraghelo Syriac*, expressing the sorrow of the church, which had lost a bishop, and the other a Polyglot poem, expressing the joy of the church, which had gained an archbishop. These poems were printed in the year 1768; and in the vacations of the same year, De Rossi commenced two great works: one, *De Studio Legis seu Biblico, ex Rabbinorum Præceptis optime instituendo*, compiled in a good degree from the *Mahasse Efod* of Periphot Duran, and illustrated "by an infinity of authors of all languages and nations, among which was the *Enchiridion Studiosi* of the Arabian Borhaneddino." The other work had its origin in the objections made by his fellow-students to the utility and necessity of the study of Hebrew. He thought it his duty to refute their objections in a work which he called "*De præcipuis Causis ac Momentis neglectæ Hebræicarum Literarum Disciplinæ Dissertatio elenchctica*," in which work he

discusses, in twelve chapters, the same number of objections to the study of the Hebrew. It is worthy of remark, in a young Catholic priest, that one of the objections refuted is, "that the use of the Vulgate renders that of the text useless." One would suppose that these works and studies would have furnished at least full employment for a man of 27. But we are informed, that he found the means to learn, at the same time, the French, the Spanish, the English, the German and Russian languages, making of the three last small grammars of his own to facilitate the acquisition. The two works mentioned were so far from engrossing the attention of this great man, that besides a compendium in Hebrew and Italian, he had composed seven other works on subjects connected with Hebrew and Rabbinical literature, which are all mentioned in the preface to the compendium. It does not appear that they were printed. While a list equally long, of works planned and partly composed, leaves one at a loss to conceive how he was thus able, in a few years, to bring to pass the productions of a life.

The early merit of De Rossi was perceived, and in this same year, so fruitful of his works, he was appointed to a post in the Royal Library. Few months, however, elapsed before he received the still more honourable call of the Duke of Parma to the chair of the oriental languages, in the University in that city. The letter of invitation was accompanied with an order of the minister to prepare some oriental poems for the impending nuptials of his new master; which, with exemplary promptitude, he did before leaving Turin. A severe illness, which threatened his life, and left a weakness from which he has never recovered, cast a shadow over the pleasing prospects that were opening on the professor. The first moments of recovery were devoted to study, and the fruit was a *Dissertation on the Epoch of the first Origin and Variety of Languages*, against Vitringa. This was followed by three other *Dissertations on the Native Language of Christ and the Jews of Palestine*, against Diodati, who had published a work of great learning and acuteness, *De Christo Græcè loquente*. While these works were in a course of composition, Pro-

fessor de Rossi prepared manuals and text-books for his various lectures, and divided his course of Hebrew instruction into three years, which the students of theology were obliged to attend. At the close of the year 1772, he published a *Confutation of the vain Expectation of the Jews of their King Messiah, from the Fulness of all the Periods*. Professor de Rossi remarks of this work, "I treated these arguments, very convincing as they are, and not hitherto separately discussed, in a new order, and with a new and rare erudition, the fruit of long and laborious reading of the Jewish writers."

In the following year, 1774, Professor de Rossi took occasion of the baptism of the new-born Prince to compose twenty inscriptions, in as many different languages, celebrating this event. These were printed with the newly-cast types of the celebrated Bodoni, also a Piedmontese, whom the Duke's liberality had drawn to Parma, and who, after signaling himself throughout Europe for the splendour and correctness of his typography, died about four years ago. The twenty languages in which Professor de Rossi composed the baptismal inscriptions for the Prince were, the Hebrew without points, the Hellenistic,* the Rabbinic, the Syriac, the Chaldee, the Palmyrene, the Turkish, the Hebrew with points, the Coptic, the Estrangelo-Syriac, the Samaritan, the Arabic, the Phenician, the Persian, the Greek, the German, the Egyptian, the Armenian, the Etruscan, the Carthaginian, and the Latin. At the same time, he attempted to decipher a Phenician inscription which had been lately dis-

covered at Cagliari, and to illustrate a Saracenic distich of Theodosius, the deacon: the former in an Italian letter, published in the *Efemeridi di Roma* of the year 1774, and the other in a Latin one, printed in the last volume of the *Storia Byzantina* in the same city.

The following year, 1775, brought forth a still more magnificent collection of Polyglot inscriptions, upon occasion of the marriage of Prince Emanuel, of Piedmont, with a French Princess. Twenty-four of the most conspicuous cities of Piedmont were introduced, saluting the royal pair in twenty-four addresses, in as many different languages, all in different characters, of the Bodoni foundery, and adorned with emblematical engravings, relative to the cities respectively, by the first Italian artists. Besides the languages in the former collection, there were introduced in this, the Ethiopic, the Jewish-German, the Gothic, the Russian, the Tibetan, the Illyrian, in the Hieronymian character, the Sanscrit, the Illyrian or Cyrillic-Sclavonian, and, finally, the Georgian. "Of these languages," says Professor de Rossi, "there were several, particularly of the Asiatic, which are very abstruse and hard. This could not but make the undertaking for a single person, and him a European, extremely arduous, and even hazardous, inasmuch as whenever at Rome and elsewhere, there is a proposal of similar Polyglot productions, though of much less extent than this, many learned men and the natives best acquainted with their respective tongues which can be found, are employed in composing them." After having finished this splendid work, and published a defence of the one above-mentioned, on the *Vain Expectation of the Jews*, Professor de Rossi turned his attention to the subject of Hebrew bibliography. From the mass of editions of the fifteenth century, and of materials relative to the subject, which he had been long collecting, he published the following year his work de *Hebraicæ Typographiæ Origine et Primitiis*, which was received by the learned with great applause, and two years after reprinted in Germany. He afterwards pursued this subject much farther, and, after a lapse of twenty years, published his *Annali Ebreo Typografici*, del sec. xv. Two years after the first-mentioned

* By Hellenistic, we understand our author to mean here the Alexandrian dialect of the Greek. It means properly that form of the Greek language which arose out of the Attic dialect, purified of its most marked peculiarities: the court language as it were of Greece, after the age of criticism had succeeded to the age of invention. See Buttman's Greek Grammar, § 8, and Matthiæ's Greek Grammar, § 7; where there is an unsuccessful attempt of the editor of the English translation to correct the statement in the original. The modern Greek authors understand by Hellenistic the ancient Greek, in distinction from the Romaic.

work, appeared a specimen of the Syro-Hexaplarian Bible, from a very valuable manuscript in the Ambrosian Library at Milan. This specimen contained only the first Psalm, but this was given in the Hexaplar Syriac of the Ambrosian manuscript, in the common simplex, (the peshito,) with their respective sources, the Greek and Hebrew, and Latin translations of both. The Origenian Notes were added in the margin, and in the beginning was a diatribe on the rarity and value of this codex, and the version it contains, and on the celebrated hexaplar codex of Masius, which was the first volume of this. This little specimen was very acceptable to the learned, and often reprinted in Germany. More luminous specimens of whole books, as Daniel and the Psalter, have since been given by Bugati, Librarian of the Ambrosian.

We come now to the work on which Professor de Rossi's fame chiefly rests in the Extra-Continental world, viz. the Collection of Various Readings of the Hebrew Old Testament. It is well known with what interest this subject of the Various Readings of the Old Testament was regarded by the biblical critics of the last century. The success of the collations which had been made of the manuscripts of the New Testament, and the great light thrown upon the Greek Scriptures, by the labours of Mill and Wetstein, led scholars to look with eagerness to similar labours for the correction of the Hebrew text. It was doubtful how far the masoretic revision pervaded the existing Hebrew manuscripts—there was no positive reason for despairing of manuscripts which should contain a text older than these diligent grammarians,—and there were strong hopes felt that families and classes would be discovered, in the written copies of the Hebrew Scriptures, similar to those which have been traced in the manuscripts of the Greek Scriptures. It is well known to the biblical student that these expectations have been disappointed. No antemasoretic text has been discovered: and as the lawyers who compiled the pandects of the civil law have by the success of their labours occasioned the loss of the two thousand volumes of preceding jurists, which formed the basis of their labours, so the grammarians of Tiberias, whatever service they

did the Hebrew text, have at least cost us all the means of correcting it, which a comparison of older manuscripts would have afforded. But, to return to our author, Kennicott's collation of manuscripts of the Old Testament, which appeared about this time, served no other purpose with Professor de Rossi than to inspire him with the idea of attempting a more perfect one. He had already in his hands a good number of Hebrew manuscripts which had never been examined, and proposed to make a journey to Rome, and other parts of Italy, in the double purpose of augmenting the number of his manuscripts and editions, and collating manuscripts which had not been examined by Dr. Kennicott's agents. He succeeded in both to his entire satisfaction. In one library, he discovered seventeen manuscripts of the Hebrew Bible which had escaped former collectors, and in Rome, six entire libraries, which had not been entered in behalf of Kennicott. As an earnest of his discoveries, a small specimen of a very valuable codex, in the private library of Pope Pius V., with an appendix relative to the famous Barbarini tritapla Samaritan Codex, was published in Rome by Professor de Rossi in 1780, and reprinted the year after at Tübingen.

Returned to Parma, he yielded to the requests of two friends in composing the History of Hebrew Typography in Ferrara and Sabionetta, in two commentaries filled with curious erudition relative to the editions of Hebrew Scriptures in these cities. They were speedily reprinted, with additions by the author, in Germany. These were followed by an appendix to Masch's edition of Lelong's Bibliotheca, in which account is given of various editions which had escaped both Lelong and his editor, Masch.

"These, however," says Professor de Rossi, "were but small digressions; the main object of my labours was the great work of the Various Readings. I had, in the specimen of the Codex Pontificus just mentioned, announced my work, and promised that it should be more perfect, ample and correct than the English collection. I had, moreover, confuted a patriotic assertion of Kennicott, who boasts his country to be richer than all others in manuscripts of the Hebrew Scriptures,

while Italy, nay, a private Italian, (himself,) possessed a much larger number, and, in point of editions, possessed as many as five copies of an ancient and rare edition, of which Kennicott maintained the only copy extant to be in England." Shortly after the appearance of the program announcing the plan of this work, Professor de Rossi published his *Apparato Ebreo-biblico*, containing a description of his codices; and so advantageous were the opinions which were excited by it of the expected work, that an adequate number of subscribers was immediately obtained, and the first volume, containing the prolegomena, key to the codices, and three first books of the Pentateuch, appeared in 1784. Every one is acquainted with the merits of this work. The three other volumes followed in 1786, 1787, and 1788; and Professor de Rossi had, as he observes, the satisfaction to finish of himself in a little less than four years, an undertaking which had occupied the English editor, with so many subsidies, twenty years.

We find but a few years' repose after the incredible labours of this work. In 1795, Professor de Rossi published the *Annali Ebreo-typografici del sec. xv.* mentioned above. This work, in three parts, treats first, of editions with a date, second, of editions without a date, third, of false editions; the whole arranged in chronological order, and illustrated in an ample commentary. "Whoever," adds Professor de Rossi, "cherishes the opinion formerly universal, that the edition of Soncino was the first, will not read without surprise, in my dissertation, that there are twenty-seven editions quoted there anterior to the Soncino, and nearly all in my possession."

After having published, in 1799, an appendix to the great work on the Various Readings, containing subsequent collections, Professor de Rossi pursued the subject of Hebrew bibliography, in a work entitled *Annales Hebræo-typographici ab Anno 1501 ad 1540*. The editions described in this work are also very rare, printed for the most part in Constantinople and the Levant, and taken from manuscripts. Before commencing the work, he collected one hundred and fifty of these editions. In the following year appeared *Bibliotheca*

Giudaica Anticristiana, containing an exact description of all the works of the Jews against Christianity: a performance rendered considerably interesting by the rarity of these books, and the jealousy of the Jews with respect to their circulation. This performance was but the forerunner of another, of still more general interest, viz. the *Dizionario Storico degli Autori Ebrei*, in which all that is valuable in the large works of Wolf and Bartolucci is reduced into a convenient compass, innumerable omissions supplied, and errors corrected.

Professor de Rossi had been all his life collecting a library of manuscripts and rare editions, of which his works are at once the evidence and the fruit. Proposals from several princes—the King of Spain and the Pope—were made to him to dispose of it, but he had determined not to deprive himself of it till he should have published a catalogue raisonné of its contents. This he finally accomplished in 1803, and the result of it is, that the library contained in the whole 1571 manuscripts, of which 1377 were Hebrew, and 194 in other oriental and European languages. More than 1070 are on parchment; a few hitherto unknown, unique and original; and several hundreds inedited. Of one of these, a Pentateuch, with the inedited commentary of R. Immanuel, a manuscript in five thick folios, we were told in the ducal library of Parma, that the Jews of Holland offered to buy it for its weight in gold. Among the other Hebrew manuscripts, was a large collection of manuscripts of the Karaite Jews, which furnished the materials to a work not yet published, by Professor de Rossi, called *Biblioteca Caraitica*,—from which much light might be expected to be thrown on this curious and little-studied branch of Judaic literature. There were several very valuable Latin classical manuscripts—one or two Greek evangelistaries of antiquity—a Dante written in the poet's life-time, and several Petrarchs, one of which was the basis of the second Cominian edition. Since the publication of this catalogue, Professor de Rossi has acquired many manuscripts, among which are fifty-two Hebrew ones. Among the inedited Rabbinical works, one of the most valuable was the *Lexicon of Parchon*,

older than that of Kimchi, and of which Professor de Rossi had two copies. Extracting from this the most obscure and difficult words, he formed a small work, under the title of *Lexicon Hebraicum Selectum*, which was printed in 1805, and in the same year appeared a dissertation on the Koran, published at Venice at the beginning of the sixteenth century, of which, as no copy is known to be extant of it, the existence had become problematical. Professor de Rossi, however, establishes the certainty of it. In the following year, 1806, appeared a specimen of the inedited commentary of R. Immanuel, mentioned above.

Anxious to render those services to the Arabian literature which certainly, more than any other modern scholar, he had rendered to the Hebrew, Professor de Rossi composed and published in 1807, a *Dizionario Storico degli Autori Arabi*, which should serve as a compendium, supplement and correction of the larger works of D'Herbelot and others. Immediately after the publication of this work, appeared *Sinopsi delle Istituzioni Ebraiche*, with a Hebrew anthology subjoined. Returned from a journey in Piedmont, undertaken after the appearance of these works, Professor de Rossi solaced the pains of a violent attack of the gout, by an Italian translation, from the original, of the Psalms. The translation was printed in 1808, and followed the same year by the Annals of Hebrew Typography in Cremona, written to oblige a learned Cremonese friend, in which are described forty-two editions of the Hebrew Scriptures, published in that city. At the close of the year appeared *Dizionario Bibliografico Dei Libri rari Orientali*, an enumeration and description of the most rare and curious works in the Hebrew, Rabbinic, Chaldee, Syriac, Samaritan and Arabic languages.

The following year, 1809, appeared the translation of Ecclesiastes into Italian, a work which was followed by a collection of impressive sentiments from the Psalms, both of which appear to have been undertaken by Professor de Rossi with ascetic views, and for the relief they afforded to a mind fatigued with the vanities of life. In the same year appeared the Memoirs, of which the title is given at the head of this article, and from which its con-

tents are derived. It is now nine years since the publication of this work. In this interval, Professor de Rossi has not yielded to the lassitude of age, and has furnished as memorable an exemplification as we have ever met, of the Nil actum reputans, dum quid superesset agendum. In 1810, appeared from his pen an Essay on the Origin of Printing in Engraved Tablets, and on a Xylographic Edition hitherto unknown; in 1811, a Compendium of Sacred Criticism; in 1815, an Introduction to the Study of Hebrew, and in 1817, an Introduction to the Sacred Scripture: while, as he informed us recently, he has now in press a System of Hermeneutics.

Professor de Rossi is at present seventy-six years old, and though not free from the weakness of age, still in full possession of all his faculties, and with an appearance and countenance far behind his years. The number of his printed works amounts to fifty-one, and of works unpublished, commenced and planned, eighty-one. If some of those published be small, they are all such only as a man of consummate learning could produce, and a few seem of themselves a life's labour. Professor de Rossi has lived for letters more exclusively than most scholars, of the age, and without having reached any thing that can be called dazzling as the recompense, has had the more solid reward of uniform success, respectability and competence. His works have procured him pensions from his native as well as his adopted sovereigns; and among so many and such various productions, there is not one which has ever been accused of being superficial or inexact. The work before us, if less fruitful of incidents than some of the more tumultuous biographies, pleases one more by the invariable cheerfulness of the narration, the contentedness of disposition it displays, and the picture it presents of the attainment of the desired end, by the patient application of the regular means. There is not a sigh over the caprice of fortune, or the neglect of merit; not a depreciating remark of a contemporary. If there be a little of the self-complacency of age, there is none of the moroseness nor the sadness; and surely a little self-complacency may be pardoned in one who stands second to none of the age in his

labours in the cause of learning and religion. One branch of the department of learning to which he devoted himself, may be considered as nearly exhausted by the works he has published. Certainly, no new collation of Hebrew manuscripts of the Scriptures will be ever attempted, unless some accident, of which we have now no conception, should bring to light an ante-masoretic text. The pretensions to such a text, made by the late Dr. Buchanan and the editor of the fragment brought by him from the East, are on a par with the pretensions of the original Latin Gospel of St. Mark, preserved at Venice. Of the Rabbins, we confess, we think more use might be made. Like the Greek scholiasts, they have been too much or too little consulted; and while one generation of critics, such as the Buxtorfian or the Danzian, has borrowed too blindly from them, it is, perhaps, an equal fault on the other side, that they have been treated with unmerited contempt.

We have taken the more pleasure in making this abstract from Professor de Rossi's Memoirs, for the proof it furnishes that the Catholic Church is not wholly inattentive to those studies which the Protestants are apt to think are confined to themselves. Of the sacred critics living, few names will take precedence, in the estimation of posterity, of De Rossi at Parma, of Jahn at Vienna, or of Hug at Friburg; the two former, and we believe the latter, not only Catholics, but priests. If to these be added Dr. Geddes, who belongs to this generation, there is certainly no branch of literature of the Old Testament which will not owe nearly as much to Catholics as to Protestants.

It is also pleasing to behold in Italy—almost the last land one would wish to see an ignorant land—bright examples still occurring of that noble φιλοπρωία, which it is thought had almost wholly emigrated beyond the Alps. If this country, the native one of so many arts, had no other names to shew than those of Caluso of Turin, and Marini and Visconti of Rome, all deceased within a few years, the last within one and a half, of Mai at Milan, De Rossi at Parma, Morelli at Venice, and Mezzofante at Bologna, it might still claim for this generation an equal division of

learned fame with almost any of the past. One superiority they may perhaps be allowed to possess over the mass of transalpine scholars, and it is surely that which ought to be regarded with least jealousy,—the writing of Latin. Not Gessner, nor even Ruhnkens, (whose Dutch abridgement of Scheller is the best manual Latin dictionary,) have made Forcellini, who was thought to write Latin better than any man of his day, less acceptable; and even Foscolo, though a Greek by birth, amidst the distractions of a political and military life, in these revolutionary times, has entered into the varieties of the Latin language with the delicacy of a native, leaving you at a loss in his Didymus which most to wonder at, the exactness with which, in the work itself, he has caught the ungraceful but expressive rudeness of the vulgate, or the ease with which, in the preface, he passes from the elegant fluency of Cicero to the precision of Sallust.

Account of the Establishment of Presbyterianism in Manchester. From the Original Document.

No. I.

Manchester,
May 1, 1821.

SIR,

A BOOK, in manuscript, now lies before me, which is in itself a considerable object of curiosity, but still more so, as it gives an account of the proceedings of a Presbyterian classis in this town and neighbourhood during the protectorate of Cromwell. I do not doubt but extracts from this Register of the meetings of the classis will prove acceptable to many who wish to preserve from oblivion the acts of their religious progenitors—those with whom originated most of the present Presbyterian congregations in this district; and they may, perhaps, induce some of your readers and correspondents to turn their attention more to the antiquities of this denomination of Christians, which have been too much overlooked. Of the origin and early state of many of our congregations very little is now known.

The book is a very bulky volume, written in a kind of German text, not easy to be read; the title-page is in an ornamental style, especially the word *classis*, of which the following is

a copy: "The first Classis in the countie Palatine of Lancaster, containing the parishes of Manchester, Prestwitch, Ouldham, Ashton, Eccles and Ashton-under-line. As by an ordinance of both Houses of Parliament, Dat. die Veneris 2^{do} Octobris, 1646, may appeare."

The Meetings of the Classis commenced in 1646, February 16. They were held monthly; and the Register contains an uninterrupted and seemingly a pretty full account of them, till they were discontinued. The last Meeting was held in August 14, 1660, being in all 163 Meetings, regularly numbered in the Register. It will be perceived that the last Meeting was held nearly three months after the return of Charles II. As it is not, perhaps, known to *all* your readers, it will not be deemed amiss to state, that during the time comprehended in the Register, Presbyterianism was the State-religion, and the Presbyterian ministers were in possession of the parish churches.—Concerning the revenues I have as yet seen nothing in the Register, but I promise your readers to keep a good look out. I will now proceed to transcribe an account of the first Meeting fully, verbatim et literatim; as this will give a better notion of the order of things and of the tone or taste of the times, than an abstract or abridgement can possibly do.

"The first Meeting at Manchester, February 16th, 1646.

"Mr. Heyricke chosen Moderator; begun with prayer.

"1. Elders for the Congregation at Manchester, elected for the Classis appear'd. John Gaskell, Edward Johnson, Raph Briddocke, Thomas Smith, Elders.

"Elders for the Congregation at Prestwich. Mr. Tobid Furnard, Minister; Peter Sergeant, James Wroe, James Taylor, Elders.

"Elders for Eccles. Thomas Barlow, Thomas Rogers, Tho. Warburton, Tho. Fylds, Elders.

"Elders for the Congregation of Ashton-under-line. Mr. John Harison, Minister; Captⁿ. Ashton of Shepley, Robert Bardsley, Edmund Heywood, Robert Leech, Elders.

"That none appear'd from Newton. It is answered that the reason was because of some difference betwixt Minister and People.

"Mr. Jones, Minister of Eccles, ap-

pear'd not. It is answered that hee was not able to come by reason of Sicknesse.

Mr. Wilmore, Minister at Flixton, appear'd not.

"2. Orders agreed on by this Classis to be observed by the members of all subsequent Meetings.

"1. That a Moderator bee chosen for the next Meeting.

"2. That hee beginne and end with prayer.

"3. That none shall speake but to the Moderator with his hatt off.

"4. That none shall beginne to speake till hee who spake before bee satt downe.

"5. That hee who first stands up to speake shall first speake.

"6. That hee who hath not spoken to the present businesse shall speake (if hee desire it) before any that hath formerly spoken.

"7. That the precedent businesse be fully determined before the following be begunne.

"3. It is agreed that all the Ministers in this Classis, for uniformity, shall, in the celebration of the Sacrament of the Lord's Supper, blesse the bread and wine severally.

"4. Elders are to goe to instruct such as have not given satisfaction to the Elders^{pp} [Eldership] in point of knowledge.

"5. It is agreed that none shall be admitted to the Sacrament from Congregations where Elderships are constituted, except they bring a testimoniall of their good life and conversation from the Eldershipp they live under, to the Eldershipp they come to receive under.

"6. That all that come to the Lord's Supper from other Congregations, if they live within the same Classis that the congregation is where they come to receive, they shall submit to examination by that Eldershipp they come to receive under, as the members of that congregation doe.

"7. That such as come to the Sacrament and live not within the Classis where they come to receive, shall give satisfaction to the Eldershipp of their knowledge and good life; otherwise are not to bee admitted.

"8. That the Lord's day next before the Sacrament of the Lo. Supper, notice be given to the Congregation, that if any person take offence at any publique scandall given by any who pretend to receive, they informing the Eldershipp, the Eldershipp shall examine the same.

"9. Thursday, 4^{to} Martii 1646, preparation for ordination; Mr. Martindale, Mr. Holland, Mr. Clayton, have offered themselves to be examin'd.

"10. Mr. Hollinworth and Capt^a. Ash-ton are ordered to goe to Preston to the Meeting there, Tewsd^y, 2^do March 1646.

"11^o. The next Classicall Meeting to be Tewsd^y, 16^o March next. Mr. Furrard to preach, Mr. Heyricke, Moderator.

"12^o. Exceptions tendered against James Parkinson (chosen ruling Elder for Charlton) by Nath. Taylor, who is to prove his exceptions at the next Classis.

"13. Warrants sent for Mr. Woolmer, and Tho. Rudd, and his wife.

"Moderator ended with prayer.

"RICH^d. HEYRICKE,
"Moderator."

The form of the report of the first Meeting is preserved, with little alteration, throughout. *First*, as far as the ninety-fifth Meeting it is recorded, "that the Moderator begunne with prayer;" but afterwards, to the end, "that Mr. —" (without ever prefixing *Rev.*) "preached before the Classis according to order." The date of this change is, 13th Mar. 1654. *Next*, the names of the Elders from the different congregations within the Classis are inserted; with occasional complaints of absentees, and apologies for nonappearance. *Then* follow the resolutions of the Meeting on the various subjects brought before it, regularly numbered. And, *lastly*, it is stated, through the whole Register, "that the Moderator ended with prayer."

A great proportion of the matter contained in the Resolutions of the Meetings of the Classis, though curious enough in itself, would be too devoid of interest to general readers, and some of it, relating to what the good people called *publique scandall*, and which, at different times, seems to have given the Meetings more trouble than they liked, ought not to be raked from ashes long extinct and cold. Here and there, however, we meet with a Resolution which throws considerable light upon the proceedings of the Presbyterians of those times, which is characteristic of the religious taste and attitude of the times, and which may elucidate some circumstances of our Dissenting antiquities forgotten or imperfectly known. With a gleaning of such resolutions, if you think, Sir, they will prove interesting to any considerable proportion of your

readers, I am willing occasionally to furnish you.

Between the third and fourth Meetings a public ordination of several persons took place, of which a very particular account is given. The appearance of this in the Repository without much abridgement would, I imagine, be pretty generally acceptable.

It may be proper to add, that the Presbyterian discipline consisted of three parts: *first*, of congregational assemblies, each congregation being under the immediate rule of its own elders: *secondly*, of classical assemblies, comprehending the elders of the particular congregations in a district: and, *thirdly*, synodical assemblies, comprehending all the classes in a county. The synodical were again subdivided into provincial, national and oecumenical. I refer the reader for fuller information on this subject to "The humble Advice of the Westminster Assembly of Divines concerning Church Government to the Lords and Commons," &c. This was published together with the Westminster Confession of Faith, the longer and shorter Catechisms, the Solemn League and Covenant, &c. My copy is the fifth edition, printed in 1717.

I have been informed that the Presbyterian discipline was more completely carried into effect in Lancashire than in any other part of the kingdom, except London and Middlesex.

W. J.

SIR,

June 11, 1821.

APPREHENSIVE that the observations of your Correspondent Clericus, (pp. 289, 290,) may be applied as a justification of direct worship to Christ in his state of exaltation and glory, I have been tempted to offer the following brief remarks. If the indwelling Deity, referred to in our Saviour's conversation with Philip from those words, *he who hath seen me hath seen the Father*, was applicable to him, and him only, there might be some difficulty in explaining the passage, since it might be considered as including a mysterious union of the Father with the Son, in the person of Christ. See John xiv. 8, and following verses. But when we find expressions

of this nature applied to the disciples, and to Christians more generally, all difficulty ceases; and we consider it as phraseology, familiar to the Jews, and not well to be misunderstood.

Thus Christ, having referred to his works or the miracles he wrought, in proof of his assertion that he who had seen him had seen the Father, immediately assures his disciples, that works of this nature, and greater than these, they should do, as speaking and acting under a divine commission. Thus, also, if of Christ it is said, that *in him dwelt all the fulness of the Godhead bodily*, of Christians in general it is said, *that they were or might be filled with all the fulness of God*. Ephes. iii. 19. Allow me to refer you to ch. xvii. 20 and three following verses of the above Evangelist—*Neither pray I for these alone, &c.* Also to the same writer in his 1st Epistle; iv. 12 and following verses—*No man hath seen God at any time, &c.* But where would these declarations lead us, if we were to interpret them in a strict or literal sense, as applying to the persons of God, of Christ, and of believers in general? We might then conclude that not only the Christ, but all believers in Christ are united to, so as to be of the essence of the Deity: all distinct personality would be done away; and the minds of men assenting to it be involved in all the darkness of mysticism.

As to the great object of prayer, the directions met with in the Old and New Testaments are clear as the noon-day light of heaven. Prayer is to be offered up to the Father. To the Father Jesus Christ himself prayed; and even in his state of glory is described as praying to God, and making intercession for us. Our blessed Saviour's beautiful model of prayer must be expunged from the New Testament, before theological writers can with success maintain any other worship.

L. H.

Colyton,

April 7, 1821.

SIR,
MY dear and lamented brother Howe's address in your Repository for December last, (XV. 722—725,) spoke the language of his own heart, and must have affected every attentive reader. So numerous and

repeated, however, are the calls upon the benevolent amongst their own immediate connexions, it were much to be wished that young ministers would be cautious in becoming husbands, when unable to support the honourable state of matrimony comfortably and creditably.

Popish writers have set forth as a strong argument against allowing the clergy to marry, that it not only prevents their bestowing ecclesiastical incomes in the manner originally designed, but that numerous widows and children are left in such straits as to injure the respectability of the clerical order: those who possess the rich preferments too often expending them in luxurious, pompous living, or bequeathing great wealth to their families. Members of our national establishment, advocates for matrimony, have seriously complained that many Protestant bishops and dignitaries too much countenance worldly pomps and vanities, or die shamefully rich.

Few, very few indeed are the Dissenting Ministers of any denomination, who can make any thing more than a decent appearance on the salaries which even generous societies subscribe. Laying up, when a wife and two children only claim support, is hardly possible with the strictest economy. What then can ministers do from an income barely sufficient for a single man to be plainly lodged, fed and clothed, scarcely leaving a few shillings for small alms often solicited by their poorer hearers, who little consider how small the ability of their preacher may be to practise what he frequently recommends? What can such do? Should they not exercise that moral restraint which the present state of society requires, St. Paul recommends, and our blessed Saviour intimates, when done "for the kingdom of heaven's sake," (that is, with a view to usefulness in the church,) to be commendable, at least excusable? Matt. xix. 12, 1 Cor. vii.

Moral restraint and religious motives are quite necessary towards maintaining inward purity, in numberless cases, after matrimonial connexions are formed, and by habit may generally render a single state comfortable till prudence justifies a change.

The excellent Dr. Priestley recom-

mended early marriages as a powerful excitement to virtuous industry. It is recorded of the good old Puritan Mr. Dod, that when he thought his income forbid taking a wife, he was encouraged from seeing a hen, who appeared as well provided for after having a brood as when she had only to care for herself. Marriage will always prove, with considerate minds, an excitement to industry; but the utmost industry will not always procure a physician patients, a lawyer clients, or a divine a larger income. Mr. Dod's hen straying at large might find enough for herself and her chickens too. Had she been confined to a certain allowance, enough for herself, but no way of procuring more, she and her chickens must have starved, or at best had a very hungry life.

An acquaintance of mine, not of a penurious turn, when applied to for the relief of a minister's widow and eight children, refused. "Young A.," observed he, "is about to marry Miss B.; should a family come on, there must soon be a collection made for them; such imprudencies should be discouraged." Brother A wisely attended to advice, and avoided that poverty which love alone could hardly render palatable.

The most imprudent matrimonial connexion which any one, especially a minister, can form, is what takes place when the man is above 50, and the woman young enough to have several children, without a reasonable prospect of the father's being able to leave them any support suited to their station, even should his own *life-income* be adequate to their maintenance. Some, when applied to by dear brother Howe, to assist a minister's family, (the name immaterial to my argument,) who was more than 70, and had several young children, asked very naturally, "What business had a man above 70 to have young children?" Such a man they thought had no just claim on public benevolence.

An excellent friend of mine * used

to say, "I courted a pretty girl and married a stayed woman." The stayed woman and the pretty girl were however one and the same person. Had Mr. — and his truly excellent wife married when young lovers, instead of being able to maintain decent hospitality, and indulge their charitable dispositions, they would, in all probability, have had to contend with straits and difficulties—unpleasant impediments to usefulness and comfort.

A young minister, with a small income, may form hopes of an invitation to some richer society. Be it considered, that few, if any, of our societies, can raise enough to support a minister with a large family, in such a style as it would be thought proper their minister and family should appear. The having a family may absolutely confine down a minister of distinguished abilities to a small and poor place, who, if single, might have obtained a better, and a matrimonial connexion been prudently formed.

Profit from literary pursuits cannot be obtained by many. Instructing the young is almost the only employment a minister can pursue; but some who may desire, are not in situations to procure pupils. Boarders bring much trouble and not always gain. No objection is made to placing day scholars under a single man; such can be taken without any risk of loss.

When a minister has by some means or other acquired enough to present a reasonable hope of supporting and providing for a family, or any amiable, prudent female, possessed of a competent fortune, will favour his addresses, then to marry is "to do well." When the probability is much against the chance of a comfortable subsistence, to remain single is "to do better."

Those should not be styled ill-natured, selfish (whether young, middle aged, or old) bachelors, who, for prudential reasons, lead a solitary life, when doing the best they can to assist others venturing to seek comfort in the honourable state of matrimony; always recommended, when rational, Christian prudence justifies, by

JOSEPH CORNISH.

* Mr. Ward, of Taunton, whose worthy life was recorded in the Protestant Dissenters' Magazine for July 1797, by my revered friend Dr. Toulmin.

P. S. The excellent letter signed Euelpis, and written from Torquay, (I suppose in Devonshire,) inserted in the

Monthly Repository for December, 1820, p. 714, deserves very serious attention. Many sincere friends to the Repository wish his hint "to be less liberal in your insertions" had been needless. Free inquiry is laudable, but such cavils as have occasionally obtained insertion, and which have received answers long ago, and over and over again, as Euelpis justly observes, "renders the work less fit to be put into the hands of our children and our families," and, indeed, of our friends in general.

No doubt you will pay due attention also to Mr. Edward Taylor's, in your Repository for November last, p. 662. Your readers, anxious for true, dislike being misled by erroneous, accounts of the state of religion in places remote from them.

The respectful manner in which Mr. Rutt speaks of me, p. 726 of the Repository for December last, deserves my best thanks. I remember him when a little boy at Taunton. His disinterested services to the cause of religious liberty command my esteem. Though distance prevents personal interviews, some of his particular friends being also mine, * I cannot think of him as a stranger, and feel anxious for his good opinion of me.

In my brief History of Nonconformity, printed 1797, of which all the copies are sold, a life of that courageous, upright and consistent friend of liberty, Mr. John Lilburne, was announced as intended for the press. That intention has not been and now cannot be executed by me. A brief but useful account is given of that genuine patriot in the 6th volume of the British Biography, sold by R. Baldwin, Paternoster-row, 1780. The whole work, consisting of 10 volumes, is yet sold in boards for £2. 12s. 6d. or £2. 13s.; a few copies only remain. It is a work in which I had never the least personal interest; but would be a valuable accession to any library whatever. If printed now, it could not be sold for double the price. The

proprietors could not be injured, if some account of Mr. Lilburne were extracted from it in either of your periodical works.

Alnwick,

June 19, 1821.

SIR,

AMONG the numerous Hebrew Lexicons which have been published, several Hebrew English ones, possessing considerable merit, have appeared. The principal of these are by Dr. Taylor, Bate, Parkhurst, Pike and Barker. Of these, Parkhurst's work has become, notwithstanding the extraneous and nonsensical matter with which it abounds, very popular. Pike, however, has had the honour of leading the way in forming a Lexicon upon rational principles, and has been subsequently followed by Barker, with some improvements; but neither of these had clear views of Hebrew primitives, and in the arrangement of the derivatives under their respective roots, they are particularly unfortunate.

I am disposed to think that Hebrew was originally very copious as well as expressive; but as it has, for ages, ceased to exist as a living language, and as no remains of it continue but what is found in the Old Testament, we have no satisfactory data upon which to proceed, and, consequently, can arrive at no correct conclusions upon a point so desirable. It must, however, be obvious, that many primitive words formerly in use are now lost; that many of the primitives remaining are used only in a secondary sense; and that those roots, whose derivatives are the most numerous, have lost several of them, in consequence of which the chain of connexion is broken, and the most skilful lexicographer is unable to arrange them to his satisfaction. These facts, though discouraging, ought never to produce apathy, but rather lead us to make a judicious use of the materials happily in our power.

After giving considerable attention to the structure of the language, I am disposed to divide all Hebrew words into primitives, derivatives and compounds; and I am satisfied that the language can only be clearly understood by attending to this division, and

* Amongst whom was the late Rev. Wm. Blake, of Crewkerne, whose death has added to the many severe losses lately sustained by the cause of serious, free inquiry.

by following it into all its legitimate consequences.

Primitives.

All words of two radical letters only, are roots or primitives, and often possess the threefold faculty of nouns, adjectives and verbs:—as **אב**, **אל**, **בל**, **שב**, **טב**, **שג**, &c.

Words of three letters, which I consider as a second class of primitives, possess the same characteristics; though those whose first, middle or last letters are servile consonants, are probably derivatives from roots of two letters; but the small remains we now have of Hebrew render it very difficult, if not impossible, to reduce them in all cases, and to assign to each its proper place. In these circumstances a cautious and judicious discrimination is necessary, whatever may be the reasons or partialities of the lexicographer.

Derivatives.

The first class of derivatives are such as have one or more of the serviles prefixed to primitives of two or three letters, and which vary the meaning of the primitive word accordingly.

The second class of derivatives are formed by inserting **א**, **ה**, **ו**, or **י** between roots of two letters; as from **אב** comes **אהב**; from **אל** comes **אול**; from **בן** comes **בין**; from **תא** comes **תאר**, &c.

The third class of derivatives consist of such primitives as have any of the serviles affixed to them.

The fourth class of derivatives are those which have the usual prefixes, the inserted vowel serviles, and the common terminations connected with them in one word, numerous examples of which exist in the Hebrew Bible.

Compounds.

When the Hebrew language was in its infancy and words were few, the ancestors of the Jews found it requisite, in many cases, to double a word for the purpose of expressing their ideas and feelings with any accuracy. Hence from **אב** came **אבאב**; from **אל** came **אלאל**; from **טב** came **טבטב**, &c. &c. In process of time, when experience and words increased, these reduplications became inconvenient and unnecessary; hence, by degrees **אבאב** became contracted into **אבב**; **אלאל** into **אלל**; **טבטב** into **טבב**; **גלגל** into **גלל**; **בלבל** into **בלל**, &c. &c., but still retaining the idea of the original

compounds, and having occasionally some of the vowel serviles inserted, expressive of a slight shade of difference, according to the nature or qualities of the objects which presented themselves to the observation of the speakers.

There is another class of compounds, which Parkhurst calls *pluriliterals*, consisting chiefly of the union of two different primitive words, but which are too well known to mention here. Such compounds are frequent in most ancient languages, particularly Welsh and Greek, and form an essential part of the beauty and expressive energy of these respective languages.

Both these classes of compounds are susceptible of those derivations, though perhaps not to an equal extent, which are observable in the branches of primitive words or roots.

These observations are capable of a great variety of easy illustrations, which are not admissible within the compass of a letter, and which would be imprudent to introduce in the pages of your valuable Repository. I shall however, with your permission, state, from these remarks, the plan upon which a rational and useful portable Lexicon might be formed, and add one example by way of illustration.

1. Write down and print the root in larger characters than the derivatives, to which add a short but clear explanation in English.

2. Arrange all the derivatives which still exist underneath the primitive word, in such a manner as may best preserve the leading idea of the root, and preserve the chain of connexion unbroken. And though the primitive words must be arranged alphabetically, this is not necessary to be attended to in the derivatives, because the root being the word sought for, these will be readily found by the merest Tyro in the language.

3. Place the compounds under the derivatives, with the roots from whence they are derived within a parenthesis.

4. When any difficulty occurs respecting the original signification of a primitive; when the chain of connexion is broken, owing to any of the derivatives being lost; or when any Hebrew custom or idiom requires explanation, let any observations necessary to be made, be thrown into notes and placed at the bottom of the page.

5. Let a clear and philosophical folding the formation of the language, Hebrew Grammar, with principles un- be prefixed to the work.

An Example.

* אב נ. a swelling, a state of swelling greenness, viridity; a father *from his affection*, an inventor, leader, teacher.

אבים נ. green fruits *when in an expanding state*.

אבות נ. F. things swollen or dilated; bottles made of skin †; conjurers or charmers as inflated with the god.

אבה ו. to swell with desire, consent, be willing; as a נ. the Egyptian papyrus, *remarkable for its thriving quality*.

אבוי נ. sorrow, *desirous of relief*; as an inter., alas!

אביון א. poor, needy, *desirous of aid*.

אביונה נ. F. desire; the caper tree, *said to excite both appetite and lust*.

יֵאֵב ו. to swell with desire for, to long for.

אהב ו. to swell with affection, to love.

אהבה נ. F. love, affection.

נאהב אד. lovely, affectionately.

אוב נ. one swollen or inspired, an inflator, conjurer, pretender to inspiration.

אובת נ. F. an inflatress, prophetess.

איב ו. to swell with hatred, infest, persecute, oppose; as a נ. an enemy, a foe.

איבה נ. F. bitter enmity.

אויב נ. the persecuted one, Job.

אבב נ. (אב-אב) verdure, great viridity.

אביב נ. (אב-אב) new corn still green, month of corn, Abib. †

§ אברך נ. (אב-רך) a tender father.

For finding the root, the following rule will be sufficient:—"Reject all the affixes,—the letters acquired in forming, and the vowels א, ה, ו, and י, when they occur in the middle of words, and under the two or three remaining letters, the primitive word

may be found, with its various derivatives arranged underneath it."

Having thus stated my plan, I shall feel obliged to any gentleman who will favour me with his sentiments respecting it, either through the medium of the Monthly Repository, or by letter privately. I have begun a portable Lexicon upon these principles; and should their justness be acknowledged, and encouragement be given to the undertaking, I shall proceed vigorously with the work, and give it publicity.

WILLIAM PROBERT.

Conversation between the Emperor Napoleon and M. Suard, Secretary of the Academy, on the Merits of Tacitus.

[From *Mémoires Historiques sur la Vie de M. Suard*, &c. translated in the *North American Review*, No. 31, Boston, April, 1821.]

§ Some derive this compound from אב and ברך, and others with equal propriety consider it as the root ברך with the formative א. The derivation given seems to me the most correct, and more characteristic of Joseph than any other, because he was a tender father both to the Egyptians and to his own people the Hebrews. Let the reader judge.

THERE have been twenty different versions of the conversation about Tacitus, and no two the same. M. Suard himself did not feel wholly confident with respect to any. There is accordingly no dependence to be placed but on that which is common to all. It was not so much a conver-

* When this word is used in the plural for fathers, it ever forms its plural by the feminine וות, e. g. אב *further*, אבות *fathers*.

† Bottles are always made of skins in the East, and when our Lord speaks about putting new wine into old bottles, he does so with allusion to bottles of this description.

‡ The month of Abib agreed with the latter part of our month of March and the beginning of April. It was so called because the corn, particularly barley, was in ear in Palestine at that time. In a similar manner, April was called among the Romans, *ab aperiendo terram*.

sation, as a smart interrupted dialogue. This was Bonaparte's manner of conversing, and a good deal that of M. Suard also; they were neither of them *disert*. These rapid hits were rather below the dignity of the Emperor; but when he did not perceive this he seemed to take a pleasure in thus measuring his strength on equal terms. His opening shewed that he had just been speaking of Tacitus.

"Is it not true, Mr. Secretary, that Tacitus, though a great man, is neither the model of history or historians? Because he is profound himself he ascribes profound designs to every thing which is said or done. But there is nothing so rare as designs."

"Every where else, Sire, but nothing so common at Rome. During the six first centuries of the Republic, all was plan and execution. And beneath the empire the masters of the world abandoned themselves to their passions, it is true, but not to chance. Nothing so strange as Tiberius, but nothing so full of reflection."

"Tacitus ought to have caught the spirit of the empire, of which he was the historian, and instead of that he carries into it the spirit of the Republic. I, too, wished the Republic, but it is impossible, and"—

"Tacitus, Sire, is of all writers of antiquity, the one who has the best comprehended the union of the greatest power of the prince and the greatest liberty of the people, and he calls that a rare felicity."*

"No matter, he is the historian of a party, and the Roman people was not of the same party as Tacitus. They loved those emperors whom Tacitus makes so fearful. Men do not love monsters. The monstrosities of the empire proceeded from factions."

"There was no longer a Roman people in Rome, Sire; it was a populace from all parts of the universe which applauded, with all its might, the most detestable emperor turned into a bad actor, provided they were paid for their shouts with bread and the games."

"And his style, do you think it without fault? After having read it, you

are obliged to seek out the meaning. For myself I like a clear writer. I think you and I should agree, M. Suard."

On the Constitution of a Christian Church.

A CHRISTIAN CHURCH is a union of persons, acknowledging Jesus Christ to be their head; and agreeing to be bound by his laws, and his laws only, in every thing which relates to their union.

The persons who belong to this union, become members of their own voluntary act, and the consent of the other members.

The union cannot impose penalties on any members, nor levy any subscription of any kind whatsoever against his consent. The bond of union is love, founded on the common relationship to their head, with whom, and with all other bodies of the same kind, they form a spiritual connexion.

As a Christian Church has not any power over a member against his consent, so one Christian Church has not power, jurisdiction, or authority over another. Each church is independent of the other, and can be bound to it only by the same tie as binds individual members to each other; namely, that of mutual love, founded on their common relationship to the same head.

The number of members constituting a Christian Church is not limited. It may be greater or smaller according to circumstances; and wherever two or three are gathered together in Christ's name, there he is in the midst of them; and, consequently, where Christ is, no other man or set of men can have any controul or authority. This evidently is spoken with reference to those matters only relative to Christian union: for in all civil concerns the members of the society are under the laws of the country, which, according to Christ's precepts and agreeably to his example, they are in common with all other subjects bound to obey. For they must render to Cæsar what belongs unto Cæsar; and to God what belongs unto God.

The age at which a person may become a member of a Christian Church is not laid down in scripture: but, as no one can be a member but at his own request, and this request is founded on his belief of Christianity, and perfect intention to follow the

* *Rara temporum felicitas, ubi sentire quid velis et quid sentias dicere liceat.*

rules it lays down for his conduct in life, it is evident, that a person ought not to be admitted, till he has attained that age in which he can with propriety act for himself. In our country, where the age of twenty-one is generally conceived to be the time of life in which a young man may thus act, it seems desirable that no one should be admitted as a member of a Christian Church, before he has attained to this age: and, besides, before that time it is hardly probable that such an estimate can be taken of his character, as should warrant the recommendation of him to the church.

The rule of a Christian Church is simply, that every thing should be done decently and in order; and for this purpose some persons must be appointed to inspect and provide for the proper conducting of every thing in the church. No laws have been laid down by authority for the selecting of such persons, nor for the ascertaining of the number to be selected; but the qualities which they ought to possess, have been pointed out in such appropriate and judicious terms by the Apostle Paul, that no difficulty whatsoever can occur upon this subject. On the length of time the persons selected for any office shall retain it, there is perfect silence in scripture. In this, as in the number of officers, churches will exercise their discretion, and many variations may occur. To retain an office when age or infirmity obstructs the exercise of its duties, and to solicit an office in the church, are things so totally opposite to a Christian spirit, that it is needless to point out such inconsistencies.

The direction of the affairs of a church seems to have been vested in the apostolical ages in a committee of elders, so called, because the persons selected to be on the committee, were taken from the members of the church more advanced in years. Common sense leads to the propriety of such a choice; and to these days no plan has been advanced superior to that of the earliest times; and the names given in those days might be now fitly adopted. The elders are sometimes called overseers or bishops, since they were all overseers of the church: but as for a church a committee is useful, so in a committee a president is useful, and to the elder holding that situation,

the name of bishop might be appropriated: the person holding that office, presiding at the meeting both of the committees and of the church; or in his absense, his place would be supplied by one of the elders.

Marriage was esteemed by an apostle requisite in the appointment of an elder, and for an obvious reason: and one of the great causes of corruption among Christians has been the entrusting of the affairs of what they call the church, in the hands of those men only who are unmarried. An elder, therefore, should be selected from only the married men; and in every other respect a Christian church would endeavour to act agreeably to Paul's precepts in the character of the elders. Neither wealth, nor learning, nor rank, nor power, is mentioned by the apostle as a qualification, and a Christian Church acts unworthily of its name, when it is guided by such considerations in its choice. At every election of elders the precepts of Paul relative to them would naturally be read; and a church, duly impressed with the excellent advice he has given, will seldom err materially in its choice.

Elders cannot, either in their individual or collective capacity, assume to themselves titles of respect or authority over faith. Here we have the decisive command of our Saviour. "The rulers of the earth exercise authority, but it shall not be so with you." "Ye shall not be called Rabbi."

It is not denied, however, to elders to aim at honourable pre-eminence, and the way is equally open to them with every other member of the church. "Let him who would be first among you be the servant of all;" that is, let him be more desirous than any other to promote the spiritual welfare of his brethren. Each man may judge for himself, whether he has this disposition: for the example of his Saviour is before him; and unless he would perform the same servile offices for his brethren that our Saviour did for his disciples, he has no pretensions to pre-eminence. The washing of the feet of a stranger was a common service in the East, performed by servants on his arrival at their master's house; this our Saviour did not think beneath him; and though in our country we are not called upon for such services, yet the spirit of our Saviour's conduct

is obligatory upon the highest amongst us. It implies, that the terms high and low are not known in a Christian Church : but he is to be the highest esteemed who has the most of our Saviour's spirit, and is ready at all times and in every way to be useful to his brethren.

Elders were originally appointed by shew of hands ; but as Christians swerved from the principles of the gospel, this practice degenerated into licentiousness ; and at last the committee itself was in consequence set aside, and a new set of men, with new pretensions, took their place, exercising lordship over their brethren, and acting by the principles of the world, not those of Christ. But the abuse of a practice is not an argument against its use. In a true Christian Church, turbulence could not have existed ; and when it begins to appear in any union of Christians, it is a signal for the true Christian to depart from such an association. In these days a Christian Church will elect its committee of elders by shew of hands or ballot, as one or other may in its judgment be the most expedient, and a diversity of practice in such matters is not of any consequence.

The duration of the committee seems aptly to terminate with the year from its election, and at the annual general meeting of the church the new committee might be elected. In this case it might be found expedient, that one-third of the committee which had vacated, should not be eligible into the new committee : and the selection of this third might be left to the committee to decide previously to the day of election. The history of Christians points out the necessity of care in this respect, that the committee of elders should neither be nor be suspected of being led by a worldly spirit. By being intimately united with the church, the Christian spirit will be more nourished : and he who has been frequently in both capacities, that of an elder and of a private member, will be more capable of instructing others in the duties of both offices. For this reason it might be expedient, that at every election some should be elected who had never been on the committee : thus, if the number was twelve, two might be always taken from the body ; if a less number, one : if the committee

consisted only of five, one who had never been in the committee should be elected into it once in two years. It might seem needless to make the above remarks ; but a due consideration of the relation of a church to its committee will shew, that the real interests of all are thus best consulted, by the introduction of one or more new members into the body of elders.

The committee for the ensuing year having been appointed by the church, its first business would be, if necessary, to elect the president or bishop : but as this office might be holden for two or three years, it would only occur occasionally to elect the officer. The confirmation, however, of the bishop, in his office each year, during the time that he might hold it, might be useful ; and if he was not confirmed, the committee would go to a new election. But the history of past times will be a sufficient guard to every Christian church against the holding of the office of a bishop for more than three years. At the end of this time, a new one would be necessarily elected ; a former one being re-eligible after he had been two years out of office.

The character required by the apostle of bishops and elders, points out the nature of the business in which the committee will be engaged. The care of the church is vested in them : they are its overseers, not its lords : and if the Christian temper has been duly formed in them, whilst they were private members, they will not swerve easily from it in the exercise of their office. They will regulate the meetings of the church for public worship ; appointing proper persons for the conduct of it, and the reading of the Scriptures, and the delivery of suitable admonitions from them. This may be settled before each meeting, so that a member should not be embarrassed by being called upon to take any part of the service. Of course the committee would exercise its judgment in the bringing forward of the younger members, and adapting every one to the service for which he appears to be best qualified : for gifts may be very differently diffused among the community ; and as no one will display any for ostentation, so it will be the employment of the committee to see that the talents of no individual should be entirely kept out of sight and lost.

In this a church necessarily differs from a worldly society, in which prevails generally a love of pre-eminence, and a jealousy of every new person brought forward. Nothing of this can appear in a Christian Church. All will be done for edification.

The regulations of the committee will be consistent with the perfect law of liberty, by which alone a Christian Church is bound; and, of course, the bishop or presiding elder will make such a change in the course, as circumstances may require.' Thus, should there be strangers at the meeting, he will naturally propose to them, first, whether they wish to address the church in any manner of exhortation; and he will supply any deficiency that may have arisen from various causes in the appointment of the committee. As every thing is to be done decently and in order, the bishop or presiding elder will attend to the spirit of this rule: and a Christian Church cannot break out into any thing unseemly under his inspection.

Under the inspection of the committee falls the admission or secession of a member; not that it can decide definitely upon those points which belong exclusively to the church. The preparatory investigations on such subjects will be best undertaken by the elders, under whose cognizance will also be placed the direction of the public funds, the care of the sick and needy, the correspondence with other churches, and in short, every thing that may be arranged with propriety by them previously to the submission of it to the decision of the church.

In carrying forward the business of a church, we find another kind of officers described by the apostle under a name which means to serve or minister: and the name may be still with propriety retained. Certain persons will be elected in a manner similar to that of the election of elders, and at the same time to be the deacons or ministers of the church. The qualifications for this office are so well laid down by the Apostle Paul, that it is needless to repeat them here; though it may be necessary, from the fatal effects of the breach of one part of these precepts, on this subject to point out the necessity of the marriage of every one elected to this office. The business of a deacon or minister will,

as the name implies, be to serve the church, by attending to the proper accommodation of the members at any meeting, the making of the arrangements for the meeting, the collection of the contributions on the first day of the week, the distribution of alms, and similar offices. We read of deaconesses in the Scriptures, and these are most fitly adapted for the services to be rendered to the female part of the church. The appointment of them seems to devolve with the greatest propriety on the committee of elders, who, in the selection of them, will attend to the directions given on this subject by the apostle.

Mention is also made in the Scriptures of other officers termed angels, or rather messengers; and an officer of this kind may be requisite in keeping up the communication between different churches; or it might be in the communication between the committee of elders and the deaconesses. The appointment of these officers, when necessary, seems to be most fitly vested in the committee of elders.

To be a member of a church, it is requisite that the person having a desire to become one should be a Christian: but as the name is now become common, and it is thought to be an insult to suppose any one not entitled to this appellation, it is evident, that the mere appellation is not of itself sufficient. The character of a society is made up of that of its individual members, and too much care cannot be applied in the first instance, lest the church should suffer afterwards for want of due circumspection. In the case of relatives or friends of members, a recommendation of two members to the committee of elders would be sufficient, and it would judge of the propriety of recommending them to the church. This judgment would naturally be formed on such inquiries as could easily be obtained in a Christian Church; and, of course, there would be friendly communications between the party proposed and some of the elders, previously to the determination of the committee. At the general meeting, the name of the candidate, his two proposers, and the approbation of the elders, would be read to the church, which would decide in the usual way. If a stranger offered himself to the elders, they would ap-

point two members to propose him, and form their determination by their own communications with him, and the opinions of his named proposers.

It has already been observed, that neither power, nor rank, nor wealth, nor learning, is of any consideration in the choice of an elder: nor are they in that of a member. Power, wealth, rank, learning, lay down their pretensions at the threshold of a Christian Church, in which a complete equality reigns in all its members, and no pre-eminence is allowed but to services. A king may be a member of a church; but he would hardly, from his station, choose to be an elder, nor would the church think it expedient to elect him into such an office, or that of deacon; and the same might be said of any other person who is raised by civil considerations very high above his brethren. But a Christian Church will very rarely find solicitations from these quarters. Our Saviour did not say in vain, that it was hard for a rich man to enter into the kingdom of heaven; and the same may be said of the present as of former times; "Ye see your calling, brethren. Not many mighty, not many rich, not many learned."

The funds requisite for the support of a church are small. As none of the officers, namely, bishop or overseer, elder or presbyter, minister or deacon, angel, messenger or deputy, deaconess, —are to be paid any thing for their services; except the travelling expenses of the deputy, when it may be expedient to attend a meeting of deputies of other churches; its expenses are confined to the room in which it meets, for fire and candle and rent, and the menial service required to keep it in order. As to rent, in most cases it would be trifling; as in most districts some one member would have sufficiently large rooms for the purposes. The building of places appropriated to the sole purpose of religious service, has been attended with very bad consequences, and should be avoided. But if the expenses of religious service are very small, the contributions of the members (always voluntary) may be considerable. For from them is to be given relief to the poor, the widow and the orphan; to the necessities of other churches; and to whatever Christian cause the church may

think right to adopt. The expenditure of these funds will be regulated by the committee, who, on peculiar occasions, may make a call on the benevolence of the Church. The deacons or ministers will at stated meetings hold the boxes at the door of the church, to receive these voluntary donations; but no one should be permitted to subscribe his name in a book for any sum. His benevolence should be known to the contributor alone; and the observation of our Saviour should be always held in view: the mite of the widow is as acceptable as the greatest contributions of the rich.

It is to be hoped, that persons joining a church, in which no encouragement is given to worldly ends, would in general conduct themselves by those principles which alone can give admission to it. But from the infirmity of human nature cases may occur in which a church might suffer greatly from the bad conduct of a member. In this case it would be the duty of a member or elder to admonish the offender with Christian kindness; and, if he persists in his evil course, he should be recommended to withdraw quietly from the society, which in the last resource only will cut him off, and even then be ready to receive him again with open arms, if his conduct is changed. In this it exercises only the right which necessarily belongs to all communities: the only difference between a church and a worldly community is, that in the former every thing is done without asperity, and with a true Christian regard to the eternal interest of its members.

On the times of meeting for religious service the church will determine: the first day of the week, as it is now generally adopted for this purpose, will naturally be set apart as the Sabbath-day, or day of rest and day of devotion. Of course it is to be hoped, that on the meetings of this day the grand object should be always kept in view; nor should it be permitted to lead the mind away from sacred truths, by the disputes too prevalent on religious subjects among the men of this world. The Scriptures afford every thing necessary for spiritual edification: and if questions of controversy should occur, they should be reserved for meetings on other days of the week. The day of rest should not be

profaned by the names of worldly disputants, that have substituted their conceits for scriptural truths: and particularly *the unhallowed name* should never be used. This, indeed, might be useful at all meetings; for the church being bound only by the commands of our Saviour, and having in view the preservation of its own members, need never attend to the disputes of other communities.

If on the perusal of the above, the reader should feel, that the principles here laid down are in the true spirit of the Christian religion, and should wish to aid in the formation of a church of this description, the writer will be happy to meet him, and to confer with him on the best mode of putting the plan into execution. A very few persons are necessary to join together at first, and if only half a dozen should be found like-minded, it is to be hoped that, under Divine Providence, the number will speedily increase. The writer has sensibly felt the want of such an institution; and he believes that many more are in the same situation. It is high time to wake out of sleep, to act with energy, that the body, of which Christ is the head, may be formed; and all may have the opportunity of being edified, instructed, and mutually participating with each other in the benefits of the heavenly dispensation.

The publisher is authorised to receive the communications of those persons who are disposed to meet on the above plan, with any improvements which may be by them suggested. The writer will give them a meeting to discuss the subject, and to promote the object of such an institution. The Scriptures are the only basis; on them the men of this day are as competent to judge as those of any age after the time of the apostles. To the test of the Scriptures the whole of the conduct of the church is to be brought: and when it is considered how much the Christian spirit has been quenched by a departure from this rule, and adopting the traditions of men in their stead, it is presumed, that, by keeping steadfastly our eyes on the plain and simple commands of our Saviour, and avoiding all controversies with those who are guided by other rules, a church may be formed, in which the members will feel daily an increasing interest in divine truth, and

be more and more capable of drawing others to acknowledge its gracious influence. To all who love the Lord Jesus in truth and sincerity, these few hints are humbly suggested by one whose prayer is for the establishment and enlargement of his church, and who would rather be a door-keeper in the house of God than dwell at ease in the tabernacle of ungodliness.

F.

Clapton,
July 3, 1821.

SIR,

I OBSERVE in the Account of "the General Baptist Assembly," (p. 373.) that there is an expectation encouraged, which it is very uncertain whether it may ever be in my power to satisfy. It must, indeed, be gratifying to any one who has cultivated some attachment to the great interests of mankind, to bring together what can now be recovered respecting the life of such a man as Roger Williams, one of those *lights shining in a dark place*, which deserve to be in perpetual remembrance. But, besides some indispensable present engagements, which forcibly remind me of Dr. Priestley's motto, *ars longa, vita brevis*, the materials which I have, conveniently at hand, are insufficient for the purpose. These are Hutchinson's "History of Massachusetts," and Backus's "History of New England, with particular reference to the denomination of Christians called Baptists."

To the reading of Backus's History a few years ago, I was indebted for nearly all I know of Roger Williams, except what is to be learned from his only work in my possession, "The Bloody Tenent of Persecution for cause of Conscience, discussed in a Conference between Truth and Peace," dedicated "to the Right Honourable and renowned Patriots—the high Court of Parliament." That work was printed in 1644, in London, where the author had arrived to procure, by the assistance of his friend Sir Henry Vane, who had been governor of New England in 1636, and was then one of the commissioners for the colonies, a charter for the "Incorporation of Providence Plantations," the lands which he had purchased from the Indians in 1638; and which now form the state of Rhode Island. There, as noticed in your XVth Vol. p. 304,

he legislated on the just principle, charged upon him as a dangerous heresy, by his fellow-emigrants, who banished him from Salem in 1634, "that the magistrate has nothing to do in matters of the first table."

This work, *The Bloody Tenent*, as I was called upon to mention on the public occasion to which you have referred, appears to me to substantiate the claim of Roger Williams to the high praise of having understood and asserted, as early as 1644, all which an enlightened Christian and politician can now maintain respecting the just origin and proper objects of civil government, and the distinct provinces of this world and the world to come. He certainly proceeds firm and erect where Milton, in 1659, also addressing the Parliament on the assumption of "civil power in ecclesiastical causes," and again, in 1673, in his treatise "Of True Religion," sadly stumbled, on the case of the Papists. Of these, Milton poorly says, "If they ought not to be tolerated, it is for just reason of state more than of religion," but of whose "idolatry," he adds, "a magistrate can hardly err in prohibiting and quite removing, at least the public and scandalous use thereof." In 1673 he declares, that "Popery, as being idolatrous, is not to be tolerated, either in public or in private." I think, too, that Roger Williams would not have treated so complaisantly as Mr. Locke has done, that miserable counterfeit of religious liberty, "the Act of Toleration."

Mr. Backus complained in 1777, when writing his History, that he could not procure, in America, a copy of the *Bloody Tenent*, and, besides that which I have mentioned, I am aware of only one in England, which is in the possession of my friend Dr. Evans. There do not appear to be any of Roger Williams's Works in the Red-Cross Street Library. Those in the British Museum are the following, all printed at London :

"Key to the Language of America," 12mo. 1643.

"Mr. Cotton's Letter examined and answered," 4to. 1644.

"The Hireling Ministry none of Christ's," 4to. 1652.

"The Bloody Tenent yet more Bloody by Mr. Cotton's endeavour to

wash it White in the Blood of the Lambe," 4to. 1652.

The author was now again in England, and writes, in April 1653, "from Sir Henry Vane's, at Belleau, in Lincolnshire," where he "stayed some ten weeks."

Under these circumstances, but for the experience I have gained during the last five years, I might, perhaps, be inclined to recommend to some person, who would gratify himself by preserving the mind and memory of such a man, and who has the leisure which I know not when I can command, to republish *The Bloody Tenent*, if not the defence, in rejoinder to Mr. Cotton, prefixing such a Memoir as would make the volume comprehend all that can now be discovered respecting the character and history of Roger Williams. But as such a scheme, should the whole of those pieces be still sufficiently interesting, is not likely to be encouraged, so as to save an editor from pecuniary loss, the only plausible project is a short Memoir, from which a biographer could scarcely incur any expenditure, but of time and attention, which, I trust, many would be ready to bestow on a worthy object. Such a biographer may command whatever assistance is in my power.

In the mean time, should any of your readers possess either of the four pieces of Roger Williams, which are in the British Museum, especially the first, I shall be much obliged to them for an opportunity of consulting the work at home.

J. T. RUTT.

P. S. Of the "Letter to a Clergyman," (p. 364,) "by G. Coade, Jun., Merchant at Exeter," it appears that "the first edition came out in 1744," as noticed by a former possessor of the second edition now before me. On the first leaf he has written the following information :

"Mem. By the same ingenious author of this admirable letter, was published a first, second and third edition of the horrid, impious, cruel persecution of the Methodists at Exeter, in the year 1744; excited by the clergy, winked at by the magistrates, and perpetrated by the mob! One Lavington was then Bishop of Exeter, who, with one Syles, Archdeacon

Hale, and the Devil, afterwards wrote against them." Most of your readers probably know that Bishop Lavington wrote "The Enthusiasm of Methodists and Papists compared," which having become very scarce, was lately republished.

Mr. Coade having quoted and censured (pp. 111, 112,) the work of "a person of high rank and confessedly great abilities," and proposed that "the bulky performance" should "meet with the same treatment as the famous *Oxford Decree* of 1683;" this Annotator remarks:

"The book here referred to the common hangman, for the last and greatest honour it deserved, is entitled the *Codex*, by old *Fryar Gibson*, Bishop of London, who died about 40 years ago, and ought to have had his books buried in his coffin along with him. However, he was nobly handled, and as finely answered by Judge Foster, at that time Recorder of Bristol."

The date of these remarks is "Aug. 27, 1790," with the initials, C. P. F. so far as I can ascertain them.

—
Lewes,

Sir, March 19, 1821.

A PART of the difficulties alluded to in the conclusion of my letter, (p. 295,) on (what I consider) the Platonic phraseology of the New Testament, will be found stated in what follows.

Dr. Priestley, in his *History of Early Opinions concerning the Person of Christ*, lays great stress upon the Ebionites being *simple* Unitarians. I see no reason to deny that they were; or that they believed Jesus Christ to be simply a man as to his person. But the Doctor tells his readers, they were "*all the Jewish Christians*." Upon the truth of this opinion, rests the weight of the cause he pleaded, so far as it depends upon the Ebionites. Now, Sir, I think he has not only failed to prove that they were *all* the Jewish Christians, but has inadvertently, yet clearly proved, by quotations scattered in different parts of his volumes, that they were actually heretics, and no true Christians at all. It was thought by him, and I believe has been thought by most Unitarians acquainted with his work, that his point was fully established by the following

quotation from Origen, viz. "Those of the Jews who have believed in Jesus have not deserted the customs of their ancestors, but live according to them; having a name agreeing with the poverty of their legal observances; for the name Ebion in the Jewish language signifies poor: and those of the Jews who believe Jesus to be the Christ are called Ebionites."* Against Dr. Priestley's opinion, founded on this *seemingly* strong passage, I have to say, there are decisive reasons for believing that Origen was so far from meaning all the Jewish converts to Christianity, that he only intended certain deluded persons, inconsistently remaining in the Jewish communion, whom he did not consider as being Christians at all, hence he calls them, "Those of the *Jews* who have believed in Jesus." He does not call them the Jewish *Christians*, nor intimate that their belief concerning Christ entitled them to be considered as such—his language is very indefinite. His saying they "believed in Jesus," and "believed him to be the Christ," is no proof that he thought them to be any part of the true converts to the gospel, because he says, respecting them, in another place, (which the Doctor also quotes,)* "Persons may believe and not believe at the same time," and he instances, says the Doctor, in "those who believed in Jesus crucified by Pilate in Judea, but who do not believe in the Son of Him who made the heavens and earth," &c. Now it cannot be reasonably supposed that Origen considered these persons as *all the Jewish Christians*, whose faith he esteemed as amounting to nothing, in the Christian sense of the word. He evidently viewed their not believing the divinity of Jesus Christ as reducing their belief concerning him, in other respects, to a mere nonentity, and therefore could not reckon them as the body of the Jewish converts to the gospel, except upon the monstrous supposition that no real Christian converts were made from among the Jews. That he really viewed the Ebionites as only an inconsistent faction in the Jewish communion, and no part of the church of

* *History of Early Opinions*, III. 195.

† *Idem*, IV. 86.

Christ, not only appears evident from what he has said himself, but is an idea strongly corroborated by a quotation which Dr. P. has made from Jerom, viz. "It is to this very day, in all the *synagogues* of the East, a heresy among the Jews, called that of the Minei, now condemned by the Pharisees, and commonly called Nazarenes, who believe in Christ, &c.; but while they wish to be both Jews and Christians, they are *neither Jews nor Christians*."* Here Jerom, who followed close after Origen in the church, speaks of this people as Origen had done before him, not as *all* the Jewish Christians, but as an inconsistent faction in the Jewish synagogues, and no part of the Christian church at all, much less the whole or main body of Jewish converts to the gospel. That those whom Jerom calls Nazarenes were the Ebionites, Dr. P. has himself professedly proved.

But the proof that the Ebionites were not Christians does not depend either upon what Origen has or has not said respecting them; for should it be granted that he spake of them as the body of Christian Jews, (which, however, I am persuaded he did not,) it would only follow that he was in an error, because the description of the Ebionites, or their *character*, as given by Dr. P. himself, affords abundant proof that they were no genuine converts to the gospel, and never made any part of the true Christian church. After saying, † "The Gnostics did not reject the Scriptures, &c.; but, as they did not consider them written by any proper inspiration, thought themselves at liberty to adopt what they approved, and neglect the rest, *without disputing their genuineness*;" the Doctor adds, "This, indeed, was not peculiar to them, but seems to have been a *liberty taken* by other primitive Christians, &c.; thus the Ebionites made no public use of any other Gospel than that of Matthew, &c. It is well known their copies of Matthew's Gospel had not the *story* of the miraculous conception; and they also *added* to their history such circumstances as they thought sufficiently authenticated." In another place the Doctor

says, * "It is allowed on all hands that the Ebionites made *no use of the Epistles of Paul*, because of the slight which he seemed to put upon the law." In another place the Doctor says, † "Their *dislike of the Apostle Paul*, we know from ecclesiastical history, *continued* to the latest period of their existence as a church;" and this dislike, he tells us a few pages before, "was occasioned by his activity in preaching the gospel to the uncircumcised Gentiles." A monstrous crime, no doubt, in the eyes of *all* primitive Christians, who knew any thing of the peculiar spirit and catholic design of the gospel dispensation! In another place the Doctor says, ‡ "The Ebionites were Jews, and had *no communion* with the Gentiles." Again, § "The strict Ebionites hold no communion with the Gentile *Christians*." ||

Dr. P. having first assumed that these blind Jewish bigots were *all* the Jewish Christians, not only appears to approve of their low notions of the Evangelists and Apostles as writers, but also to wish to hold them up as examples of what the converts to the gospel originally were, and ought now to be, in their opinions of the authors of the Christian Scriptures. That the Doctor himself agreed with the Ebionites on this ground, I need not inform any one who is acquainted with his writings. ¶ It is their opinion, however, of the person of Christ, that he principally wished to be considered as an example of primitive Christian doctrine. But of what value the opinion of such persons can be on any point relating to Christianity, I am at a loss to imagine. Whatever he might think of their *neglecting* some of the evangelic history, and making *additions* of their own, and *rejecting* all the writings of *Paul*, and utterly contemning his apostolic commission, and living in opposition to the catholic and *pecu-*

* Idem, III. 216. † Idem, 187.

‡ Idem, I. 283. § Idem, 286.

|| The words marked for italics are not in italics in the Doctor's work. I mark them because I wish the reader to take particular notice of them.

¶ I mean no impeachment of Dr. P.'s character; so far as I know any thing of it, I am led to believe it will ever appear great and amiable in the eyes of all impartial persons.

* Hist. E. O. III. 170.

† Idem, I. 233.

liar spirit of the gospel; in refusing to hold communion with the Gentile Christians, thus calling that common or unclean which God had cleansed, I cannot but deem these things as unequivocal proofs of their real heresy; for if it be not heresy wilfully to differ in religious sentiments from the *divinely-commissioned* teachers of religion, I know not what is. Such conduct is surely much more likely to lead to error than to religious truth; and persons guilty of it are no fit objects to be held up to our view as examples of original Christian purity, either in matters of faith or practice. But their *wilful* and *entire* ignorance of the grand design of the gospel, as the means of breaking down the middle wall of ceremonies between Jews and Gentiles, and of making them all the children of God by *faith*, (not circumcision,) is a decisive proof that they were no true converts to the apostles, much less *all* the Jewish believers. If we refer to the Christian Scriptures, which contain the best historical authority for Christians, we shall find that all the *true* Jewish converts to the gospel, submitted to the advice and teaching of the apostles, respecting its grand and distinguishing design, as to Jews and Gentiles, which, according to the apostle, was to make "*both one*" in Christ. This design appears to have been first specifically revealed to Peter in his vision, (recorded in Acts x.) which instructed him that the faith of the Gentiles in Christ was their cleansing from that unholiness which had separated between them and the Jews. Thus Peter understood it; for, Acts xv. 7, &c., it is said, "Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe: and God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between them and us, purifying their hearts by faith." And that Peter and other Jews, his companions, did not scruple to hold communion with the Gentile Christians, appears from the following passages: Acts x. 23, where it is said concerning his going to Cornelius, "Certain brethren from Joppa accompanied him:" compare this with

the 45th verse, which says, "They of the *circumcision* which believed, were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost:" compare this also with chap. xi. 2 and following verses, where it is said, "When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*. But Peter rehearsed the matter from the beginning, and expounded it by order unto them," &c. See also verse 18, where it is said, "When they heard these things, they held their peace, and glorified God," &c. Thus we find the *body* of Jewish Christians, even at Jerusalem, assenting to the doctrine which Peter was taught in his vision, and to his conduct and that of his Jewish companions in having acted upon the doctrine, by holding communion with Gentiles who believed. And, no doubt, what the *body* of Jewish Christians thus allowed in Peter and his friends, individuals of that body did not scruple to do, upon proper occasions; not, indeed, at Jerusalem, the seat of Jewish prejudices and influence, to give occasion of scandal to the unbelieving of the Jews, and excite needless persecution by rashly shocking their prejudices, but in Gentile cities. Believing Jews *commonly* held communion with believing Gentiles, (as I shall presently shew,) nor does it appear that the propriety of so doing was ever disputed by the *body* of Jewish believers after the above explanation which Peter gave of his conduct in going to Cornelius. But we read of "*certain men* which came down from Judea," (some of the early Ebionites, probably; they are not called brethren,) "who taught the brethren, and said, Except ye be circumcised," &c. But we find these "*certain men*" (who, like true Ebionites, thought they knew better than the apostles, and opposed the catholic spirit of the gospel) were overruled by the apostles and body of Jewish believers at Jerusalem, none objecting, except "*certain of the sect of the Pharisees*," and even these seem to have yielded to the arguments of Peter. See Acts xv.

That the Jewish Christians not only allowed the holiness of Gentile believers by faith, but also held communion with them, appears from the fol-

lowing passages. Acts xiv. 1st and following verses, we read of a Christian church planted in a Gentile city by Paul and Barnabas, consisting of both Jews and Gentiles in one communion: "It came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed." Here we find a great multitude of Jewish and Gentile believers who were fellow-converts to the same teachers; and no room at all is given even to suppose that they formed more than one communion. Acts xvii. we read of the planting of a similar church at Thessalonica; 1st and following verses it is said, "They came to Thessalonica, where was a synagogue of the Jews, and some of them believed, and consorted with Paul and Silas; and of devout Greeks a great multitude," &c. Writing to this church, Paul congratulates the Gentile converts, saying, "Ye turned to God from idols," &c. Who that reads of Jews and devout Greeks that believed, and of persons turned from idols at Thessalonica, can doubt for a moment that a Christian church was formed in that city, consisting of believing Jews and Gentiles in one communion? Acts xviii. we have the history of another church of Christian Jews and Gentiles being planted in the great city of Corinth; 4th verse it is said of Paul, "He reasoned in the synagogues every Sabbath, and persuaded the Jews and the Greeks." Verse 8 it is said, "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." Here one naturally thinks of the apostle's words in writing to this church—"By one spirit we are baptized into one body," 1 Cor. xii. 13; also vii. 18 and 19, where he addresses the church as consisting of both Jews and Gentiles: "Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised," &c. At Ephesus, also, it appears very clearly that a Christian church was established, consisting of both Jewish and Gentile believers; it is said, Acts xix. 1st and following verses, "Paul — came to Ephesus — finding certain disci-

ples," &c. It appears these disciples were Jews; for, ver. 3, it is said they were "baptized with John's baptism." Ver. 8, we are informed, "Paul went into the synagogue and spake boldly for the space of three months;" in which we find he made some converts there of the Jews; for it is said, verse 9, "When divers hardened themselves, &c., he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." It is added, this continued "by the space of two years, so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." From this it is surely reasonable to conclude, that converts were made from both parties; but especially from what follows respecting certain Jewish exorcists, who pretended to imitate the miracles of the apostles. 17 and following verses: "This was known to all the Jews and Greeks also dwelling at Ephesus, and the name of the Lord Jesus was magnified, and many believed, and came and confessed and shewed their deeds; many of them also which used curious arts brought their books and burned them," &c., "so mightily grew the word of God and prevailed."

No one can reasonably suppose that the believers in the gospel, under the above circumstances, did not consist of both Jews and Gentiles, nor that these believers formed more than one communion or church. But what Paul says in his Epistle to the Ephesian Church places the subject beyond doubt; he congratulates them on the catholic union of Jews and Gentiles in one body. Chap. ii. 14, he says, "For he (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments, consisting in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God, in one body by the cross." Again, chap. iii. 3 and following verses: "The mystery—which in other ages was not made known to the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit. That the Gentiles should be fellow-heirs of the same body," &c. See also 15th and 16th verses; chap. iv. 3 and 4 verses; also

Acts xx. 17 and following verses ; but the 20 and 21 verses especially. At Rome also, that eminent Gentile city, it is clear the Christian church was formed of believing Jews and Gentiles. Acts xxviii. 24, it is said of Jews at Rome, "Some of them believed the things which were spoken." The whole Epistle to the Romans is written as to a church of Jews and Gentiles, and with a view to elucidate and establish the very point which the Ebionites disputed, and of which they appear to have been totally ignorant.

Thus do we learn from the New Testament itself, that the apostles taught their converts, both Jews and Gentiles, that the middle wall which had separated between them, even the law of ceremonies, was removed by faith in Christ, so that they were made *one body* in him. Thus, also, do we find that according to this doctrine they planted churches, consisting of Gentile and Jewish believers in one communion. And after all this, can we be persuaded that the *body of Jewish Christians* despised and resisted the doctrine, and that thus, respecting them, so considerable a branch of the primitive believers, it utterly failed of its proper effect, although it held so conspicuous a place in the discourses and writings of the apostles, and even in the conferences of the elders and other members of the churches? That with *some* persons it should prove ineffectual, although they were *partly* overcome by the divine evidences which attended the gospel, might be expected, as in the case of Dr. P.'s Ebionites, and their worthy predecessors, "*the certain men*," who contested the matter with the apostles, and took the pains to go to Gentile cities, to preach in opposition to them. Nor is it surprising that more docile characters, even some among the *true* disciples should, as Jews, want much instruction and clear conviction, to induce them to assent to the doctrine in question. Nor need we wonder that towards such persons the apostles were mild and indulgent, whilst they were also cautious of shocking the prepossessions of those Jews in general who had not yet believed, especially at Jerusalem. But no one, I imagine, can fairly infer from these circumstances, that they intended to encourage or

even to tolerate the opinion that the Law was still to separate between the Gentile and Jewish believers ; for this would have been to contradict their own teaching, and discredit their own conduct in the planting of Christian churches.

I have thus given my reasons for thinking the Ebionites real heretics, opposers of the true Christian teachers, and as such no proper examples of primitive Christianity, either as to faith or practice, being far more likely to lead us into error than truth on any point of Christian doctrine. As an Unitarian I have been used to hear the Ebionites appealed to, as furnishing important historical testimony, that simple Unitarianism was taught by the apostles and other primitive preachers of the gospel ; but to me now the appeal appears utterly fallacious, inasmuch as the Ebionites seem not to have regarded what was taught by the apostles ; and, therefore, their opinions can furnish us with no example of what the apostles taught.

Dr. P. seemed to assume that the Ebionites must be the body of Christian Jews, because otherwise we know not where to look for that body, after they were driven from Jerusalem by the destruction of that city ; and yet he uses these remarkable words : "What became of the whole body of ancient Christian Jews (none of whom can be proved to have been Trinitarians) *I cannot tell*." Now, Sir, I think it much more reasonable to suppose that, when dispersed (with the Jews in general) among the Gentile nations, they joined their Christian brethren in the Gentile churches, than to imagine they continued among the unbelieving Jews as inconsistent members of the synagogues, as the Ebionites certainly were. Reasons sufficient for this opinion I believe are contained in this letter. I would just add, however, that Dr. P. quotes Sulpicius, * as saying, that almost all the Christian Jews, driven out of Jerusalem in the time of Adrian, *believed that Christ was God*. He also quotes Grotius † as approving of this assertion of Sulpicius. The quotation from Origen in

* History of Early Opinions, III. 192.

† Idem, III. 200.

the beginning of this letter the Doctor sets in opposition to Sulpicius.

RICHARD MARTIN.

P. S. If you think proper to insert this letter in the Repository, I shall soon forward another relating to Dr. P.'s History of Opinions among the Primitive *Gentile* Christians.

Brighton,
June 21, 1821.

SIR,
THE accounts given in the Repository of the Unitarian congregations by an Unitarian Traveller were amusing, but he appears to have fallen into some mistakes; and really it is not very surprising that mistakes should occur relative to the state of our congregations, when our chapels are hardly discoverable; many of them being in dark alleys or by-places. I have often wished that the words "Unitarian Chapel" were affixed to them all. This, I believe, some old Unitarians dislike; but I expected to find the "new Unitarians" approve the plan. Passing through Brighton, where I had heard that a famous chapel had been erected, I looked for a building with the above description and found none: but I found one with a *Greek* inscription, which, however correct, could not, I thought, benefit the unlearned inquirer. To try the experiment I asked the *coachman*, what that chapel was. He said it was built by a new party of Christians, whose name he forgot; but it began with an *M*. A little way on the road he observed, he recollected "what those folks were called," it was *Monotheons*; but that he knew nothing about them. A gentleman behind us said they were an odd set; that they did not believe, as he was told, in Christ, or in the Devil, or angels, or future punishment: to which the coachman rejoined, he had heard they were very *blasphemious*. Here the conversation dropped; but I beg to submit to you, Mr. Editor, and to your intelligent readers, whether this and all other *Monotheon* chapels should not be intelligibly described.

NO GRECIAN.

June 30, 1821.

SIR,
THE experience of a twelve years' residence in a very populous, but extremely poor neighbourhood, has

prompted the thought, how useful to such places would it prove were the ministerial character, in a degree, to be blended with the medical one. The indispositions to which humanity is subject, would derive additional alleviation, could the minister, whilst administering comfort to the depressed mind, likewise impart the usual remedies for the afflicted, diseased body. Not with a view to make the medical knowledge subservient to the pecuniary advantage of the village minister, (though in neighbourhoods where the income is so small that it can hardly maintain one, there might be occasional trifling assistance obtained from the more affluent, in consideration of additional attendance on themselves when in ill health, and particularly in default of a medical resident, which in the country is not *uncommon*;) but where the much-lamented fact exists, that in some very distressed neighbourhoods many perish for lack of medical, timely advice, through the inability to pay for it. What balms of consolation would arise to an anxious minister in a village or hamlet, to be enabled to prescribe, with the confidence and ability of a physician, for the relief of the body as well as for the troubled mind, may be more easily conceived than described.

Competent ministers in places to which I refer, would be treasures greater than gold, and would be resembling, indeed, their great Master, who went about continually doing good to the souls and bodies of men. Objections may be stated to this union of characters, (but of less weight as it applies to distant parts of the country, and who can tell where he will be situated as a minister?) but, on some consideration, I think the advantages preponderate. Under this conviction, permit me to suggest, that the students designed for the ministry amongst the Unitarians should likewise study medicine. Even as fathers of families hereafter, in remote places, they would find it conducive to their own and neighbours' comforts; but as connected with the poor, the diseased and the distressed of their future congregation or village, they would reap, in the advice or assistance given, a harvest of consolation, inexpressibly delightful and abundantly useful. Such instruction and course of lectures might be,

with trifling expense, given at York College; for doubtless that city contains some generous, liberal-hearted physician (possibly one connected with the Unitarians) who would, for a very moderate gratuity, every term deliver such a course, and likewise examine the students in this branch periodically; and through him, too, doubtless could be obtained access to the public infirmaries of that city, for the students' experience, observation and improvement: so that they might possess the requisite knowledge in medicine ere they leave the College. The expense now proposed would be so small, the probable good so great, that I can hardly doubt but the Trustees would provide for the charge out of the annual contributions. As a subscriber, I heartily approve of it, knowing by experience its utility to both the poor and even the middle class of country society. Those of your readers who, like myself, reside at a considerable distance from a town, well know how to appreciate the suggestion, but much more so if in a vicinity where poverty frequently does not and cannot procure medical attendance. I could enumerate heart-rending cases of this description, which a minister, not acting from any motives but those of love to his fellow-creatures, might, (with competent knowledge,) have been highly instrumental in relieving.

At an anniversary of a village benefit club, a few years ago, the clergyman, with his accustomed benevolence and disposition to promote laudable objects, consented to preach to them: he embraced so favourable an opportunity to convey instruction, by selecting the admirable lesson of the good Samaritan, enjoining on them the duty of assisting and contributing to each other's relief in the hour of necessity and disease. Amongst the official characters who attended, was the doctor of the club, who received an annual gratuity for his services. The members of the club, as well as auditors, were very numerous for a week-day sermon. When service was over, and the members had reached, in procession, the church-yard, an individual, a looker-on in the crowd, fell down, apparently in a fit. The doctor was instantly summoned, and, notwithstanding the eloquent appeal both to

the understanding and the heart which he had just heard from the pulpit, he exclaimed to this effect,—“He had nothing to do with him, for he did not belong to his club.” Humanity cannot help shedding a tear at the bare recital, but this fact alone evinces the propriety of the suggestion made; for if any one would so conduct himself before strangers and numbers, are we not warranted in believing, without certainty of remuneration, many a poor, distressed object would be never approached? Instances, too, are known where others have refused to dismount from their horses and enter the house of the patient till they have received their fee. Would not the minister, in any distressing cases of poverty, (were he properly qualified,) be an angel of mercy, could he supply the place of a professional medical attendant? I shall, therefore, not cease to hope Unitarian Ministers may be in future so qualified.

G. D.

Clifton,

July 9, 1821.

SIR,
YOUR correspondent J. W. in your last Number, (p. 337,) appears to refer to a communication of mine in your last Volume, in his inquiry respecting an Unitarian place of worship at Scarborough.

I have not heard that any thing further has been done towards the accomplishment of the proposed plan than what was stated in that letter. I believe it is the opinion of some of the friends of the proposal, that unless a *handsome* chapel could be built, and a *regularly* educated minister obtained, it is better that nothing should be attempted. But in this opinion I cannot accord. It is said to be a proverbial maxim with the Italians, that “*in governing others, you must do what you can do, not all you would do;*” and it may be peculiarly useful for those to remember this who wish to effect any important change in public opinion. If chapels cannot be built, let us hire rooms; or if a more costly building cannot be afforded, let us be content with the humblest; if a learned minister cannot be obtained, let respectable laymen devote a portion of their time to the communication of such religious knowledge as they possess.

I grant that in watering-places, to attract the attention of the higher ranks ought to be made a principal object; but though we may have *hearers*, we can never have a *congregation* unless we lay the foundation deep in the middle and lower classes. Nor are the visitors the only persons whose religious welfare is to be provided for in such a place. There is a very numerous class of persons drawn together by the hope of living by the visitors, many of whom are often unconnected with any religious body. Unitarianism is of great value to the rich, as it gives that true balance to the mind, for want of which we see them continually falling into scepticism, or a grotesque, preposterous mixture of fanaticism and dissipation. But whose heart does not bleed to see the common people, to whom the pure gospel was first preached, and who heard it gladly, given up as a prey to such sects as the Ranters in England, and the New-light men in America? I have little doubt that a society might be gathered, and a chapel in time built at Scarborough, if such methods as the diffusion of tracts, the preaching of missionaries, meetings for religious conversation, and the teaching a Sunday-school, were adopted in the first instance. The subscriptions are not, I apprehend, yet paid, because there is no *near* prospect of raising the whole sum. As a small contributor, I beg to suggest that the money be paid and applied to some such purposes as those above specified. And if your correspondent J. W. be a frequenter of Scarborough, he cannot be more advantageously employed in behalf of the cause, than by directing his attention to the subject. The names were received by Arthur Shore, Esq., of Scarborough. May I be allowed to add, without egotism, that it is an additional subject of concern to me in the resignation of my office at Hull, in consequence of a weak state of health, that I cannot take any part in so useful a measure.

GEORGE KENRICK.

Bristol,

July 9, 1821.

SIR,

I N reply to your correspondent "A Dissenting Minister," inserted in

your last Number, p. 334, I beg leave to state for his information, that in the case to which he alludes, it appears to me he has inferred too much in supposing that the Trustees had given a guarantee to the Minister for the amount of his income: or such guarantee, if given, might not have been in writing, and, therefore, under the statute of Frauds, could not have been admissible evidence in a court of law.

I have not been able to refer to the report of the case alluded to, but there must, I am convinced, be some error in it, as indeed very few newspaper reports of decisions can be relied on: but in the absence of evidence to the contrary, we must conclude that the Minister had no guarantee in writing for the payment of his income: for there can be no doubt whatever, that persons, whether Trustees or not, giving such guarantee, would be compellable by law to its due performance: and indeed the common honesty of every one must be shocked were it otherwise.

Trustees, as such, have certainly a right to pay every other outgoing before the Minister, who must be satisfied with what remains, as they are not accountable for any more money than comes to their hands; but if they overstep their official character of Trustees, and become guarantees, they will be bound to the due performance of their engagement.

Hoping, however, that an appeal to the law will never become necessary in the generally harmonious and amicable arrangements of Unitarian societies,

I am,

G. P. H.

SIR,

HAVING just seen your review of "Truth needs no Apology," (p. 363,) I cannot help thanking you for your high compliment in designating me "a stiff Nonconformist." However intended, I really feel such an appellation the greatest honour you could have conferred, in this supple age; nor do I wonder that my "tone" should appear of the boldest kind: it is not the character of Truth timidly to whisper forth its dictates. But I am surprised (with many of your

constant readers) that you should assert "the power of the Head of the Church to be strangely overrated by the Layman." I can only attribute such an assertion to your attention not being sufficiently attracted to a deeper investigation of the subject: or it may be the carelessness or (if you prefer it) the "eagerness" which has betrayed me into committing two palpable, though comparatively insignificant blunders, may have disposed you to conclude I was equally inaccurate in discussing weightier matters. *Every* assertion relating to the King's supremacy contained in the pamphlet in question, you may find fully substantiated in Burnet and Tindal; by a reference to whom, as well as to Fuller's Church History, but more especially to the different ecclesiastical powers exercised by Elizabeth, Charles I. and Anne, the "mistakes" in your Review may be attributed to the right person, and not "disserve" the cause of Truth. I am sure your candour will not refuse the above an early place in your valuable Repository.

THE LAYMAN.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCLXXX.

Modern compared with ancient Greeks.

"What I say," continued my master, "is perfectly true. The complexion of the modern Greek may receive a different cast from different surrounding objects: the core still is the same as in the days of Pericles. Credulity, versatility, and thirst of distinctions from the earliest periods formed, still form, and ever will continue to form, the basis of the Greek character; and the dissimilarity in the external appearance of the nation arises, not from any radical change in its temper and disposition, but only from the incidental variation in the means through which the same pro-

pensities are to be gratified. The ancient Greeks worshiped a hundred gods; the modern Greeks have faith in relics and miracles, in amulets and divinations. The ancient Greeks brought rich offerings and gifts to the shrines of their deities for the purpose of obtaining success in war and pre-eminence in peace; the modern Greeks hang up dirty rags round the sanctuary of their saints to shake off an ague or to propitiate a mistress. The former were staunch patriots at home, and subtle courtiers in Persia; the latter defy the Turks in Mayno, and fawn upon them at the Fanar. Besides, was not every commonwealth of ancient Greece as much a prey to cabals and factions as every community of modern Greece? Does not every modern Greek preserve the same desire for supremacy, the same readiness to undermine by every means, fair or foul, his competitors, which was displayed by his ancestors? Do not the Turks of the present day resemble the Romans of past ages in their respect for the ingenuity, and, at the same time, in their contempt for the character of their Greek subjects? And does the Greek of the Fanar shew the least inferiority to the Greek of the Piræus in quickness of perception, in fluency of tongue, and in fondness for quibbles, for disputations and for sophistry?—Believe me, the very difference between the Greeks of time past and of the present day, arises only from their thorough resemblance, from that equal pliability of temper and of faculties in both, which has ever made them receive with equal readiness the impression of every mould, and the impulse of every agent. When patriotism, public spirit and pre-eminence in arts, science, literature and warfare were the road to distinction, the Greeks were the first of patriots, of heroes, of painters, of poets and of philosophers. Now that craft and subtlety, adulation and intrigue, are the only paths to greatness, these same Greeks are—what you see them."

ANASTASIUS.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*The Book of Enoch the Prophet, now first Translated from an Ethiopic MS. in the Bodleian Library.* By Richard Laurence, LL.D., Regius Professor of Hebrew, &c. 1821. 8vo. pp. xlviii and 214. Oxford, printed—sold by Rivingtons.

IN the Epistle which bears the name of Jude, the brother of James, a passage occurs, ver. 14, in which a prophecy of Enoch, the seventh from Adam, is alluded to: “ Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him.” Several of the fathers, among whom are Irenæus, Origen, Tertullian and Jerome, speak of a book, by some received as canonical, by others classed with apocryphal writings, in which visions and prophecies of Enoch were contained; * and it appears to have been extant in Greek as late as the 8th century of the Christian era, when a long extract was made from it by George Syncellus. This quotation was published by Scaliger, in his Notes on the Canon Chronicus of Eusebius, but to this day the Greek work itself has never been found; and as the passage preserved by Syncellus did not happen to contain the words cited by the author of the Epistle of Jude, it remained uncertain whether it was the same book which both these writers used. It has been preserved from destruction by the singular circumstance that the Abyssinian Church has received it into its canon, where it stands immediately before the book of Job. Ludolf had heard of its existence, but was disappointed in his expectation of finding a genuine copy of it in the Royal Library at Paris; and the very fact that

Abyssinian canon was doubted of, till Bruce brought three copies of it with him from that country. One of these he presented to the Royal Library of Paris, another to the Bodleian Library, and the third, which formed a part of an Abyssinian Bible, he retained himself. The learned orientalist, Silvestre de Sacy, published in the *Magasin Encyclopédique*, a translation into Latin of some parts of it, but to Dr. Laurence belongs the honour of being the first to exhibit a complete version of it, from the MS. in the Bodleian. The cultivators of the Ethiopic are so few, that, whatever we may think of the value of the book, or of his arguments respecting it, we cannot withhold our acknowledgments from him for enabling us to form a judgment for ourselves upon a work which has excited so much curiosity and discussion.

That the work which Dr. L. has translated is really the same which was known at the time when the Epistle of Jude was written, and afterwards as the Prophecy of Enoch, can scarcely be doubted. The passage quoted above exists in it nearly word for word: “ Behold he comes with ten thousands of his saints, to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him.” Considering that the English is a translation of a translation, the slight variety observable here will not be urged against the identity of the two passages. The same argument applies to the allusions of Irenæus, Origen and Tertullian, and the extract of Syncellus, all of which correspond to passages in the work now translated. Interpolations may very probably exist in it, but it appears certain that it is in the main the work which was known in the early ages as the Book or Prophecy of Enoch.

The leading fiction of the work, on which its visions and prophecies are strung, is, that Enoch being taken up from the sight of the children of men, was permitted to behold the wonders of heaven and hell, of the universe and

* See Suiceri Thesaurus, *Evoc*; Lardner, Works, VI. 618; Fabricius, *Codex Pseudepigraphus Vet. Test.*, I. p. 160, et seq.

chaos, and favoured with visions of future times, which he writes down for the benefit of his descendants. Although some of the fathers have apparently taken the book for a real specimen of antediluvian writing, the author's purpose was probably nothing more than to give a venerable and picturesque air to the theology and philosophy of his day, by attributing them to the patriarch; and he is in no other sense a forger than as we apply the same epithet to the author of *Paradise Lost*, or the *World before the Flood*. Dr. Laurence speaks thus of its general character and merits :

"Upon the whole, then, if this singular book be censured, as abounding in some parts with fable and fiction, still should we recollect, that fable and fiction may occasionally prove both amusing and instructive, and can then only be deemed injurious when pressed into the service of vice and infidelity. Nor should we forget, that much, perhaps most, of what we censure, was grounded upon a national tradition, the antiquity of which alone, independent of other considerations, had rendered it respectable. That the author was uninspired, will be scarcely now questioned; but, although his production was apocryphal, it ought not therefore to be stigmatized as necessarily replete with error; although it be on that account incapable of becoming a rule of faith, it may nevertheless contain much moral as well as religious truth, and may be justly regarded as a correct standard of the doctrine of the times in which it was composed. *Non omnia esse concedenda antiquitati*, is, it is true, a maxim founded upon reason and experience; but, in perusing the present relic of a remote age and country, should the reader discover much to condemn, still, unless he be too fastidious, will he find more to approve; if he sometimes frown, he may oftener smile; nor seldom will he be disposed to admire the vivid imagination of a writer who transports him far beyond the flaming boundaries of the world,

—extra

Processit longe flammantia mœnia
mundi;

displaying to him every secret of creation; the splendors of heaven and the terrors of hell; the mansions of departed souls; and the myriads of the celestial hosts, the Seraphim, Cherubim and Ophanim which surround the blazing throne, and magnify the holy name of the great Lord of spirits, the Almighty Father of men and of angels."—*Pref.* pp. xlvii. xlviii.

The first questions which the reader naturally asks himself respecting the production thus unexpectedly recovered, are, when, where and by whom it was written? To the latter question an answer can hardly be expected, since, writing in the name of Enoch, the author of course conceals his own. The country in which it must have been written, Dr. L. endeavours to fix, by means of the 71st chapter, which is astronomical, and in which it is said, that at the solstice "the day is lengthened from the night, being twice as long as the night, and becomes twelve parts, but the night is shortened, and becomes six parts." He must, therefore, have divided the whole day and night into eighteen parts, and the longest day, being twelve of these, must have borne the same proportion to the whole that sixteen hours of our division do to twenty-four. But no country lying in the latitude of Judea has a day 16 hours long at the solstice, and consequently the author cannot have lived there, nor in any country which does not lie between 45° N. L. and 49° N. L., in which the longest day varies from 15 hours and a half to 16. We must leave the investigation of this argument to those of our readers whose evening amusements have been more directed to astronomy than our own. Dr. L.'s conjecture that it was written by a Jew, one of the ten tribes whom Shalmaneser carried away captive to the neighbourhood of the Caspian, appears to us utterly improbable. If the astronomical argument hold good, we should think it more likely to have had its origin from some of those Jews whom the love of gain had diffused through the Greek cities on the Euxine, and who appear, from Acts ii. 9, 1 Pet. i. 1, to have been numerous, and connected with their brethren in Judea. The translator endeavours by internal marks to fix the period when it was written. The most important circumstance in the inquiry, the age of the Epistle of Jude itself, he assumes, apparently considering the doubts which have been raised against its genuineness as groundless. Were it certain that the Book of Enoch had been quoted by a writer in the apostolic age, the inference would be just that it must have existed a considerable time before, in order to have acquired such authority.

But the genuineness of this Epistle, which was one of the ἀντιλεγόμενα of the early church, and is not included in Origen's list of canonical books, appears to us too doubtful to bear that such an argument should be raised upon it; and we quite agree with the remark of the Editors of the Improved Version, "that it has as little evidence, external or internal, in its favour, as any book of the New Testament." The real Jude, we think, would not have called himself "the brother of James," nor have admonished the converts to be mindful of "the words which were spoken *before* by the apostles of the Lord Jesus Christ," nor have spoken of "the faith *once* delivered to the saints." It is, however, difficult to say when it was written, but it may have been a hundred years after the commonly-supposed time, and therefore the Book of Enoch may also have been written later than Dr. L. thinks. He endeavours to prove that it was written but a few years before the Christian era, and his chief argument is this:—From the 83rd to the 90th chapter, an allegorical narrative is given of the leading events recorded in sacred history, too obvious in its outline to be misapprehended. Now in this allegory, the government of the Jewish nation is carried down as low as to the rule of 70 princes superintending the flock. Saul, David and Solomon are first of all distinctly alluded to. Then these 70 shepherds are said to be appointed over the sheep, 37 of whom are classed together as superintending them in their respective periods, afterwards 23, and last of all 12. By the help of a little gentle violence to the numbers of the kings of Judah and Israel, he makes them to be the first division; the Babylonian, Persian and Macedonian kings the second; and the Maccabæan princes the third. As Herod was the 12th in succession from Matthias, the father of Judas, he concludes the work to have been written in his reign. This seems plausible; but then it is difficult to explain how all these 70 shepherds, without exception, Hezekiah, Josiah, Cyrus, Judas Maccabæus of course among the number, should be represented as condemned to the fiery abyss for their crimes.

"And he spoke to the man who wrote in his presence, who was one of the seven

white ones, saying, Take those seventy shepherds to whom I delivered up the sheep, and who, receiving them, killed more of them than I commanded. Behold, I saw them all bound, and all standing before him. First came on the trial of the stars, which, being judged and found guilty, went to the place of punishment. They thrust them into a place deep and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and, being found guilty, were thrust into the flaming abyss." —P. 128.

From another passage, chap. xcii., Dr. L. argues that this book must have been written before the destruction of Jerusalem, because mention is made of the fate of the first temple, but no allusion to that of the second. Yet, if the temple were really standing, what is the meaning of ver. 14: "Sinners shall be delivered up into the hands of the righteous, who, during its completion, shall acquire habitations by their righteousness, and the house of the great King shall be built up for ever"? One thing may be fairly inferred respecting the author, that he was a Jew, living at the time when all the ideas of the Messiah's approaching kingdom were strong and vivid in the minds of that people; and in this view it throws a valuable light upon the gospel history. The resemblance is indeed so striking, that it is difficult at times to believe that it is not a Christian who speaks, and if the marks of time which Dr. L. thinks he has discovered are open to the objections which have been stated above, this will appear very probable [chap. lxi].

The question whether the author of this book were a Jewish Christian or not, and when he wrote, becomes important from the use to which the translator has applied some parts of it. The following are his own words:

"In this book, clear and distinct allusions are made to a Being, highly exalted with the Lord of spirits, under the appellations of the Son of Man, the Elect One, the Messiah, and the Son of God. Disputes have arisen respecting the nature of the Son of Man described in the vision of Daniel; and Unitarians contend, that his existence commenced at the birth of Jesus Christ; affirming, without fear of contradiction, that no Jew of any age ever held the opinion of his pre-existence, much less ever regarded him as an object of divine worship. But that the Jewish

doctrine before Christ upon this point was totally different from that which the Unitarians assert it to have been, I have shewn in my remarks on the first book of Ezra. The present publication, however, affords fuller and more decisive testimony upon the same subject."—*Pref.* pp. xi. xli.

In order to prevent all dispute, he has given in the notes a literal rendering of the passage on which he builds his argument: "Et in illâ horâ invocatus est hic Filius hominis apud Dominum spirituum, et nomen ejus coram Antiquo dierum. Et antequam creabatur sol et signa, antequam faciebantur * stellæ cœli nomen ejus invocatum est coram Domino spirituum. Igitur fuit [or factus est] electus et occultus, coram eo, antequam creabatur mundus et usque ad secula seculorum."

Considering that in our Saviour's time the doctrine of the pre-existence of all human souls was common among the Jews, (see Lightfoot on John ix. 1; Wisd. viii. 19, 20; Kuinoel Proleg. ad Evang. Joannis, p. 85,) it will not appear wonderful that some should have conceived of a pre-existent Messiah, although it is evident from the Scriptures that this was by no means a general opinion. This doctrine gained ground after the time of Christ, and mingled with Platonic and oriental ideas; so that we find among the Rabbins, especially the doctors of the Cabbala, expressions which seem to our ears decidedly to involve the pre-existence of the Messiah. Yet even many of these, when compared with others in use among the same writers, will be found to imply much less than they seem to do. The name of the Messiah (for so they commonly speak) was only one of seven things which were alike pre-existent. Septem res conditæ sunt antequam mundus crearetur, et hæ sunt: Lex, pœnitentia, paradus, infernus, thronus majestatis divinæ, templum et nomen Messia. Schöttgen in Matt. xxv. 34. Now, no one supposes that the Temple and Paradise had any other pre-existence

than in the Divine Mind, and therefore what is said of the name of the Messiah must be interpreted in the same way. It will be observed, that in the first part of the quotation from the Book of Enoch, nothing more is alleged than that *his name* was invoked in the presence of the Lord of Spirits, and if the reader will compare this with the Rabbinical language above, he will see how far it is from implying his actual existence. The language of the latter part of the quotation appears stronger, but if a real existence were intended, why is he said to be *hidden*, to be *before God*? "Ye are dead," says the apostle to the Colossians, iii. 3, "and your life is hid with Christ in God," i. e. awaits in the Divine Mind the period when it shall be bestowed. No *act* whatever is ascribed to Messiah; he is merely described as the subject of knowledge and of invocation on the part of the angels and the chosen, in the same sense as Abraham saw his day and was glad. We readily admit that this language *may* imply a belief in the actual pre-existence of the Messiah; that these figures of speech were very likely to be converted into matters of fact when they became current among the vulgar, as the history of Christian doctrine shews they really were, both in this case and in that of the Logos: but there is nothing in them which, if considered in connexion with those other expressions which we have quoted above, necessarily implies it. At any rate, as an *argumentum ad hominem*, we may remark, that these passages are either reconcileable with Unitarianism or teach Arianism; of a Messiah who was very God of very God, not made nor created, but begotten, equal to the Father as touching his Godhead, almighty and incomprehensible, there is not a trace; and if Dr. L. requires us to renounce, on this authority, our belief in the humanity of Christ, we call upon him, in our turn, to abjure that Creed in which the Church of England curses, fourteen times in the year, all who do not keep whole and undefiled the Catholic faith of Trinity in Unity. The doctrine of Election, too, will assume a new character from such passages as these: "When righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good

* Is it possible (to borrow the words of the Edinburgh Reviewers on a similar occasion) that the very pressmen at Oxford did not know what is the imperfect passive of *facio*? Dr. L., however, is systematic, and in his *Ascensio Esaiæ* uses *patefaciebatur*.

works, duly weighed by the Lord of Spirits." Chap. xxxviii. 2. Dr. L., we are aware, is not a Calvinistic Churchman, but we think he will be puzzled to reconcile this with any interpretation of the eleventh and seventeenth Articles.

We must, however, do him the justice to remark, that he has discovered, as he thinks, a proof of the deity of the Holy Spirit, and we shall not withhold it from our readers :

"Neither is allusion thus only made to the Elect one or the Messiah, but also to another divine Person or Power, both of whom, under the joint denomination of the Lords, are stated to have been over the water, that is, as I conceive, over the fluid mass of unformed matter, at the period of creation. 'He, [the Elect One,] it is stated, 'shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanim, all the angels of power, and all the angels of the Lords, namely, of the Elect One, and of the other Power, who upon earth were over the water on that day, shall raise their united voice, &c.' In this passage an obvious reference occurs to the first verse of Genesis, in which it is said, that 'the Spirit of God moved on the face of the waters.' As, therefore, the more full description of the Son of Man here given, may be considered as the Jewish comment of the day upon the vision of Daniel, so also, I apprehend, must the last-quoted allusion to the Book of Genesis be considered as a comment of the same nature upon that account of Moses which describes the commencement of creation. Here, then, we have not merely the declaration of a *Plurality*, but that of a precise and distinct *Trinity*, of persons, under the supreme appellation of *Lords*; two of whom, denominated the *Elect One* and the *other* [divine] *Power*, are represented as not less engaged than the Lord of spirits himself in the formation of the world. And it should be added, that upon these, as upon the more immediate agents in the work of creation, a particular class of angels is mentioned as appropriately attendant."—*Pref.* pp. xlii. xlii.

Dr. L. himself is uncertain as to the rendering of this passage, and the verb *were* after *upon earth*, is inserted by him, nothing answering to it existing in the original. What the passage means, we profess ourselves ignorant, and much suspect that it has been incorrectly rendered; at any rate, the

reference of *that day* to creation is quite arbitrary; and if the Power of God must be a person because an angel is ascribed to it, so must his *presence*, Isaiah lxiii. 9.

We rejoice to perceive that the celebrated oriental scholar, Gesenius of Halle, (not *Gessenius*, as Dr. L. calls him,) is about to publish a Latin translation of this book. Although little known in this country, having written chiefly in German, he is regarded on the continent as one of their first biblical scholars. He has published in German the best Hebrew Lexicon, of the manual class, that has yet been composed, and we are glad to perceive that he is preparing one in Latin and Hebrew, which will be more extensively useful. From him we have no doubt we shall receive the Book of Enoch in a more satisfactory form; for though we are grateful to Dr. L. for the pains which he has taken to present it to us in an English dress, we often wish for more full and accurate information. Before we conclude, we must observe, that he writes his mother tongue with great carelessness, e. g. in the first page: "The circumstance of its having been quoted by an inspired writer of the New Testament augmented the despair of recovering a supposed treasure which had long been lost." One might suppose this to mean, that St. Jude by quoting it made men, who despaired before of recovering it, consider the case as still more desperate; whereas what he meant appears to be, that it augmented their regret that there should be no hope of recovering it. Dr. Gesenius "*purports* to publish the Book of Enoch;" and many other passages offending against idiom and usage.

K.

ART. II.—*Directions for the Student in Theology.* By Gilbert Wakefield, B. A. pp. 22. A new edition. Wylie, Glasgow. 1819. 6d.

THIS little tract of the celebrated Gilbert Wakefield, was published without the author's name, A. D. 1784. It was afterwards inserted in the Appendix to his Memoirs. It is fraught with the most judicious advice to the young theological student, and is well calculated to inspire him with a thirst for the most useful and dignified

information connected with his future pursuits; such knowledge as constitutes the proper distinction between the well-educated divine, and the mere pretender to holy orders. In the words of the present Bishop of Peterborough, "the main difference consists in this, that while the unlearned in divinity obtain only a knowledge of what the truths of Christianity are, the learned in divinity know also the grounds on which they rest."—Marsh's Lectures, I. 12.

We entirely concur in believing, with Wakefield himself, that "if the student have sufficient fortitude to follow these *Directions*, he will be furnished with most valuable implements of knowledge, and become eminently calculated to cultivate biblical criticism with success."

ART. III.—*Considerations on the Coronation Oath, humbly submitted to the Attention of the Legislature.*

By an Officer of Rank in the Royal Navy. 8vo. pp. 108. Hunter. 1821.

THE author of these "Considerations" is really what he designates himself, "An Officer of Rank in the

Royal Navy." His object in writing is to call legislative attention to "the Coronation Oath," which seems to bind a British Sovereign not to consent to any alteration in the established religion during his reign. If, then, the doctrine of the National Church be unscriptural, and its worship idolatrous, so they must remain as long as the King is bound in conscience by the letter of his Oath, and possesses means of enforcing his own convictions. The Naval Officer conceives that scripture is contradicted and outraged by the Athanasian Creed, and that the great design of divine revelation is nullified by Trinitarian worship. He therefore earnestly, but temperately and respectfully, appeals to the higher authorities on behalf of Christian truth. His pamphlet is well entitled to public consideration, and this we trust it will obtain; so that though the respectable writer may not accomplish his object with regard to the Coronation Oath, he will (if we err not) be the means of leading the minds of many of his fellow-subjects to an inquiry into the fundamental doctrines of revealed religion.

NOTICES OF FOREIGN LITERATURE.

FRANCE.

M. LAFFON DE LADEBAT has published at Paris, (1821,) in one 8vo. volume, an *Impartial Examination of Mr. Robert Owen's New Views of Society*. He was formerly a member of the French legislative assemblies, is a friend of Mr. Owen's, and is animated with the same zeal and devoted by long habit to the same studies. The character of his work may hence be inferred. Mr. Owen may calculate, we think, upon a more unprejudiced investigation of his plans in France than he has been able to obtain in this country.

The celebrated and admirable SIMONDE DE SISMONDI is publishing a *History of the French*. The first part has appeared (1821) in 3 vols. 8vo., embracing the history of the nation from the 4th to the 10th century, under the Merovingians and the Car-

lovingians. The work will comprise the history of the French from the first epochs of the monarchy to the present day, and will appear in successive parts of two, three or four volumes, according to the subject-matter.

A new *Life of Voltaire* has been published at Paris, (1821,) in one vol. 8vo., by F. A. J. MAZURE, "Inspector general of Studies." It is well spoken of. M. Mazure relates the interview between Franklin and Voltaire. The Deliverer of America presented his grandson to the Nestor of French literature, entreating his blessing upon him. The Octogenarian stretched forth his hands upon the head of the youth, and said to him in English, *God and Liberty!*—M. Mazure announces his design of giving an edition of the *select* works of Voltaire.

The French have reason to be satisfied with their literary journals. The *Minerve Littéraire* has changed its name to *L'Abeille*, but without changing its plan, its principles or its editors. *Madame DUFRESNOY* is the principal conductor. She has lately associated with herself in the work Messrs. P. F. *Tissot* and A. *Jay*. An obituary notice from her pen of *Camille Jordan* is highly praised. And the work generally is said to be entitled to the countenance of the enlightened friends of letters.

On the 30th of April, M. *CUVIER* presented to the Academy the *Head of Descartes*, which M. *Berzelius*, Secretary of the Academy at Stockholm, has had an opportunity of gaining possession of in Sweden, and has hastened to send back to the native country of this great man. He exhibited the letter, in which M. *Berzelius* gives a detail of the particulars known with regard to this head, and which ascertain its genuineness. At the same time, M. *CUVIER* presented an engraved portrait of *Descartes*, and pointed out that all the features determined by the bones resemble the characters of the head sent by M. *Berzelius*. The Academy has deferred pronouncing finally upon the means of preserving in a fit place this precious relic.

ITALY.

Dr. *CAJETAN BUGATI*, of Milan, who is lately deceased, had prepared an edition of the *Psalms* in Syriac, with a translation, from an ancient manuscript in the rich Ambrosian Library at Milan. Bugati was a distinguished oriental scholar, and eminently skilled in the Syriac tongue, and his labours are characterized equally by correctness and erudition. He is said to differ considerably in his version from the Vulgate and the LXX. He had been honourably known before by a translation of *Daniel*. The editor of his posthumous work is Dr. *CIGHERA*, the Ambrosian Librarian, who has given an account of the life and writings of the translator.

GERMANY.

An Historical Account of the Public Library in Vienna has lately been published, by which it appears to have

originated in 1440, consisting only at that period of some MSS. which the Emperor *Frederic IV.* had purchased. The immense building which it occupies at present was constructed in 1723, by the Emperor *Charles VI.*, and since its transfer thither it has been made public. The literary treasures it contains are divided into four principal classes: the collection of MSS.; that of engravings; the *incunabula*, or *princeps* editions; and modern works. Among the MSS. is *Hilarius Pictaviensis de Trinitate*, on Egyptian paper of the fourth century. The total number of printed volumes amounts to 300,000. The library is open to the public for six hours every day, but in the true spirit of the present Austrian monarchy, the curiosity of readers is thwarted by a prohibition to read many of the books, and the persons in attendance see strictly to the observance of the injunction.

FREDERIC LEOPOLD, Count of *Holberg*, who ranked thirty years ago amongst the principal German poets, and who, as is well known, renounced the Protestant religion for the Catholic, has published "A Little Book of Heavenly Love," the result of his long and zealous devotion to sacred things.

M. *JACOB*, Professor of Philosophy at Halle, one of the most distinguished disciples of *Kant*, has expounded, or attempted to expound, his master's system, in a work in the French language, entitled *Essais Philosophiques sur l'Homme*. The literati of France feel themselves flattered by this homage to the French nation and tongue. It is now proved, they say, that the national idiom of *Malebranche*, and the adopted idiom of *Leibnitz*, is not so poor as the Germans have sometimes hastily said, in philosophic terms and distinctions.

The National University of *Tubingen*, in *Wurtemberg*, has proposed, as the subject of a prize-dissertation, a dissertation on "Trial by Jury."

At *Moerkisch-Friedland*, in Western *Prussia*, a school of a superior order has been established for the Jews. The institution, divided into four classes, will be carried on by a

rector and four Jewish professors, who will not be admitted until after having been examined according to the regulations.

NORWAY.

It is delightful to witness the spread of just and generous principles of civil legislation and policy. Norway is not unworthy of a place in refined and improving Europe. A work has lately come out from a Norwegian press, and in the Norwegian tongue, *On the Punishment of Death*, by M. P. A. HEIBERG. This author declares against capital punishments, and supports his enlightened and humane theory with great ability. Without appearing to aim a blow at the Calvinistic scheme of theology, he contends that the principle that the law demands satisfaction is detestable, and that the principle of retaliation is still worse. How long will sanguinary systems of faith continue to countenance sanguinary forms of policy?

TURKEY.

There has just appeared the *first publication on science* in Turkey: it is a work of 300 pages in folio, with 56 engraved plates, printed at Constantinople, 1820. It is in the Turkish language: the translated title is, *Mirror of Bodies, or the Anatomy of Man, a work upon Anatomy, Medicine, and the Healing Art*, by CHANI-ZADEH, Member of the Ulémah. (The Ulémah is a religious and political order, charged with the maintenance of religion and the laws.) The author professes to derive his materials from French, German and English works. His book could not have appeared but in consequence of a *khatti-cherif* or edict of the Grand Seignior, nor could his *sublimity* have issued such an edict except in the character of Caliph, or Supreme Head of the Church. The plates are rude, but the anatomy is exact. The style is said to be clear and concise. The French literati pride themselves upon being the chief teachers of the Turks in science, as they have been in fortification and the construction of a military marine.

HOLLAND.

The second volume of *Commentationes Latine Tertie Clussis Instituti*

Regii Belgici, or Latin Memoirs of the Third Class of the Royal Institute of Holland, has recently appeared: in the Contents we observe a *Memoir* by M. VAN LENNEP, on *Justin's Statement* (Lib. xxxvi. Cap. 2) concerning the *Origin of the Jews in Damascus*, with *Remarks upon it* by M. Willmet, and also a Letter of M. BILDERDYK's, entitled *De Collatione Legum Mosaiicarum et Romanarum, necnon Specimen Emendationis Edicti Imperatorum Diocletiani et Maximiani contra Manichæos*.

The following is the title of a late publication here — *Wesselii Alberti VAN HENGEL Oratio de Religionis Christianæ Disciplinâ, &c.* "On the Helps that the Christian Religion furnishes to true Eloquence." M. Van Hengel succeeds M. Nuys Van Klinkenberg in the chair of Theology and of Ecclesiastical History, at the Athenæum of Amsterdam: and this is his inaugural Discourse.

Three medical professors at Groningen (BAKKER, WOLTERS and HENDRIKS) have revived the pretensions of Animal Magnetism, which it was thought that Franklin, Bailly, Lavoisier, &c. had laid for ever, in a joint work, entitled *Bydragen tot, &c.*, "Present State of Animal Magnetism in our Country."

State of Religion in Holland.

(From the Christian Disciple, Boston, March, 1821.)

[WE think our readers will be interested by the following account of the state of religion in Holland, with which we have been favoured by a gentleman of the highest respectability, a native of that country. It was addressed in a private letter to one of the conductors of the Christian Disciple, and leave has been subsequently obtained for its publication.]

I have received from Holland various Reviews and Journals, published since I left that country in 1817, and observe in them, that religious opinions have undergone, and are undergoing, a great change from what they formerly were. It appears that a synod of the Protestant Church, for the kingdom of the Netherlands, was convened in 1817, and that among other enact-

ments for the government of that Church, it has been decreed : That at the examinations of the candidates for the ministry, no mention is to be made of the five points wherein the Arminians or Remonstrants disagree with the Calvinists ; and that the subscription of ministers to the confession of faith, is to be made with this new and cautious condition, that they will teach and preach according to it, so far as they judge it to agree with the word of God. The same Synod invited all the Protestant Dissenters, i. e. the Anticalvinists, to partake with their churches of the Lord's Supper. One Review, formerly characterized as ultra-orthodox, disclaims for the present clergy of Holland, any attachment to the canons of the Synod of Dort, of the year 1618, and asserts, in several places, that it considers all the different doctrines among the Protestants, as speculative opinions, having no connexion with the *positive* doctrines of Christianity. A sermon has been published, pronounced by a Professor of Theology at Leyden, in which the doctrine of predestination is described as a frightful doctrine,—dishonourable to God,—and absurd,—representing the Deity as practising a contemptible deception upon his creatures, inviting and calling them to repentance and salvation, after having predetermined the everlasting misery of the greatest part of them. The Reviewers, astonished at this open attack on a doctrine preached formerly by themselves, pronounce the terms here used to be too harsh, and insulting to a doctrine which, during two centuries, has made an interesting part of the popular belief. They agree, however, that the word election is to be understood, as used concerning that which is chosen or preferred on account of some better quality and disposition, as Paul is named a chosen vessel, &c. They propose to explain the word in this sense, without mentioning or reproaching the former doctrine, and trust, that in so doing, the former erroneous explanation will be forgotten, and the truth insensibly prevail. Here we see in the Church of Holland another proof of the inexpediency and injurious tendency of human forms of belief, forced under the name of creeds on Christian

ministers. It is certainly not by a suddenly received light, that the clergy in Holland have discovered, that, as far as regards the doctrine of predestination at least, the creed till of late unconditionally subscribed by them, and forced upon others, is not in accordance with the Bible. The growing disbelief in the doctrine has at length encouraged, perhaps forced them, to make this confession ; they dare not, however, now do this from the pulpit, where they, as their brethren the Calvinists in this country, were formerly always insisting upon it. Their now determined silence on this point cannot however fail to be observed by a people, who, like that of Scotland, have always put a high value on the articles of their creed, and make them a subject for the exercise of their ingenuity ; the fanatical Calvinists will cry out against them, and they are thus in danger of losing their influence and usefulness with their congregations. And when these congregations reflect, that their ministers have preached to them at least one doctrine which they did not themselves believe ; that the Creed and the Catechism remain the same, and their children are still obliged to learn and taught to believe them ; is there not danger that this may lead the half-informed, the great majority in all communities, to become sceptics, and entertain doubts on the essential parts of the Christian religion ? I do not blame the present clergy of Holland. Those who have gone before them have done the mischief. Creeds and Catechisms cannot be altered in any country in Europe without convulsion, and unsettling the minds of the great bulk of the people, because they have been accustomed and taught to look on them as no less sacred than the Bible. The safest way then certainly, is that now adopted by necessity. It is safest to introduce, as is now attempted to be done, not by authority of the Synod or the churches, but by other means, different catechisms to take insensibly the place of the present one. What the former orthodox party consider now as positive doctrines of Christianity, appear to me to be few. In the great number of sermons published the last three years, and mentioned in the Reviews,

there seems not even to have been an allusion to the doctrine of the Trinity, but in one instance, and the Reviewers observe on it: "That many will be surprised, that the author has made use of the word Trinity." Professor Vander Palm, the celebrated Dutch biblical critic, and a most eloquent preacher, has published six volumes of sermons, which I have received. On the subject of the atonement he is positive; he does not, however, explain it as an infinite satisfaction to enable the Deity to be merciful towards his creatures, but for some reasons *inexplicable to us*, as a means by God ordained, and necessary to our *salvation*. He appears to me to have adopted, what Dr. Price calls the middle scheme, and which the latter thinks the nearest the truth in the gospel account. Professor Vander Palm speaks of Christ always in the language of the Bible, and as the image of God's glory revealed on earth; that in him we see the Father; that his wisdom, power and love, are those of the Father, and that thus exalted, perfected and glorified by the Father, we must love and obey Christ as we do the Father. He represents Christ's present exaltation, "not because he was from eternity with the Father, but because *he has been made perfect* by obedience and suffering, and has obtained the delivery of men by his blood." Of the Holy Spirit he always speaks as of the power of God. All the Reviewers speak of these sermons with unqualified praise, and recommend them as models. It seems to me obvious, therefore, that the doctrine of the Trinity is abandoned by the greater part, and the most learned of the Dutch clergy, not less than the doctrine of Predestination. It is not long ago, however, that the slightest departure from the Creed established in 1618, was followed by a formal dismissal of a minister from any of the Established Churches. The Synods and classes were particularly watchful "for the preservation of the only true doctrines and the purity of the faith, as settled and declared

by the Fathers of the Council of Dort."

One of the Reviews which has always, but with great caution, recommended a system of liberal Christianity, comes now boldly forward and defends the perfect unity of God, on the ground of the plain and obvious declarations of the Bible. It rejects and reprobates the imposition of human creeds and systems of divinity. No professed Unitarians are more explicit on this point than the writers in this Review. All this proves to me an amazing change in the religious opinions of my native country, which not many years ago was considered as the great bulwark of the orthodox and Calvinistic system on the continent of Europe, and where that system has formerly found its most able and learned defenders. That this great change should be general cannot be expected. But we may suppose the national general Synod of 1817 to have represented the opinions of the great majority of the Dutch theologians, at least of the most learned and esteemed among them, and of the heads of the Universities. The perfect freedom allowed by this Synod to the ministers of religion, to take the Bible as their standard of faith and doctrine, amounts to a virtual abandonment of any system of orthodoxy. This, with the now open avowal and defence of the perfect unity of the Godhead, formerly branded and abhorred under the frightful name of Socinianism, must in time bring Christianity back to its first purity and simplicity. I see also in a work on theological subjects, that, in an introductory discourse, lately published by Professor Schultz, of Breslau, the doubts about the author of the Epistle to the Hebrews are considered as finally settled, by what proofs or arguments is not mentioned, against the opinion that the Apostle Paul was the author of it. This was also the decision of the great Professor Valckenaer of Leyden, as appears by a recent posthumous publication from his writings, *Selecta e scholis*.

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POETRY.

MATIN AND VESPER HYMNS.

Wednesday Morning.

Extinguished is the morning star,
The shadows of night are gone;
And lo! in the East day's golden car
Is filled by the glorious sun.
And list! for a thousand voices call
The spirits of life and love—
Attune your hymns to the Father of all,
The Sovereign who reigns above.
'Tis he who opens the orient gates,
Who kindles the morning's ray;
'Tis he whose spirit all animates,
And the darkness and the day.
All the glories of the field are his,
All the music of the sky:
The light of hope and the smile of bliss,
And nature's song of joy.
His temple is yon arch sublime,
Its pillars the eternal hills;
His chorus the solemn voice of time,
Which all creation fills.
His worshipers are the countless train
Which the lap of nature bears,
And the boisterous wind and the raging
main,
And the music of the spheres.

He rides unseen on the hurrying storm;
He sits in the whirlwind's car;
He wraps in clouds His awful form,
And travels from star to star.
A thousand messengers wait His will,
A million heralds fly,
His glorious mandate to fulfil,
On the wing eternally.

He smiles—and worlds spring forth to
birth,
And suns in new glory rise;
He frowns—and darkness clads the earth
And mantles the frighted skies.
Dost thou think He speaks in the thun-
der's roar,
Or shine in the lightning's beam?
Vain man! no thought of thine can soar
To any conception of Him.

His strength nor perishing tongue can
tell,
Nor immortal hymns rehearse:
'Tis high as the heaven—'tis deep as hell,
And wide as the universe.
The ocean to Him is a dew-drop small,
The mountains an atom of sand,
And the sun and the stars and this earthly
ball
Are dust in His mighty hand.

And, O, can a being so great as He
 Bend down to the earth His ear;
 Can children of day, so frail as we,
 In His awful presence appear?
 O yes! to His throne even we may rise,
 'To us is His promise given:
 For a broken heart is a sacrifice
 Which will find its way to heaven.

A.

Wednesday Evening.

The hour of peace resumes again
 Its tranquil, silent, solemn reign:
 Sorrow a short probation knows
 On the soft couch of calm repose,
 And all is still.—The Eternal One
 Hath risen from his glorious throne,
 And now on midnight's raven-pinions
 Surveys His infinite dominions.

And who but Thou the world could
 keep,
 When buried thus in evening's sleep?
 And who but Thou could bid it wake,
 When o'er the hills the day-beams break?
 Or who could bid those day-beams rise
 When general darkness wraps the skies?
 In every thing Thy hand we see,
 And more than every thing in Thee.

But who can count the countless
 throng
 That wake to hear the morning's song,
 Or tell the infinite train that rest
 O'erwatched by Thee on evening's breast,
 All from Thy presence joy receiving,
 All on Thy generous bounty living?
 And we, the lowliest and the least,
 With thy peculiar favour blest.

Did earth upon our care depend,
 Decay would soon with misery blend;
 Were we the counsellors of heaven,
 All, all would be to ruin driven:
 We, helpless as the ephemeral fly,
 And sightless as the adder's eye.

But Thou in wisdom's chains hast
 bound
 The mighty universe around,
 And mountains' heights and vales' recess
 Speak Thy unwearied watchfulness;
 And every sun that splendour gives,
 And every orb that light receives,
 And solemn night, and joyous day,
 And mountain stream and forest lay,
 And waves and waterfalls and showers,
 And trees and shrubs and fruits and
 flowers,
 And all that nature's face reveals,
 And all that nature's womb conceals—
 Space, earth, heaven, time, eternity,
 Are all upheld, great God! by Thee.

Ours is a hurried pilgrimage,
 Youth beckons to the steps of age,

And youth and age too swiftly meet,
 The angel of the tomb to greet:
 And soon the rays of life are gone,
 And soon the time-enduring sun
 Which shines so brightly on our head,
 Will shine upon our funeral bed.

Enough—if while we journey here
 Some visions from that holier sphere,
 Where the Great Spirit sits array'd
 In splendour—light this prison shade.
 Enough—if in this vale of tears
 Some heavenly strains should reach our
 ears,

Remotely echoed from the hymn
 Of cherubim and seraphim.
 Enough—if in these earthly bowers
 Some leaves of those immortal flowers
 Which bloom in living fragrance sweet,
 Should grow spontaneous at our feet.

Yes! such Thy servants, Lord! have
 known—
 Such effluence from Thy burning throne.
 And such be mine—and when at last
 Life's summer evening shall be past,
 The shades of death shall curtain me—
 And I repose—o'erwatched by Thee.

A.

LINES

BY MR. ROSCOE,

On receiving from Dr. Rush, of Philadelphia, during the War, a piece of the Tree under which William Penn made his treaty with the Indians, which was blown down in 1812, and the part sent converted to the purpose of an ink-stand.

From clime to clime, from shore to
 shore,

The war-fiend rais'd his hateful yell:
 And 'midst the storms that realms de-
 plore,

Penn's honour'd Tree of Concord fell.
 And of that Tree, that ne'er again
 Shall Spring's reviving influence know,
 A relic, o'er the Atlantic main,
 Was sent—the gift of foe to foe.

But though no more its ample shade
 Wave green beneath Columbia's sky;
 Though every branch be now decayed,
 And all its scatter'd leaves be dry;

Yet, 'midst this relic's sainted space,
 A health-restoring flood shall spring,
 In which the angel-form of Peace,
 May stoop to dip her dove-like wing.

So once the staff the prophet bore,
 By wondering eyes again was seen
 To swell with life through every pore,
 And bud afresh with foliage green.

The wither'd branch again shall grow,
 Till o'er the earth its shade extend;
 And this—the gift of foe to foe—
 Become the gift of friend to friend.

OBITUARY.

1821. May 13, in his 79th year, the Rev. Dr. THOMAS FORD. He was a native of Bristol; a student of Christ College, Oxford, M. A. 1765, and D. C. L. 1770. When a young man, he was patronized by Archbishop Secker, and at the Archbishop's death was living in his Grace's family. In 1773, he was presented by Richard Earl Howe to the Vicarage of Melton Mowbray, in Leicestershire, which he held till 1819, when he resigned it on account of his infirmities, and retired to spend his last days in his native city. He published three single sermons. His attachment to church-music, in which he was skilled, was well known throughout England. In his last sermon, preached on the Sunday preceding that on which he died, after an allusion to the race of some of his hearers being almost run, he emphatically added, *Mine is!* He attended prayers at Bristol Cathedral the morning before his death, when the service composed by King, in the key of F, of which he was particularly fond, having been accustomed to it in his boyhood, was performed, and he was observed to join in it with a fervency that was remarkable in him who was distinguished by the seriousness of his deportment in religious worship.

— 24, at the Manse of *Luss*, the Rev. Dr. JOHN STUART, minister of that parish, who will be long held in grateful remembrance by a numerous circle of acquaintances, for his distinguished attainments in literature and science, as well as for unfeigned piety, and the most active exertions in promoting the knowledge of the Sacred Scriptures among his countrymen. In private life he was a pattern of meekness, hospitality and kindness.

— 31, at *Cheshunt Park, Herts*, aged 79, OLIVER CROMWELL, Esq., lineally descended from the celebrated Protector; being the great grandson of Henry Cromwell, Lord Deputy of Ireland. This gentleman was formerly a respectable solicitor in Essex Street, Strand, and clerk to St. Thomas's Hospital. He married August 8, 1771, Mary, daughter of Morgan Morse, Esq., solicitor; by whom he had a son, Oliver, (who died young in 1785,) and a daughter, Elizabeth Oliveria, married to Thomas Artemidorus Russel, Esq., of Cheshunt. He succeeded to the estate at Theobalds, by the will of his cousins, Elizabeth, Ann and Letitia, daughters of Richard Cromwell, Esq.,

by Sarah, daughter of Ebenezer Gatton, Esq., of Southwark, who married Eleanor, the surviving sister of Sir Robert Thornhill. The Thornhills derived the estate by purchase from the Duke of Albemarle, to whom it was granted by Charles II. Mr. O. Cromwell, lately published *Memoirs of the Protector*. (See *Mon. Repos.* XV. 178.)

June 19, in the 43rd year of her age, sincerely lamented by a numerous circle of relatives and friends, to whom she was deservedly dear, MARY, the wife of Mr. R. REES, of Cilgell, in the parish of Pencarreg, Carmarthenshire. This amiable and much regretted woman exhibited in her character an assemblage of excellencies, which could not fail to procure for her the esteem of all who knew her. In every relation of social life, her conduct was truly exemplary; and she will be long remembered with affectionate regard. Her mind, naturally cheerful, was improved by rational views of the Divine government, and an extensive acquaintance with the truths of the gospel. Few hearts could be found more susceptible of the kind emotions of benevolence, which appeared, not only in her conduct towards her friends, but in acts of kindness to all whom she considered worthy objects of charity. By her active and judicious labours to advance the moral improvement of her children, she shewed alike the goodness of her heart, and her deep sense of the importance of early impressions. To her friends, her husband, and an interesting family of eight children, her loss is irreparable. A few weeks previous to her death, she was delivered of a female child, which survives her; and while all her friends believed she was recovering, she expired suddenly without a sigh or a groan.

Mrs. Rees was interred in the Meeting-house of Capel-y-Groes, Cardiganshire, and was the first buried there, on the 22d of June; when a large concourse of people was assembled, who seemed deeply to sympathize in the afflicting event that had brought them together.

J. D.

Kellan, Cardiganshire, July 12, 1821.

July 21, at the Library in Red-Cross Street, in the 68th year of his age, THOMAS MORGAN, LL.D. the Librarian. (Further particulars in our next.)

Deaths Abroad.

1820. Nov. 12, at *Stolberg*, in Saxony, CHARLES-CHRISTIAN-HENRY STOCK, principal of the college. He was known by many valuable works. In 1819, he published a translation into German verse of *Fragments of Tyrtæus*. As he designed this edition for young persons, he prefaced it with an historical introduction, and notes, in which we find, united with a grammatical analysis, comparisons with almost all the Greek and Latin poets. The premature death of this scholar, for he was only 48, is deeply regretted, especially by the students of the institution to which he belonged. For them he had

already published *Poetical Specimens*, and had promised another elementary work when death came and deprived the scholars of a master whose saying was, “The pleasantest day of my life is that in which my pupils make most progress.”

1821. May 5, at *St. Helena*, aged 52, the imperial exile, NAPOLEON BUONAPARTE. The death of this man, who once made the nations tremble, has produced some sensation in Europe, and particularly in France. Of his singular character we may say something hereafter.

INTELLIGENCE.

DOMESTIC.

Annual Meeting of the “ Methodist Unitarians.”

SIR,

THE Annual Meeting of the Unitarians of Newchurch, Rochdale, Padiham, &c., (who have been distinguished by the name “ Methodist Unitarians,”) was held in Rochdale, on Friday the 15th day of June, when the Rev. J. Taylor, of Rivington, preached in the morning an excellent sermon from Acts xvii. 6; and the Rev. G. W. Elliott, of Rochdale, performed the devotional service; and the Rev. G. Harris, of Liverpool, preached a masterly sermon in the evening, from Isaiah lii. 5, on the Causes of Deism and Atheism, which, he said, arose out of reputed orthodoxy and the tyranny of priestcraft; and the Rev. W. Allard, of Bury, performed the devotional service. The congregations were very large, respectable and attentive. Several ministers of the Presbyterian Unitarians were present, who appeared to take a lively interest in the business of the day. The meeting was composed of Unitarians from Liverpool, Hindley, Chowbent, Bury, Manchester, Duckenfield, Oldham, Todmorden, Rossendale, Padiham, Haslingden, Rochdale, and not less than twenty or thirty from Bolton. One hundred and seven dined at the Reed Inn; and after the cloth was removed many who did not dine were admitted into the room, which became crowded to excess. Mr. Harris being called to the Chair gave an interesting account of the progress of Unitarianism at Liverpool; and of the concern which the people there felt to spread the pure gospel among the poor. This was illustrated by their having made him the bearer of three donations from their Fel-

lowship Fund, namely £5, towards liquidating the remaining debt upon the Oldham Chapel; £5, towards the Newchurch Chapel; and £10, towards the Rochdale Chapel. An account was then given of the progress of Unitarianism at all the places in connexion with the Association, which would take too much room in your valuable pages, if it would not be too tedious to your readers, to give you in detail. The work, however, is advancing with a steady march. The Sunday-schools connected with the chapels were reported to be in a flourishing condition; that at Rochdale, with its branch at Lane-head, consisting of near four hundred scholars. The debts upon the Chapels, though heavy, particularly at Rochdale, are about £20 less upon each than at the last meeting. It is very desirable that these debts should be removed, and we hope the Committees of the numerous Fellowship Funds, and our rich brethren, will remember that we are poor people—that our preachers conduct public worship, preaching twice, and sometimes three times, every Lord’s day in three chapels, besides rooms and private houses, and for all their labour put together, including all exhibitions, do not receive fifty pounds a-year. Christians should bear one another’s burdens, and the strong should bear the infirmities of the weak; and no sect has greater reason to do so than Unitarians, for if they do not, as a body, help themselves, they must have help from nobody.

The reporter from Padiham stated, that their room was small and unpleasant, and totally unfit to keep a Sunday-school in it, the want of which was much lamented—that he had sought the village through for a better, but had not been able to procure one, nor was it at all

likely that a better could be got; he, therefore, begged most earnestly, that the meeting would use its power and influence in trying to raise them a little building, in which they might meet on the Lord's-day to worship the only true God, and in which they might also teach a Sunday-school. The meeting was sensibly affected with this artless narration, and several of the ministers present engaged to try to raise something in their respective congregations for this purpose. And it was also resolved,

1. That, if possible, a small place of worship should be raised at Padiham, in which a Sunday-school may be taught.

2. That through the medium of the *Monthly Repository*, the friends of Unitarianism, and the Fellowship Funds, should be humbly solicited to assist their poor brethren at Padiham in this desirable work.

3. That a subscription be now made for the same purpose (and a subscription was made, amounting to £12. 9s. 7½d.).

4. That John Ashworth, Clough House, Boothfold, Rossendale, be appointed Treasurer, and that all communications relating to this business be requested to be addressed to him.

The thanks of the meeting were then voted to Messrs. Taylor and Elliott for their services in the morning, and to Mr. Harris, for his benevolent, zealous and unwearied perseverance in the cause of Unitarianism. The company then separated well satisfied; feeling, I believe, that it was good to have been there.

To the above, Mr. Editor, I beg leave to add a few observations which I made at the meeting.

Padiham is at least ten miles from any Unitarian place of worship. The people there, in general, are more disposed toward the Unitarian doctrine than towards any other. In fact, a considerable number of the poor are Unitarians in sentiment, and it is the only religion which is at all likely to moralize the people. Calvinism, though often tried, can gain no ground there, and Methodism makes but little progress. There are scattered up and down round about Padiham, solitary individuals, one or two at a place, at the distance of two, three, four or five miles, Unitarians, who have become such by occasionally hearing preaching there, reading and reflection; most of whom have been Methodists. Padiham may be looked upon, therefore, as a central place from which Unitarianism has been, and may continue to be, carried into the adjacent country villages, and even towns. For the last nine years I have regularly preached at Padiham once a month, on a Monday night. And I do assure the

public, that the room there is small, extremely unpleasant and incommodious, there being a joiner's shop over, and a family living under it. On all which accounts it is exceedingly desirable that a building should be raised suitable for the place in which our friends may meet to worship God. If this was done, the congregation there, which now regularly consists of about fifty persons, would be doubled, I will venture to say, trebled. But I deem it equally desirable on account of teaching a Sunday-school, than which I know of no institution more calculated to benefit the poor, and to increase our congregations. Our friends at Padiham cannot bear the burden of a debt; they are already burdened enough to get bread. I would, therefore, gladly hope that their friends, throughout the kingdom, will take their case into consideration, and help them. The meeting having chosen me Treasurer, it is probable, if a chapel be built, that I shall have to pay considerable attention to it; this I am very willing to do; but the public must first open the way, by supplying the means, which I hope will soon be done; and with your leave, Mr. Editor, I will account for all the money received and paid, on the cover of your *Repository*.

JOHN ASHWORTH.

June, 29, 1821.

P. S. Our next Annual Meeting will be held at Padiham, on Thursday, in Whitsuntide week, 1822, by which time let us hope the Chapel will be ready to be opened. Mr. Harris, of Liverpool, and Mr. Worsley, of Thorne, are appointed the preachers.

The Annual Meeting of Ministers of the Presbyterian Denomination in Nottinghamshire, Derbyshire, and the South of Yorkshire,

was held at Nottingham, on Friday, June 22. Agreeably to the recommendation of the last Meeting, there was a previous service on Thursday evening. This was conducted by the Rev. J. Williams, of Mansfield, who took the introductory part; and by the Rev. E. Higginson, of Derby, who preached a highly interesting discourse on the Progress and Ultimate Triumph of Religious Truth. In an historical survey of the past and present state of religious opinion in this country, he pointed out the remarkable extension of Unitarian sentiments in the course of the last fifty years; and traced their influence, as importantly shewn, in the lowered tone of orthodoxy, of which he

gave an instance in the representation now generally given of the doctrine of atonement, so different from that which appears in the older formularies of faith. He paid a just tribute to the zeal and activity of the other denominations of Dissenters; and called upon Unitarians for increased efforts to promote amongst the members of their own body the practical influence of their principles, as the most effectual method of recommending them to others. The next day's services were conducted by the Rev. R. Wallace, of Chesterfield, and the Rev. Dr. Carpenter; whose presence at this Meeting was an unexpected gratification, and who very kindly consented to preach the sermon on this day. The object of his discourse was to shew that Unitarian views are most honourable to the Divine character; in refutation of an opinion recently advanced by Dr. J. P. Smith, in his work on the Person of Christ, that they proceed from low and unworthy conceptions of the Divine character. Dr. Carpenter observed, that on this point at least he had always thought Unitarianism unassailable, and he still thought it invulnerable. With great spirit, but with perfect candour, he drew a contrast between the views of the Divine character as deducible from Unitarian and Trinitarian principles. He shewed that honourable and exalted views of the Divine character were naturally cherished by the principles of Unitarianism. It might even be inferred *a priori*, that they who refused without the fullest evidence to admit any claims to a participation of divine honours would be eminently solicitous to cultivate enlarged and becoming sentiments of that great Being, for whose sole honour and incommunicable glory they shewed themselves so much concerned. On the contrary, those systems which present several different objects of religious contemplation and divine worship, must have a tendency to lower and limit our conceptions of the Divine character. He proceeded to shew, by a variety of references to published and well-authenticated statements, that in point of fact such were the opposite tendencies of the two systems. The whole formed a most impressive discourse; and was heard with obvious interest and attention.

After the service, the ministers and their friends, to the number of forty, dined together in the Exchange Room, and the afternoon was spent in a manner highly agreeable to all present, in the communication of sentiments on a variety of subjects connected with the cause of truth, and the interests of mankind.

H. T.

Manchester College, York.

ON Tuesday the 26th June, and the two following days, was held the Annual Examination of the Students of this College, in the presence of Joseph Strutt, Esq., *President*; Daniel Gaskell and Abraham Crompton, Esqs., *Vice Presidents*; Messrs. Andrews, Bell, G. Crompton, Darnton, R. Greg, R. Kay, R. Philips, Jun., *Assistant Secretary*; Offley Shore, E. Strutt, and G. W. Wood, *Treasurer*; and the Rev. R. Astley, Lant Carpenter, LL.D., B. Carpenter, N. T. Heinekin, Higginson, Jo. Hutton, T. Johnstone, N. Jones, J. Kentish, J. G. Robberds, James Taylor, J. J. Tayler, H. Turner, R. Wallace, J. Yates, and W. Turner, *Visitor*. Tuesday afternoon the Junior Hebrew and Latin Classes, and Senior Mathematics were examined, and Orations delivered by Mr. Benyon, on the Education of the Lower Classes; by Mr. Payne, on the Influence of Civilization on Freedom and Happiness; and by Mr. J. Chatefield, on the Degree of Forbearance which should be shewn towards the Memories of the Dead.—Wednesday, the Junior Greek, the second Mathematics, the Senior and second Hebrew, the Natural Philosophy, History and Belles Lettres Classes were examined, and Orations were delivered by Mr. R. Martineau, on the question of the Perpetual Progression of Man towards Perfection; by Mr. Oliver Heywood, on the Effects of Commerce on the Moral and Political State of Mankind; by Mr. Evans, on the Nature and Objects of Punishment as an Instrument of Moral Discipline; by Mr. J. H. Ryland, on the Degree in which Universal Philanthropy may be assumed as a Rule of Action by a finite Being; and by Mr. Shawcross on Religious Establishments; and Sermons by Mr. S. Heinekin, on Matt. xi. 28; and by Mr. Smith, on 2 Cor. iv. 17.—Thursday, the Students in the fourth and fifth years underwent a long and satisfactory examination in the principles of Biblical Criticism, applied particularly to the New Testament, and the rest of the classes were examined, in the elements of the Mathematics, in Ethics, the Evidences, and the higher Roman and Greek Classics; and an Oration was delivered, by Mr. E. Kell on the Natural Arguments for a future State, and Sermons, by Mr. Owen, on Matt. v. 48; by Mr. Cheetham, on Acts xxiv. 14; by Mr. Wilson, on 1 Cor. and by Mr. Wawne on James ii. 14. The Examination having been concluded, the Visitor, by the authority of the President, distributed the prizes as follow: viz. the first, for Diligence, Regularity and Proficiency, to Mr. John Beard, of Portsmouth, a divinity student in the first year; the

second, to Mr. John Howard Ryland, of Birmingham, a divinity student in the second year; and the third, to Mr. Richard Martineau, of London, a lay student in the second year; the first Mathematical Prize to Mr. Ryland, and the second to Mr. John Hugh Worthington, of Leicester, a divinity student in the first year; the Prize for greatest improvement in Elocution during the Session to Mr. Edmund Kell, M.A. of the University of Glasgow, a divinity student in the fourth year; and that for the best delivery during the present Examination to Mr. G. B. Wawne. Mr. Philips' Prize for Classical Proficiency was awarded to Mr. Ryland. After which the business of the three days was closed with the following Address:

"The occasion on which we are now met becomes the more interesting, on account of the considerable number of students in the College, who are this year to leave it with a view to the exercise of the Christian Ministry; a circumstance which naturally suggests the propriety of rendering this short Address the means of conveying to your minds, my young friends, an impressive idea of the importance of the office which you are undertaking, and the necessity, if you mean to be faithful in the discharge of it, of continuing to devote the main part of your time to the studies and duties connected with it; and, if you should find it necessary to your further comfortable provision, to have recourse to any supplementary means of subsistence, or expedient, in order to your more effectual respectability and usefulness, to assist in the promotion or management of schemes of public advantage, of considering these as only subordinate to your great object, and directing them so as to render them subservient to it, in the advancement of the mental and moral character of the places where you may reside. With the allowance of these extensions it will become your duty to 'meditate on' the objects connected with your profession as Ministers of Christ, and to 'give yourselves wholly to them, that your profiting may appear unto all.' I trust that you will none of you be tempted to conclude, from the expression too commonly used respecting students on their quitting a place of academical education, that you have 'finished your studies.' If you have duly attended to and profited by the excellent instructions you have here received, you will be sufficiently aware that they are only begun; and that your whole lives must be devoted, without being sufficient, to their completion. You have here had presented to you a sketch only, happily indeed conceived and skilfully traced, and you have been directed to

the choice and judicious application of the materials proper for fitting up the complete figure of the perfect man in Christ Jesus; but it will remain for yourselves, in humble dependence on the Divine assistance and blessing, for which it will become you earnestly to pray, to bring out fully the several organs and lineaments, in all their beauty of proportion and colouring. The field has been set before you in which you are to sow the good seed; but it will require all your study and attention to apply with judgment the principles of cultivation to the various qualities of the soil; and, while you rejoice, as we hope you will have reason, in the abundant produce you will perceive growing up, almost without your care, from the good ground, to root out the thorns of worldly-mindedness, to temper the hasty, unproductive heat of the shallow, stony ground, and to put to flight the tempters that hover round to pick up the seed from those by the wayside, before it is cherished and allowed to strike root. You see, therefore, that you still have much to learn, much that will require the careful application of your best abilities: and if it should please Divine Providence to lengthen your days, you must expect, like the ancient sage, to 'grow old learning many things.'

"With respect to the state of mind with which it will become you to enter upon your office, and the sort of reading and study which will, for a time at least, demand your whole attention, I doubt not you will avail yourselves of the instructions of your excellent Theological Tutor, of whose disposition and ability to afford you on this important subject the most judicious advice, you have already so pleasing a specimen in his address to a class of your predecessors (1811) annexed to his 'Sermon on the Objects of pursuit proper for Young Persons who have received a liberal Education.' (A discourse which I earnestly wish may engage the close attention and study of our young lay-friends who are leaving us; they will find it an excellent directory of their future conduct in the scenes of active life.) And I trust I may, without danger of disappointing either you or the public, encourage the expectation of your enjoying the further pleasure and advantage of receiving from the press the services which delighted a numerous assembly on a late occasion.* After this I hope it will not be considered as quite presumption to refer you to a Letter to a Young

* On the Settlement of Mr. J. J. Tayler in Mosley Street, Manchester, April 20, 1821.

Dissenting Minister in the Fifth Volume of the Monthly Repository,* for a number of practical minutiae which you will find useful. I shall only detain you, and the rest of this respectable audience, with a few miscellaneous remarks. I particularly wish to enlarge a little upon a remark which I dropped at the close of my last year's Address, on the subject of *extempore*-speaking.† I am aware that it is a talent which, in the present state of society, there are strong temptations to abuse, and I admire the delicacy of those who, from this motive, do not wish their names to be connected with the prize for the encouragement of this gift. Far am I from wishing that this Institution should send out noisy spouters, either in the pulpit or in any other place; but there are many occasions which will occur in the exercise of a Christian minister's profession, particularly in the discharge of his private duties—in catechising, and familiarly conversing with the young—in visiting the sick—in varying the addresses proper for baptism, in whatever way that rite be administered—at the burial of the dead—and even on some occasions of advice, remonstrance, or consultation—on which the faculty of delivering, on the spur of the occasion, good sense in appropriate language, is of the utmost consequence to their edifying and acceptable discharge. For my own part, I often feel, with regret and shame, the consequences of my having neglected in early life the exercise of this gift; and I am conscious that several mortifying failures in the course of it have arisen from this neglect. And I the more readily make this confession, that you, my young friends, may be deterred by it from deferring, till too late, the cultivation of a talent which, the earlier it is acquired, will render professional duties (other things being not neglected for it) more acceptable and useful. The question whether free prayer should be exclusively used in public worship, or whether forms, in some of their modifications, may not be allowable, has been stated with great ability and candour in your Tutor's excellent Address already referred to; in practice it will often be determined by the habits and feelings of individual churches. But the cultivation of the gift itself, as one of high importance and utility, has of late been strongly recommended, and the objections to it ably answered, in a Discourse of Dr. J. P. Smith's, which appears to me well worthy of attention. But in whatever manner public prayer is performed, it ought certainly to be regarded as the

most important object of our public assemblies. It is to be feared that it is not generally regarded in this light, but both that ministers and people too frequently assign to it a rank inferior to preaching. Thus very intelligent and religious persons are apt to say, 'We went to hear Mr. such a one,' not, 'We went to join in the public worship of God at such a place.' Thus it too often comes to be the object to resort to our assemblies rather for entertainment, or at most for information, than to have the devout affections of the heart brought into more frequent exercise, the reverence and love of God more firmly fixed as an habitual sentiment, and obedience to His will, as the most direct and unquestionable rule of conduct to every one who is favoured with the revelation of His will, insensibly settled into a more and more established practical principle, in proportion as we become accustomed to regard ourselves as always in his presence, and always at liberty to present ourselves before him, in public and in private; in the devout retirement of the closet; or in company with our families, our friends, or the still more extended community of our fellow-christians or fellow-men. Do you, my young friends, be careful to encourage and justify such reasonable and scriptural views of the leading purpose of our public assemblies, by the devout solemnity of your offices of worship: let them not be too long, so as to fatigue, but serious and impressive, that they may interest and affect; let them be also varied, I will not say in proportion to the vastness of the subject, for that were impossible, but so as to suggest from time to time distinct views of the leading relations between God and man, and as much as possible such views at each particular time as are peculiarly suited to the occasion; let them, moreover, be pronounced with a countenance and tone of simple, unaffected, impressive devotion, which may give the words that come from the heart the best chance of reaching the hearts of others; and let no one have the power of alleging the poor excuse for slighting his public duties to his Creator and Father, that your services are uninteresting, and carelessly performed. But though public worship is certainly the essential, yet public instruction is no doubt a very important, object of our assembling together in the house of God. And with regard to the composition of your addresses to your hearers with this important view, though you will doubtless think it your duty to enforce the evidence and explain the truths of the gospel, with that entire liberty of thought and discussion with which you have been encouraged to pursue your study of them

* P. 471. † Mon. Repos. for July, 1820.

in this place, yet I hope you will not suffer merely speculative disquisitions, or matters of doubtful disputation, to engage much of your time, and your hearers' attention; but that you will chiefly enlarge on those great truths and duties which are essential to their character and hopes as Christians. And though you should not neglect to place the subjects on which you treat in the clearest and most impressive point of view, by calling in the aid of every consideration and motive within your reach, yet I trust you will never neglect to preach the truths of the gospel, as you find them in the New Testament, without partiality or respect of persons, or to enforce the duties of the gospel by the motives which are peculiar to it: in short, to 'teach them all things, whatsoever He hath commanded you.' Always search diligently for the truth as it is in Jesus, whose servants you are to be; keeping back from your people nothing which you really find to be such. Seek to please them, indeed; but seek it by making them wiser and better; this, indeed, will make them most heartily and permanently pleased with you.

"And here let me remind you, that though you should not neglect to render your compositions worthy of the attention and approbation of your most intelligent and best-informed hearers, yet as your Master preached to the poor, and usually conversed with them, so the instruction and benefit of the poor should ever be a leading object of your attention. In pursuance of this object, consider carefully, concerning every thing which you deliver, whether they will be likely to understand it, and how they will probably be affected by it. You will have no need for this purpose to degrade your style to any thing vulgar or mean; plainness and perspicuity are the best ornaments of language; and if you attend to this maxim, you will seldom find the most illiterate at any loss to understand you. Study, both in your public addresses and your private conversation, the particular circumstances, relations and wants of the several classes of your hearers, but especially of your poorer hearers, that you may be always ready to suggest to them some hint of admonition, advice, caution or comfort, according as each may be useful to them. In this way, probably, you will become more useful than in your more public ministrations; in this way, particularly, you will best secure their affection; and be assured, you will always be respected by the rich in proportion as you are beloved by the poor.

"Be particularly attentive, also, to the service of the young. You will find their minds more open and ready to receive

impressions than those of your older hearers: their native principles and sensibilities of good and evil are not yet corrupted and worn by an evil commerce with the maxims and examples of the world; in them you have fresh ground to cultivate, and may reasonably hope to sow the good seed of Christian truth and duty with better success. The young are to be the support and future ornaments of the church of Christ—a strong call upon you to endeavour, as much as is in your power, to make them ornaments and supports. The young are likely to be your companions through life: how much, then, does your future comfort in life depend upon them! Of course how much does even prudence require you to exert your best endeavours to render them wise and good! But you will have a higher motive than this—the approbation of your Master; to whom with what delight will you present them, if happily successful, as seals of your ministry, as your joy and crown of rejoicing in the great day of account! And I trust that you will ever cautiously guard against that gross and shameful inconsistency, of appearing one sort of person on the first day of the week, and a very different one during the other six. You will presently know how soon men forget doctrines, but how long they remember facts. Let your preaching on the Lord's-day be a doctrine according to godliness, and your conduct through the week a practical application of it. Your people will then be impressed with reverence for the principles which you teach, when you thus appear so deeply to reverence them yourselves. No man will then despise your youth, but you will become examples to the believers in word, in conversation, in spirit, in faith, in purity. You will, I persuade myself, be induced to maintain this constant attention to adorn the doctrine of God, your Saviour by Jesus Christ, with purity of heart and life; but there is one which, though not the weightiest, is not to be despised, which I should have urged, did I not understand that it was enforced at the Christmas Examination, by my excellent colleague Mr. Hutton, with singular beauty and force, viz. 'that your good may not be evil spoken of,' but that the charge which has of late been brought* against Unitarian Ministers may be repelled in the most effectual manner by the purity and excellence of their lives; 'that whereas others speak against you as evil-doers, they may be ashamed who falsely accuse your good conversation in Christ.'

* By Dr. Pye Smith in his treatise on the Messiah.

"Lastly, remember that you 'have the treasure of the gospel in earthen vessels,' and learn to entertain a humble opinion of yourselves, and of whatever ministerial talents you may be favoured to possess. Were the teachers of religion at any time disposed to think highly of themselves, the many infirmities of the body, and the passions and affections of the mind, to which they find themselves under a humiliating subjection, may sufficiently convince them of their mistake. If ever you feel disposed to grow vain on any imaginary conceit of human accomplishments, let it be sufficient to damp your vanity to consider, on the one hand, that these things alone, and separate from the Divine blessing, are nothing; and, on the other, that God has so little regard to any of these things, that it is expressly said he committed the treasure to earthen vessels, to simple and unlearned persons, 'that the excellency of the power may be of himself, and not of men.'

"If, then, in the public services of God's house, or in your more private ministrations, you should be enabled to affect the hearts of your hearers with the excellence of the truths and the obligation of the duties of the gospel—if, from these convictions, you should have the happiness of seeing them brought off from any evil habits, and led to form and execute good resolutions—if you should be successful in engaging them to make a life of faith and holiness their hearty choice, or in assisting them to make greater advances in such a life; in comforting their hearts and animating their resolutions by the prospects set before them in the gospel—give eternal praise to the God whom you are to serve. The truths with which you shall thus have enlightened their minds and affected their hearts, he hath revealed by Jesus Christ; the hopes with which you shall have encouraged them are founded on his promises. Render to him, therefore, all your thanksgivings, and implore his continued assistance and blessing on your ministrations for the further improvement of yourselves and of your charge.

"May it please the Father of the spirits of all flesh to bless you with the enjoyment of those silent commendations of their growth in piety and all virtue, which you should always consider as your best and most honourable praise! And when our voices shall be silenced, as our fathers' have been, and our ministrations ended in death, may you long continue to see your hearers exemplify in their practice the truths and precepts of the gospel; and may this be your joy and crown of rejoicing in the day of the Lord Jesus! Amen!"

Southern Unitarian Society.

THE Annual Meeting of the *Southern Unitarian Society* was held at Poole, in Dorsetshire, on Wednesday, June 27. Dr. Thomas Rees delivered a very argumentative and impressive discourse before the Society, from Isaiah xl. 25: "To whom then will ye liken me, or shall I be equal, saith the Holy One?"

In order, as he said, to avoid the charge of misrepresentation, he, first of all, shewed, by quotations from the Articles and formularies of the Church of England, what is the received and orthodox opinion concerning the Trinity, and then, by contrasting together the different parts of the doctrine, he proved them to be inconsistent, and absolutely incompatible with each other, as well as contrary to the grand principle which runs through the Scriptures both of the Old and New Testament, of the absolute unity and unrivalled supremacy of the one God the Father. The members of the Society and their friends dined together at the Antelope Inn: after dinner several gentlemen addressed the company on the important objects which the Society was formed to promote: and it was particularly enforced on their attention, the propriety of seconding, by petitions to the Legislature, the attempts which are expected to be made in the next session of Parliament, for the repeal of the Test and Corporation Acts, and for relieving Dissenters from the necessity of joining in those parts of the Marriage Ceremony which do violence to their religious opinions. The next Annual Meeting was appointed to be held at Newport, Isle of Wight, when the Rev. J. B. Bristowe, of Ringwood, is expected to preach before the Society. Mr. Thomas Cooke, Jun., of Newport, was appointed Secretary and Treasurer for the year ensuing.

Eastern Unitarian Society.

THE Ninth Anniversary of this Society was held at Yarmouth, on Wednesday and Thursday, the 27th and 28th of June. Mr. Toms preached on Wednesday evening at the Old Meeting, from Titus i. 9: "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." The object of the venerable preacher was to shew that the epithet *sound*, though applied to doctrine, and by modern divines exclusively used in connexion with their own peculiar opinions, was employed by the apostle to describe the uprightness of a man's conduct, rather than the peculiarities of his creed. On Thursday morning the service was opened by Mr. Madge, and the prayer was delivered by Mr.

Toms; after which Mr. Perry preached from Gal. i. 4: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." From these words the preacher directed the attention of his hearers to the doctrine of Satisfaction, both as it is held by Calvin and his more consistent followers, and according to the more modern, ambiguous and qualified view of it. The native deformity and absurdity of the real Calvinistic doctrine was exposed in true, but not in exaggerated language, for no words can render the character of the Divine Being more vindictive, more inexorable, nor more unjust, than those which the great Genevan Reformer has employed. How repugnant such opinions are to scripture, to reason, and to the best feelings of the human heart, was most ably and convincingly shewn, and the many and gross absurdities and contradictions which beset them, were detected and exposed. It was truly observed, in reference to the diluted doctrine of Satisfaction, that if every point which has been either conceded or reprobated by its modern advocates were collected together, not even the skeleton of Calvin's system of Atonement would remain.

After service the business of the Society was transacted, Mr. Bowles in the Chair. The Report of the Committee for the past year was received, and the Secretary was directed to request its insertion in the *Christian Reformer*. The thanks of the Society were unanimously given to Mr. Perry and Mr. Toms for their excellent sermons; and J. L. Marsh, Esq., and Mr. Edward Taylor, were continued in the offices of Treasurer and Secretary for the ensuing year. The next Meeting was appointed to be held at Bury St. Edmunds, on the last Wednesday and Thursday in June 1822, and Mr. Aspland was requested to preach. Forty gentlemen afterwards dined together at the Bear Inn, Mr. Edward Taylor in the Chair. In giving "the health of Mr. Fox, and prosperity to the Unitarian Fund," the Chairman alluded to the Report which was laid before the recent Meeting of that Society, and the encouraging prospect which it held out of the progress of Unitarianism on the Continent, and in the United States. In the course of the afternoon Mr. Toms, Mr. Perry, and Mr. Madge, addressed the Meeting on subjects connected with the interests of the Society.

North-Eastern Unitarian Association.

THE Annual Meeting of the North Eastern Unitarian Association was held on Wednesday and Thursday the 4th and

5th of July, at Wisbeach. The Rev. Robert Aspland, of London, preached on the Wednesday evening to a respectable audience from Matt. iv. 26—30, when he gave a pleasing and encouraging view of the gradual and certain progress of religious truth, and its final triumph over error. He delivered also two discourses on the Thursday, in which he gave a masterly and scriptural explanation of the terms "Son of Man" and "Son of God," as applied to Jesus Christ, and he enforced and recommended their practical influence. The congregations were large, respectable and attentive, and the impressions made, we trust, will not be easily effaced. The different services were introduced by Mr. Hawkes, of Lincoln, Mr. Evans, of Tavistock, Mr. Smith, of Lutton, and Mr. Treleaven, of Lynn. Upwards of one hundred ladies and gentlemen dined together at the Wisbeach Arms, Mr. Aspland in the Chair. In the course of the afternoon a number of sentiments were given to call up those gentlemen who might be disposed to address the company on the objects of their meeting. It was pleasing to observe, that the subject that excited the most lively interest was *Universal Education*; for on this being given four or five gentlemen addressed the company in succession, who all seemed to consider it as the "anchor of our hope" for better times. Much interesting information was given respecting the establishment of Sunday-schools, not only at Lincoln, Boston and Lynn, but also at Wisbeach, one has been lately instituted, which contains nearly 100 children of both sexes, who, in addition to reading, are also taught writing and arithmetic.

The afternoon being spent in the greatest harmony, the company retired from the Inn to partake of tea, which had been prepared at several of the friends' houses. After the evening's service the friends separated with mutual congratulations on their happy meeting. And we may venture to affirm, that never did a company, so large, separate with so much for pleasing recollection.

Mr. Aspland preached at Lynn on the Friday evening, to a respectable and crowded audience. At the pressing solicitations of the friends at Wisbeach he spent the Sunday there, and preached twice, to even larger congregations than on the preceding days, on subjects of the most serious import, which fixed the attention, warmed the heart, and, we trust, led many to adopt the holy resolution, "Whatsoever others do, we will serve the Lord."

N. W.

Wisbeach, July 12, 1821.

NOTICE.

The ASSOCIATION of UNITARIANS, chiefly from the *West of Scotland*, will be held in Glasgow, August the 12th.
Glasgow, July 20.

Preferment.

Rev. SAMUEL BUTLER, D.D., Head Master of Shrewsbury School, to the Archdeaconry of Derby.

PARLIAMENTARY.

House of Lords, Thursday, June 14.

Peterborough Questions.

LORD KING rose to call the attention of the House to a case which appeared to him to be of great importance, a case in which the rights of the Rectors of the Church of England were directly involved, and which also affected the rights of the great body of the clergy. He held in his hand the petition of the Rev. Henry William Neville, a gentleman who had had recourse to this mode of seeking redress with great reluctance, and who would not have brought his complaint before their Lordships if he could have obtained redress in any other manner. The petitioner held two livings in the diocese of Peterborough, to one of which it was necessary he should present a curate. The Rev. John Green was accordingly presented. He came forward with proper testimonials of character and ability. He had already signed the Thirty-nine Articles, and was ready to be examined and to subscribe them again. This, however, was not sufficient to satisfy the Reverend Prelate opposite, (the Bishop of Peterborough,) who insisted upon answers to 87 questions previously framed and printed, and on refusal to answer them, signified his determination to exclude the applicant from the curacy. This determination the petitioner remonstrated against, but the Reverend Prelate peremptorily refused to relinquish his demand. He then appealed to the Archbishop of Canterbury, to whom he wrote on the 19th of June, but received no answer until the 7th of August, having in the interval written a second time to request a prompt decision. The Archbishop, in his letter, after apologizing for the delay in replying, by stating that he had been more than usually occupied, observed, that there was no doubt of the right of examination belonging to the bishop of the diocese, and that that right was so obvious, that he supposed the applicant must have since complied with what the bishop required of him. This, he (Lord King) observed, was by no means a proper answer, as no grounds for the opinion given were stated. As

the Right Reverend Prelate acted as a judge, it certainly would have been more satisfactory had he stated the reason on which his decision was founded. It was contended, he knew, that the Bishop of the diocese possessed a complete discretionary power. It might be so; for he confessed that he did not well understand the canon law on the subject, and could only reason from analogy. He was told that it was very difficult to ascertain what the limits of the ecclesiastical powers were; but with regard to the question of examination, he must suppose that a Right Reverend Prelate, in giving judgment on it, must consider himself to be deciding in the character of a judge. He must be bound by some rules and principles, otherwise the decision was arbitrary. If a judge in Westminster Hall commit error, or be guilty of abuse, his conduct could be brought under the consideration of that House by a writ of error; and surely there must be some remedy in the case of misconduct by an Episcopal judge. He thought that the power of examination was very properly given to the reverend bench opposite, with the view of ascertaining the qualifications of the persons who were candidates for holy orders, or for institution; but the eighty-seven questions of the Right Reverend Prelate opposite, which were printed, sent by post, and answers desired to be returned in the same manner, could have no reference to ability; they were a test and nothing else. The noble Lord read some of the questions, and argued that from their leading nature it was impossible to regard them as any thing else than a test; and if the Reverend Prelate meant them as a test, his objection then was, that the law had provided a much better one, and that neither the Right Reverend Prelate, nor the whole of the reverend bench opposite, had any right to impose another. The Thirty-nine Articles were intended by the law to draw a line to a certain extent about the church, and no other authority was entitled to alter that boundary. This was creating quite a new power. The existing law said to candidates, "You shall not enter the Church unless you subscribe the Thirty-nine Articles;" but in addition to this, the Right Reverend Prelate said, "Unless you take another test of my framing, I will not institute you." The answer which the Right Reverend Prelate had given to the petitioner's letter admitted that he had established a new standard for himself; for in it he observed, that with a knowledge of his standard the government had appointed him to one bishopric and translated him to another.

As this was the case, he should be glad to know whether the eighty-seven questions of the Right Reverend Prelate had been adopted as a test by ministry or not. But why bring forward this argument of the new standard having been adopted by the Right Reverend Prelate's patrons? If he had had any convincing argument, it would have been better to have used it than to have overwhelmed the unfortunate petitioner with the opinion of his patrons. This was telling him that the most powerful persons in the country, and those who might have ultimately to decide on his case, were secured against him. He was informed that he might seek what remedy he pleased; but it was made known to him beforehand that his application would be of no avail. This new standard might most seriously affect the prospects in life of persons educated for the Church with a view to settling within a particular diocese. He had heard this new standard of doctrine described as cobwebs for catching Calvinists, and that it could give pain to nobody but Calvinists. The comparison did not appear perfectly correct, for flies sometimes escaped from a spider even after being entangled in his toils, but with this cobweb the unfortunate Calvinist must unavoidably fall under the fangs of his powerful antagonist. He regretted that such a practice had been adopted, for nothing was more likely to create a schism in the Church. Another prelate might choose to put a different construction on the Thirty-nine Articles from that given to them by the Reverend Prelate opposite; and thus a spirit of dissension would be excited. It was, therefore, most important that the Thirty-nine Articles, which might justly be called articles of peace, should be the only standard of doctrine. He referred their Lordships to the history of the Thirty-nine Articles, and observed, that there was reason to believe that they had been drawn up in a Calvinistic sense. Upon the whole, he thought that a prelate of the Church of England might be content with the articles of religion as they had been drawn up by the Reformers of the Church. But the conduct of the Right Reverend Prelate was not only calculated to disturb the peace of the Church, but that of a great part of the community. He had not only framed these eighty-seven questions for clergymen, but had addressed a set of questions, of a very extraordinary nature, to the churchwardens of his diocese. Among other things it was asked, "Does your minister lead a sober and exemplary life?" This might be put to a farmer not much inclined to speak well of the

clergyman of the parish, or the answer might depend upon the churchwarden's notions on the subject of evangelical doctrine. There were also questions put as to adulterers and fornicators, and whether there were common swearers in the parish. This was a most extraordinary kind of inquiry. Evil-speaking, lying and slandering were condemned by Scripture; but here the churchwardens of a whole diocese were invited to speak all the ill they could of their neighbours. The putting of such questions might, for aught he knew, be very legal according to the common law; but what he complained of was the imprudence of circulating them. The invitation to men to pry into and condemn the conduct of their neighbours could not fail to give excitement to bad passions. When there was a general outcry of danger to religion and the church, he should have expected that every one would have seen the impropriety of such a proceeding; and certainly he never could have supposed that the Right Reverend Prelate, who, he was told, was the greatest polemical writer of the age, would have been guilty of the imprudence of endeavouring to force on the clergy of the country a new standard of doctrine. The petition being, on the motion of the noble Lord, read, he then moved that it be laid on the table.

The Bishop of PETERBOROUGH, after recapitulating the heads of the petition, observed, that the petitioner stopped short on stating that he had appealed to the Archbishop, and did not mention what was afterwards done. What the petitioner had omitted he would now supply. In the month of September he nominated another curate; and the person so nominated submitted to the examination now objected to, and was licensed. On March the 21st, however, more than six months after the second nomination, he intimated his intention of bringing the subject before the Legislature. But the regular course of appeal is to the metropolitan only; and this course the petitioner had not only taken, but had submitted to the proper authority by the appointment of another curate. In saying this, however, he did not wish to bar inquiry: their Lordships would see that the right of examination, which was at first contested, was now admitted; and the only objection made was to the mode of examination. Now his was a very common mode, namely, that of proposing questions and requiring answers. This mode was necessary; for, by what other means could a bishop obtain due knowledge of the opinions held by applicants? But the objection was, that the questions were of too searching a

nature for those who disliked them. The fact was, that the case submitted to their Lordships was really a question of theology; and he believed no inquiry of the nature of the present was ever yet instituted in their Lordships' House. The truth of religious doctrines could not be a fit subject for discussion in either House of Parliament. If any inquiry on this petition were gone into, he apprehended that their Lordships could not alter, far less prohibit, the questions alluded to. The 48th canon made examination on the Church Liturgy and Thirty-nine Articles the duty of the bishop; and that mode of examination which he had adopted was that which was best calculated for his diocese. The same questions had been used ever since he was a bishop, and had not been objected to; but if he were wrong, could their Lordships interfere for the purpose of correcting or removing the questions? If the 48th canon were to be altered, that surely could be done only by the same authority that made it. Be the allegations of the petition what they might, still the subject was not within the jurisdiction of their Lordships. But he did not say this from fear to meet the allegations; he would shew that they were gross misrepresentations. He would, therefore, describe the examination. The questions referred to in the petition were arranged under distinct heads or chapters, and every chapter contained references to the Liturgy of the Church and the Thirty-nine Articles. The object of the inquiries was to know whether the religious opinions of the applicant accorded with the doctrines of the Established Church. The petitioner could not pretend that he did not know this, because he had received an explanation, stating the object of the examination; and that explanation he had printed in his statement of the correspondence. The petitioner and the applicant must therefore have known that the standard alluded to in the correspondence meant only the standard of the doctrines of the Church; and yet it was ventured to be asserted in the petition that he (the Bishop) had set up a new and arbitrary standard. If these allegations contained a particle of truth, it would be the duty, not of their Lordships, but of the convocation to interfere. Far from his having forsaken the standard of the Established Church, it had been his endeavour to preserve it; and had his endeavours for that object not been successful, their Lordships would never have heard of the present complaint. Nothing could be more absurd, than to suppose that the putting a series of questions was requiring sub-

scription to a test or standard. If in subscribing the answers, it appeared that a new standard was subscribed, it was the standard of the person who answered, not of the examiner. But the signature was only required to authenticate the answers, and not as a subscription to any new standard of faith. It was not sufficient to give a thing a name, and then declaim against it; the question first to be determined was, whether the name was properly applied. He was at a loss to understand how a string of questions could be called a standard of faith. That name might belong to the answers; but without a perversion of terms it could not be applied to the questions. If his own declaration of attachment to the doctrines of the Church, supported by the references under the heads of chapters to the Liturgy and the Thirty-nine Articles were not credited, he would appeal to all his publications. On receiving answers to the questions, if he found any deviation from the doctrines of the Church, he never rejected without remonstrance, and sometimes he had succeeded in correcting deviations. Only those who refused to answer at all were rejected in the first instance. His conduct had always been open; nothing was therefore so easy as bringing proof, if there were any well-founded complaint against him, and in such a case the absence of proof shewed the impossibility of producing any. The noble Lord had endeavoured to extract from his letter to the petitioner an admission of setting up a new standard of faith. But had his standard been different from that of the Established Church, he surely would not have been raised to the bench on which he sat. His publications were before the public; his opinions were well known; and when he spoke of his standard, he meant no new standard, but the old standard of Church doctrine. The mode of examination which he had thought fit to adopt was particularly necessary at the present time. If great care were not taken, the Church of England would fall into that anomalous state which was exhibited by another church in a part of Switzerland, the clergy of which subscribed to a Calvinistic test, and preached Socinian doctrines.*

* This statement produced the following letter in the *Times* newspaper of June 20:—

“SIR,

“Amongst other statements in the speech of the Bishop of Peterborough, in the debate of Thursday last, is one which may serve to shew how far the correctness of that Right Reverend Prelate is

The noble Lord had dwelt much on the questions not being calculated to ascertain the ability of the person examined: but they were not framed with that view; they were intended to ascertain doctrine, not talents. But what had been their effect during the period they had been used? The number of persons refused ordination after answering was one. The number of curates refused license after answering was also one. The number rejected for not answering at all was two, of whom the petitioner was one. Wherever there was any irregularity of doctrine, these questions were calculated to detect it. They were disliked by the petitioner and others, who had raised a noise and clamour against them; but they were approved by the great body of the clergy, because they were calculated to check fanaticism, from which the Church had now more to apprehend than from any other thing. He had now shewn that the allegations of the petitioner—namely, that he had set up a new standard of faith; that he required subscription to that standard; and that his standard superseded the old standard of the Church—were utterly void of truth. He would then leave it to their Lordships to determine in what way they ought to dispose of this petition.

LORD KING said the Right Reverend Prelate must know, that when the Articles were proposed in a particular way, the clergymen had nothing else to do than to submit. The point at issue was, whether the eighty-seven questions to be

answered in the way which the Right Reverend Prelate appeared to desire, composed a new standard or not. All agreed that the Right Reverend Prelate had a right of examination; but the point at issue was, whether his eighty-seven questions arose naturally out of the course of examination on the Thirty-nine Articles, or were leading questions, which, as being to be answered only in one way, constituted a new code of Church doctrine.

The Archbishop of CANTERBURY accounted for his delay in not answering earlier the letter of the petitioner, which propounded certain questions to him as to whether the Bishop was justified in the conduct which he had pursued. The Right Reverend Prelate referred the petitioner to the 48th canon of the Church.

LORD CALTHORPE spoke in favour of receiving the petition. The Right Reverend Archbishop could not have done otherwise than refer to the 48th canon; nor did he blame him for so doing. But it appeared to him that the conduct of the Right Reverend Prelate (the Bishop of Peterborough of whom he wished to speak with all personal respect, not only on account of his character, which did not require any eulogium from him, but on account of his zeal for the interests of the Church,) if it should be followed up by other Right Reverend Prelates, would be fatal to the inviolable standard of faith which was contained in the Articles of the Church. The Liturgy, which was founded on these Articles, had endured for nearly three centuries; nor could any form of worship more pure or more free from objection be devised. It had been interpreted liberally and largely, (not too liberally or largely in his opinion,) and he would say that its security consisted in such a latitude of interpretation being allowed. He would repeat that, if the conduct of the Right Reverend Prelate was followed by the other bishops, it might be fatal to the interests of the Church. At a time when the Establishment required the most strenuous efforts of its friends to support it, and when it was notorious that a considerable portion of its members, from the want of funds, could not be educated as the Right Reverend Prelate might desire, he (Lord Calthorpe) could not conceive any thing more injurious than to agitate such a question as the present, or to adopt a principle which would warrant the exercise of any species of persecution. He regretted that the discussion had been rendered necessary, but hoped that the Right Reverend Prelate would exercise his authority, so as to conciliate his clergy, and thus secure to the Church

to be depended upon. It is, that, whilst the clergy of Geneva sign a Calvinistic confession, they are themselves Socinian. In answer to this I would say—

“1. That the Church of Geneva, for nearly a century, since the year 1728, have renounced the confession of Calvin.

“2. For nearly as long a time have they renounced the catechism, or any other test but the Scriptures.

“3. By the règlement of May 3, 1817, they proscribed from their pulpits the mention of original sin, effectual grace or predestination.

“4. That there is no proof whatever that the Church of Geneva is Socinian. Its catechism is Arian in doctrine, and this is the opinion of the *Compagnie of Pasteurs*, with the exception of very few of its members, who are orthodox. I conclude, therefore, that the members of the Church of Geneva, if they are not as orthodox as the Bishop of Peterborough, are not hypocrites.

“A FRIEND TO TRUTH AND CHARITY.”

that zeal and exertion which would best promote its welfare.

The Earl of HARROWBY did not see any practical object which could be gained by the reception of the present petition. It was inconsistent with the charity of Christians to suppose that the Church intended to exclude Calvinists; but he did not see how Parliament could now be appealed to.

Earl GREY spoke in support of the petition. He thought that their Lordships had the power of applying a remedy in a case of this kind, and that redress could sometimes be obtained from no other quarter. For this opinion he had high authority in the course of the evening. The Right Rev. Prelate had denied the power of the House, and had appealed to the authority of the Archbishop. The Archbishop, on the other hand, had denied his right to interfere, and had thus devolved the examination on Parliament. The mode of examination adopted by the Right Reverend Prelate appeared to him (Lord Grey) to be extremely dangerous to the peace of the Church. If he had a right to adopt new tests, so had other prelates, and thus the different dioceses might have each a different test of exclusion.

Th^r Bishop of PETERBOROUGH disclaimed any new tests.

Earl GREY resumed. The eighty-seven questions were framed for detecting Calvinists. This might be necessary; but if it was, it must be accomplished by the Church proposing more searching questions. The noble Earl contended that subscription to the Bishop's eighty-seven articles composed a new standard of faith.

The Marquis of LANSDOWN likewise spoke in support of the petition, which, after some further observations from Lord Calthorpe, was rejected.

MISCELLANEOUS.

THE *Coronation* of His Majesty George the IVth was performed with great splendour on Thursday the 19th inst. Less curiosity was excited by the spectacle than might have been expected. A Balloon, fireworks, and other amusements were provided for the people, but something was still wanting to excite public feeling. The predominant sentiment was sympathy with the Royal Absentee. An illumination was promoted by authority, but it was very partial and heartless. The expectations of some that the day would be marked by tumult were happily disappointed.

Dr. HOME is appointed to be Professor of the Practice of Physic in the University of Edinburgh, in room of the late Dr. Gregory.

We have heard with great satisfaction that the Drapers' Company of London continue to add to the comforts of their numerous tenantry in the county of Londonderry. We, on a former occasion, noticed many acts of their liberality, which we should wish to see imitated by all our absentee landlords. What we now wish to record is, the Company's intention of building, at the town of Money-more, a large house of worship, for the accommodation of the Protestant Dissenters of that town and neighbourhood; and what appears most to the honour of the Drapers' Company is, that the congregation by great exertion had raised about 800*l.* for the purpose of erecting a building; on hearing which, the Drapers' Company was so much pleased, that they immediately said, "No, you shall keep your 800*l.* intended to be so expended; we will have the pleasure of providing you with a house of worship, where you shall find sufficient accommodation."—We understand this Meeting-house is to be 75 feet by 45, and on the erection of which 3000*l.* is to be expended.—*Belfast Commercial Chronicle.*

LITERARY.

It will be seen by our wrapper that Mr. JOHN KENRICK, of York, proposes to publish by subscription, a new edition, with additional notes, of his father's valuable *Exposition of the Four Gospels and Acts of the Apostles*. From our acquaintance with the original work, and our knowledge of the erudition and talents of the announced Editor, we have no hesitation in pronouncing that the new edition of the *Exposition* will be a most important acquisition to the biblical literature of the Unitarians. This denomination of Christians will, we are persuaded, promptly encourage the design; and we esteem it a happy coincidence that the improved edition of the *Exposition* will appear soon after Mr. Belsham's long-promised *Version of and Commentary on the Epistles*, which is in the press; as the two works will embrace nearly the whole of the Christian Scriptures, and furnish the best helps to the right understanding of them.

We understand that some of our most popular Poets are employed in framing *Hymns and Psalms for the Established Church of England*. The design is, that the Psalm of the day should coincide with the Lesson which it follows, in other

words, that the sentiment in each should be the same. Independently of such benefit as must result from this plan, the assistance of Sir Walter Scott, Messrs. Crabbe, Southey, Milman, Heber, Wrangham, and others, will necessarily confer a character on the verse, which religious poetry has long wanted.

Proposals have been issued for publishing by subscription, a *Collection* from the *Works* of the most celebrated *Poets of Italy*, from the end of the 12th to the beginning of the 19th century; arranged in chronological order, and accompanied by Biographical and Critical Accounts of their Lives and Writings, extracted from the most distinguished Writers on the Literary History of Italy: under the direction of Mr. ROSCOE.

THE REV. JOHN CAMPBELL, of King'sland, is preparing an account of his late Journey in the interior of South Africa, which, like the former, was undertaken at the request of the London Missionary Society. The course of this journey lay through a considerable tract of country which had not been explored by any European. It extended three hundred miles beyond Lattakoo, which was the limit of his first journey, and it confirmed the conjecture which he had formed, that he should find the country better peopled, and more advanced in civilization, as he proceeded towards the North. The introduction which his missionary objects gave him to the Chiefs of the several nations he visited, and the confidence with which he was received by them, afforded him the most favourable opportunities of observing their manners and customs, as well in the administration of their public affairs, as in their domestic relations. This was particularly the case with regard to the Mashow and Marootzee nations, whose chief towns, Mashow and Kurreechane, contain several thousand inhabitants. The work will contain a Map of the country through which he travelled, and other illustrative engravings.

THERE is announced, as nearly ready for publication, "A Plea for the Nazarenes: in a Letter to the British Reviewer: by Servetus."

THE *Royal Society of Literature* has adjudged the premium for the best poem on Dartmoor to Mrs. HEMANS.

A MEMBER of the late Salters' Hall Congregation has in the press a Work, in one vol. 8vo., addressed to the Old Members of that Society, in which some

of the errors of the Rev. Dr. Collyer are stated and corrected.

THE Third Report of the *Serampore Native Schools* has been published in London, copies of which may be had gratis of Black and Co.

The Rev. ROBERT HALL has in the press a new edition of his "Apology for the Freedom of the Press," with some additions.

FOREIGN.

ITALY.

Superstition has resumed her throne in *Naples*. A letter from thence, copied into the French papers, of the date of May 8th, says, "The miracle of the liquefaction of the blood of St. Januarius was effected yesterday in the most gratifying manner," that is, the slight of hand was dexterously performed. The writer adds, with great naïveté, "His excellency the Archbishop pronounced on this occasion a discourse against the errors of those sophists who attempt to practise delusions upon the people."

PORTUGAL.

The Cortes are proceeding with their liberal and philanthropic measures; amongst which we hail the abolition of the punishment of Death.

The King has returned from the *Brazils*; he has taken with apparent cordiality the oath of allegiance to the Constitution; and as far as we can yet judge, all is promising with respect to freedom in Portugal.

SWEDEN.

Extract of a Letter dated *Hamburgh*, April 13:—

"I mentioned in a former letter that Gustavus Adolphus, the late King of Sweden, had presented an address to the Norwegian Storting, for the purpose of obtaining letters of naturalization in Norway, and now send you the following copy of the terms in which the request was couched:—

"If pure intentions, a loyal life, and tranquil resignation under every change of fortune, have been hitherto my comfort, they now constitute my hope that my humble request of naturalization as a Norwegian citizen, in the military service of the state, will be granted. A Swede by birth, I have been separated from Sweden by the disposition of fate; but I have acquired the privileges of a citizen in a city of Switzerland called Basle. My fortune may amount to about 30,000 guilders. Separated from my wife

and children, I have but one natural son to provide for.

“G. A. GUSTAVSON.

“*Frankfort on the Maine,*
Jan. 12, 1821.”

RUSSIA.

Late intelligence from this country has given a check to the hopes of philanthropists. Popular education, which was making rapid advances under the sanction of the Government, has been suddenly stopped by the hand of authority. To what this is owing, is not yet fully explained. Has his Imperial Majesty received new light upon the dangers of education from his august brother of Austria?

TURKEY.

War rages in the heart of the Turkish dominions. The accounts are contradictory, but the Greeks seem to be gaining ground: they have a decided superiority at sea. It is certain that there has been great carnage on both sides. The Turks have murdered one if not more of the Greek patriarchs, many priests, and a multitude of men, women and children. On some occasions they have employed the Jews as the instruments of their vengeance. Whenever they have had opportunity the Greeks have retaliated upon their cruel oppressors. In the mean time, the European powers look quietly on. The Emperor of Austria contents himself with denouncing the insurrection of the Greeks as “a criminal conspiracy:” the Emperor of Russia is coolly waiting the course of events: and the British and French in their respective fleets are tame spectators of the outrages of both parties. Another month will enable us to see further into this confused scene.

Hassel, a German statistical writer, makes TURKEY, in Europe, on the best and most recent authorities, to contain a population of 9,482,000. Of this population, the Turks do not amount to one third part, and the Greeks alone amount to about five millions. But then this population professing the Greek religion amounts to a much greater number than five millions. For instance, the Bulgarians, about 1,800,000, a Slavonic people, are partly of the Greek and partly of the Mahomedan religion. The Servians, about 960,000, also Slavonic, are all of the Greek religion. The Bosnians, about 850,000, are also of the Greek religion. The Albanians speak Slavonic and the old Illyrian language, and are partly of the Greek and partly of the Mahomedan religion. The Walachians and Moldavians, 1,230,000 according to Hassel, but about a million and a half in number, according to Mr. Wilkinson's account, are only Greeks too by religion.

AMERICA.—UNITED STATES.

Dedication at New York.

On Saturday the 19th of January, the First Congregational Church, in the city of New York, was dedicated to the service of Almighty God. The hour appointed for the commencement of the ceremonies, was eleven o'clock. A numerous and respectable audience assembled at that hour, and the ceremonies of the day were performed according to a previous arrangement. Of the sermon it is sufficient to say, it was worthy the reputation of its author. If any came to witness the zeal of a partisan, or the bigotry of a sectarian, such must have been disappointed of their object. If any were attracted by a desire to be excited by the splendours of oratory, or the rare and delicious imagery, whose stores, every one knew, that the speaker could have dispensed in the richest profusion; these also failed of their object. But those who came to reap the fruits of wisdom, early, but mature; those who came not to gratify and stimulate their party zeal, but to resign their souls to the calm and holy influences of the Christian's hope; to exalt their affections by an enlightened piety to God, or to soften and warm their hearts by a comprehensive charity to man,—these were not disappointed. It was cheering and delightful to behold the image of our religion, not stained and corroded by the bitterness of party animosity; not cramped and distorted by the manacles of system; not dragged to earth by violent and sordid hum and passion, but fair and free, lovely in beauty, and radiant with benevolence, as it came pure from the hands of its great Author. To have heard this discourse must, for the time, at least, have softened the sternest bigot; still there was no false and hollow neutrality; no timid concessions; no lack of courage or power in the defence of truth, or the vindication of that freedom wherewith Christ hath made us free. The discourse was, throughout, and in the highest sense, appropriate, such as any Christian might have rejoiced to hear; and as its author at any period of future existence, cannot regret to have delivered.* The impression made upon the public opinion, by this and the subsequent discourses of Professor Everett, is decidedly favourable. When Unitarianism becomes the subject of public observation and attention, the strange misapprehensions which have existed, and the vague, undefined terrors (arising from causes, into which we will not now inquire) which have filled the minds of

* This discourse has been published at the request of the Society.

serious Christians, must be dissipated before the light of truth. We already discern plain symptoms of a revulsion in public feeling, and the violent methods which are made use of to counteract it, will but increase its certainty and effect. Thus far has Providence smiled graciously upon the efforts of this little but firm band of Unitarian Christians. "Hope elevates, and joy brightens their crest." Let them be true to themselves, and their success is sure. Nothing without can harm them.—The edifice thus consecrated is of the Ionic order, in pure taste and of very neat construction. On the Sunday after the dedication, three discourses were delivered by Professor Everett to overflowing audiences. On Monday, some of the pews were offered at auction; and we understand that about forty were sold, at an advance exceeding eleven hundred dollars beyond their appraised value.

During the service the following hymns were sung. They are contained in the collection lately published and adopted by the Society.

1. Great God ! the followers of thy Son,
We bow before thy mercy seat,
To worship Thee, the Holy One,
And pour our wishes at thy feet.
2. O grant thy blessing here to-day !
O give thy people joy and peace !
The tokens of thy love display,
And favour that shall never cease.
3. We seek the truth which Jesus brought,
His path of life we long to tread ;
Here be his holy doctrines taught,
And here their purest influence shed.
4. May faith, and hope, and love abound ;
Our sins and errors be forgiven ;
And we, in that great day, be found
Children of God and heirs of heav'n.

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1. Lift your glad voices in triumph on high,
For Jesus hath risen and man cannot die.
Vain were the terrors that gather'd around him,
And short the dominion of death and the grave ;
He burst from the fetters and darkness that bound him,
Resplendent in glory, to live and to save ;
Loud was the chorus of angels on high,
" The Saviour hath risen, and man shall not die."

2. Glory to God in full anthems of joy ;
The being he gave us death cannot destroy,
Sad were the life we must part with to-morrow,
If tears were our birth-right and death were our end ;
But Jesus hath cheer'd the dark valley of sorrow,
And bade us, immortal, to heaven ascend.
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.

EAST INDIES.

One of the Baptist Missionaries describes in his Journals the following "singular anomaly in the existing code of Indian law :"—"While I was with BABOO RAM MOHUN ROY to-day, in his own house, one of his followers, a respectable-looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry: and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas offered to swear by them, or by that One God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is One Great Being who knows every thing, and to whom all others are subordinate!"

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Biographical Sketches of some of his Contemporaries, by Mr. John Fox.

MR. JOHN SOWTER.

I REMEMBER this gentleman when I was a school-boy, but had no acquaintance with him till I went to live with Mr. Gilling, at Newton Abbot. I can give no account of his parentage, or the place of his birth; all I know is, that he served an apprenticeship in London to the late Sir George Martin's father, who was a jeweller; that he afterwards married Mr. Martin's daughter; that by some means or other he was at the Court of Sweden, in some capacity, in the time of Charles XI., and conversed often with the Queen and our then ambassador Dr. Robinson; that after his return he settled in a place called Mitcham, in Surrey, where he had a fine house and garden, and lived in great splendour; and that at length he came down to Ashburton, on a prospect of getting an estate out of a tin mine, where he laid out a house and garden suitable to his own taste, in which he continued till he died. I remember to have seen him more than once at my father's while I was a boy at school; but I had never an acquaintance with him, as before observed, till I lived at Newton, where he was used to visit, Mr. Gilling's brother, of Harpford, having married his own sister. I can give no account how from a common acquaintance we became so extremely intimate, and I have often wondered how such an intimacy should subsist so long, between two persons so vastly different in their ages as we were; for I always conversed with him as freely as I could have done with one I had known, or been bred with, all my life, and I never perceived that he affected that superiority which age generally claims, but was as conversable, communicative, easy and pleasant as a companion need be. His greatest foible, with regard to his acquaintance, was a natural captiousness, which upon times made him very troublesome. I believe he had no friend in the world to whom he gave not, sooner or later,

some taste of this part of his temper. What makes this the more remarkable, is, that he always fell out about trifles, and would write long expostulatory letters, and full of resentment, about a thing which a wise man would forget in an hour. I remember he fell out with me about his writing to London for some hedge-yews to plant my garden, and because I made some reply to his letter, he sent me word that he would never receive any more letters from me. And thus he would use every body in their turn, and for a little while be very troublesome, but by taking no notice of him he would recover his temper, and renew his correspondence as if nothing had happened. He was likewise subject to very violent and sudden starts of passion, which generally broke upon his domestics or dependants, from whom he would never bear a remonstrance, much less any act of contradiction, or which in the least tended to the diminution of his authority. He had a faculty of affecting to be esteemed something more than he really was, and I fancy it was this principle which put him on writing a treatise, which he entitled, "The Way to be Wise and Wealthy," and of dedicating it to Chief Justice King, who, I suppose, never read the one, or ever took any notice of the other. He loved to be known or taken notice of by gentlemen above him, and it was really diverting to observe what arts he would use sometimes to put himself in the way of a compliment or an invitation, and how elated he would be if the project took. And these were the principal infirmities I could ever observe in him; and I am satisfied they were born with him, and not bred by the troubles he had in his family, though they were considerable. Though his wife was of a good family, and brought him a good fortune, yet she was not an agreeable companion, for she was sullen, reserved and covetous, and he has often complained of it to me; but he always behaved to her decently. He had three

sons and one daughter. The eldest son (who, I think, was in the Excise before he came to Devonshire) thought proper to marry his mother's maid, which gave him great disturbance. His second son, Martin, he got into the post-office at Ashburton, where he kept an inn; but he was a rake, and killed himself soon. His third son, Christopher, was his darling, and bred at Oxford; and intended for the gown, but he unfortunately died before he took orders, and thus all hopes conceived of him perished. His only daughter was bred like a lady: she sung charmingly, lived long in London, and was extremely polite and agreeable, and just as he was in hopes of settling her to his liking, she took it into her head one morning early to get out of her chamber window, with as many of her clothes as she could get together, and ran away with one Tapper, a worsted-comber of the town, and married him: and thus he was disappointed in all his children, more or less, but his eldest son, who succeeded his brother in the post-office, turned out a very sober, careful man, was reconciled to his father, and there was always a good understanding between them to the very last. As for his daughter, he would never see her, or give her any assistance, though she had several children, and was driven to some extremities. He enjoyed a fortune sufficient to support his independence, and he lived in a house of his own building, and laid out a garden in his own particular taste adjoining to it, both which he enjoyed with as much content and good humour, as any I ever met with. He entertained his friends with great heartiness, and you might discover in his way of living, an air of grandeur mixed with a kind of frugality which seemed somewhat incompatible. He never conversed with any of the town, nor visited or kept company, and he has often told me he avoided seeing even the town itself as much as possible, and for that reason turned the front of his house quite from it. He had no taste for any country diversions, such as hunting, shooting, fishing, &c. His principal amusement was in his garden, for which he had a turn and taste beyond any I ever conversed with. Retired walks, views, and parterre-work of his own invention and laying out, he delighted in, even to enthusiasm, and

how these differed from all others, may easily be seen by his own garden in Ashburton, or mine in Plymouth. He had also a very high taste in paintings and engravings, the truth of which is evident from that collection which he made, especially of the latter, which I think shews his judgment to be equal to his curiosity. He was very entertaining about these things, and was furnished with many stories and accounts of some great masters. He had also an acquaintance with many of the moderns, especially with the famous Mr. Dhall, the Swede, whom he was at first the principal means of bringing over to England. All his family pieces were drawn by him, and are now extant, though set up to no advantage, and very badly kept. He was a very entertaining companion; for having been well acquainted with the Court of Sweden, and afterwards with those of James the Second, and King William and Queen Mary, he had abundance of stories, which he told with great mirth and humour. He loved a cheerful glass, in which he was usually very regular, unless he happened where the company and punch (for that was his beloved liquor) pleased him, and then he had but little government of himself. He was so fond of it, that nothing could prevent his taking it at the usual hour in the evening. He was once at our house of a Sunday, when his hour of drinking punch and my father's hour of repeating a sermon and going to prayer in the family happened to be the same; he drank and smoked on very comfortably as my father was reading, but when it came to prayers he did vouchsafe to drop the pipe, which, with his glass, he resumed with great relish as soon as he got up from his knees, and went on as if nothing had interrupted him. He did not trouble himself much about religion. He thought it was a kind of science, which had been garbled and cooked up by a set of men for interest, and all he cared to say about it was, that he believed as much as ever he could for his life. He always behaved decently to the Establishment, but he would never go to Church on a Sunday forenoon, because, he said, when they had made an end they began again, which is the case when the communion service is read; and this very much offended him. He had a good taste for

books, and knew how to entertain himself with them, but this was not often. He kept up some show of religion in his family, for prayers were read always on Sundays, and sometimes on other days. When he found himself declining, he wrote of it to his friends as a piece of news, and without expressing the least emotion or concern. I remember he wrote to Mr. Gilling, that he thought he should never see Newton more, for nothing seemed to delight him, and he was going the way of all flesh. I went to see him soon after this account, and found him strangely altered and broken. He took me with him into his garden, and then told me he could not live long, and was satisfied with that share of life and pleasure which he had enjoyed; but he said he was not assured of another state of existence after the present; and the thought of falling into no existence was dreadful. He added, with his usual vehemence, that he would contentedly be drawn asunder that moment, with wild horses, could he be assured of such a state. In this uncertainty I left him, and I never heard that he ever mentioned the least hint of it to any other person, or that he betrayed the least fear or uneasiness to the hour of his death concerning it. On the contrary, he retained and shewed his natural temper to the last moment; for when his own sister came to see him, he was so exasperated, because she did not come sooner, that he collected his whole strength to chide her for her unkindness, and though he was in his agony, and scarce able to speak, he shewed all the marks of resentment, and soon after died without a struggle or a groan.

MR. BENJAMIN SMITHURST.

He was born in London, where his father and mother lived, and was brought down to Saltash when he was about four years of age. The reason of their coming down was on account of the great plague, which raged in the reign of Charles II. They set up some business in the said town, and then his father was made an officer of excise, and in the time of James II. became a supervisor; but he was soon turned out, because he refused to subscribe a private list which his collector produced, by which he was to acknow-

ledge that the King had a power of dispensing with the laws. He followed his trade till King William was settled on the throne, when he was restored to the employment which he had so honourably quitted. After this he removed his family to Launceston, where he set up selling books and millinery wares, intending (as appeared afterwards) the first branch for his son, and the other for his daughters. Accordingly, young Ben was sent to London, as soon as he was of a proper age, where his father bound him an apprentice to a person who was not only a regular bookseller, but who likewise understood the art of book-binding, so that he was qualified to act in both capacities. How long he was in the country before he came to Plymouth I do not know. I very well remember when his father first kept the shop he afterwards was set up in. He came to town with very great advantage as to his profession, for he had no rival in trade, and, therefore, being a person of good manners and good understanding, and also a workman in his way, he very soon got into business; and by being able to supply the orders of gentlemen and clergymen in all branches, he was quickly established in the way of sure getting without running any manner of risk for it. He never sent for any book but what was ordered for; and if any was sent down by his dealers without such order, they were to be returned, so that he was always on a sure foot. He got also a vast deal by binding, which he performed with great nicety, and besides, fell into several other branches of trade, such as the stationery ware of all kinds, instruments and books for navigation, prints of all kinds, all kinds almost of quack medicines, such as Bostick, Stoughton, &c., besides pen-knives, spy-glasses and the like, by which means he soon got together a good fortune, and became a money-lender. He was a man of no expense for many years; all his family consisted of was one of his sisters at a time, to manage his house, and a servant-maid. And then he kept no company, paid or received no visits, and only on a time would go with a friend or two, and spend three-pence of an evening in beer or ale. In the latter part of his time, indeed, he lived more at large, for he kept a horse and rode

often, and was never backward to make one at a party of pleasure, provided it was conducted with decency and innocence. His family also began to increase, for his youngest sister married and had four children, all which fell upon him and his sisters for a maintenance, their father Mr. Smith being an indolent man, and of little or no practice. But the true reason why he first kept a horse was his falling into a hypoish disorder, which had like to have destroyed him. And this was occasioned by his great concern for the death of Mr. Moyle, of Bake, with whom he had lived in great intimacy. That gentleman had a great taste for critical learning, read much, and led a very sedentary life, by which means he contracted a bad habit, and he died of a polypus in his heart. This sunk Mr. Smithurst's spirits to such a degree, that he fancied he was attacked by the same disorder, and for some time he looked on himself as a dead man. He made his will—he took leave of his friends, and had really an intermission in his pulse, which frightened him terribly. However, time and riding wore off the panic, and he became as well as ever. He was no generous tradesman, though strictly honest; and it was very visible in all parts of his life, that he was very mean-spirited where his private interest was concerned. He would never take more for any book he sold than the living price, and if he asked more, and he was paid without words, he would return the overplus; and yet he would never change a book without you lost half the value, and he was sure of getting as much by the second sale as he did by the first. He was very remarkable for a facetious companion, for he was generally on the merry strain, and made himself the life of the company by telling pleasant stories with uncommon humour and spirit. He had a vast collection of these fitted to every topic almost of conversation, some of which, I am persuaded, were of his own invention; it being a maxim with him, that there was no harm in telling what was not strictly true, as long as no person was injured, but, on the contrary, entertained. The worst of it was, he dealt always in that kind of wit called pun: this took extremely with his intimate acquaintance, who always applauded him, and even persons who could dis-

tinguish better would pardon him, and laugh for company, though some of them were sometimes very gross and mean. Matrimony and women were generally the subjects upon which he exercised his wit, and he would often boast of his happiness in being delivered from the troubles and inconveniences which do commonly attend them. But in both these he was very unhappy; for he was at times in love, and courted more women than one, especially the widow Hemyn, who had formerly lived with him as a servant, and he would actually have married her, had not his elder sister Judy, who had always a great dominion over him, prevented it. And though by this means he had no children of his own, yet his youngest sister took care to marry very contrary to his liking, and brought forth several children, every one of whom came to him for a maintenance, though begot by a man whom he hated. And in this view I could never help considering him as like Lord Rochester's hedge-sparrow, which maintains by instinct what is got by a cuckow. I suppose his disappointments in these affairs helped to prejudice him against the sex in general. It was very few he ever spoke well of, and those he did commend had, to all impartial observers, as many foibles as those he was pleased to condemn. He has often argued to me against marrying, upon a very whimsical principle: "Suppose no man," says he, "did marry, then you'll say there is an end to mankind; and then so much the better," would he add, "unless the world was better than it is." This was something so stupid from him, that it surprised me, because it is supposing the bulk of both sexes to be different creatures from what they always were, and always will be and must be. He had one peculiarity beyond any tradesman I ever saw, for instead of shewing you any thing new or remarkable, which was sent him down, he would take all precaution to conceal it from you, and I have often seen him very much disconcerted and out of humour if a person happened to take up and look at a book or a print before he had time to get it out of the way. He had an unhappy faculty of looking on all who did not deal with him in a very bad light; and, on the other hand, was quite, and shamefully, partial in favour

of such as did; all which, I apprehend, proceeded from a mercenary principle born with him, and which it was not in his power to conceal. His way of thinking about religion was very different latterly, from what it was when he first came into the country. When he came first to Plymouth he was what the world calls a thorough Church Tory, full of zeal for the clergy and their Establishment, and of a sovereign contempt for all that differed from him. He was a very strict observer of the ceremonies of the Church, and gave very diligent attendance to the Sacrament whenever it was administered, and always manifested a very great seriousness in his public devotions. He kept Sundays and holidays very strictly, and was unquestionably a man of true piety to the last. But he altered his notions greatly both in religion and politics, by conversing freely with the late Mr. Moyle. He was as great a despiser at last of priests and bigotry as any man, and would bear free conversation about some topics which formerly he thought it was a crime only to mention; but though he fell into a generous and charitable way of thinking, and would converse accordingly, where he might safely do so, yet he seemed to forget his notions when he was at Church. I have often heard him rail at and expose the Athanasian Creed out of it, and laugh at many practices as new superstitions; but yet when he was in, he would reverence that Creed, and comply very devoutly with what he would break jests on the next day; so great was the prejudice which his parents had instilled into him from his very infancy. He had an excellent talent at Botany, and understood the nature and culture of trees, plants, herbs and flowers, both exotic and domestic, better than any man I ever knew. Some of the top gardeners about London have been glad of and courted his correspondence; and the late Botany Professor at Oxford, Dr. Delinius, wrote to him very often. All country gentlemen who had any of this taste would get his acquaintance, by which means he became much more known than persons of his rank generally are. I know of no person that lived better loved and respected, for the whole course of his life here, than honest Ben Smithurst, nor of any man sooner forgot or less

talked of after he was dead. I never could find any reason for this, unless his going to Launceston in the beginning of his last sickness, and his dying and being buried there, might contribute to put him out of his friends' minds. But so in fact it was. Little inquiry was made after him during his illness, and his nephew Ben Smith, who was left in his shop, did not seem very fond of making answers to that little, so that nothing of the nature of his disorder, his behaviour under it, or the manner or circumstances of his death, came to my knowledge. I only heard in general that his illness was tedious, and that he underwent great agonies before he expired. Thus lived and died one of the most facetious companions of his time, to whom may very naturally be applied the discourse of Hamlet to the skull of his old friend Yorick, by any person who shall hereafter see his grave, or light of any part of his remains therein.

It is not a little remarkable, that all his worth should at last descend to the children of his brother-in-law John Smith, who married his youngest sister against his consent, and whom for that reason he never loved. I remember when he was once in a very broken, dispirited way, and thought he should not live long, he made his will, to which I was a witness, and on delivering it to his eldest sister Judy, his executrix, he said, "there Judy, 'tis yours, 'tis honestly got, and I have provided against some people's having to do with it the best I can;" meaning his brother-in-law and family. But it so happened that Ben Smith died consumptive soon after him, and his beloved sister Judy before him, so that it centred in his only surviving sister, Elizabeth Smithurst.

No relations were now left but Mr. John Smith, the brother, and his two daughters Elizabeth and Grace. The brother at last became poor, and led a very indecent life, and she was obliged to allow him £20 per ann. for his life. The youngest daughter Grace fell in love with one Hatherly, who had been a clerk to her father, who had a good estate, but was a very worthless fellow, being both a sot and a fool. However, for peace' sake, poor aunt consented to the match. The eldest daughter Elizabeth did worse, for she fell in love with one Garden, a Scotchman, a sur-

geon's mate of a man of war, who was very poor and very proud. This exceedingly grieved her aunt, who suspected that she would sacrifice herself, her friends, her country, and all the fortune she had in her own power when she was gone. All this happened accordingly, for she sent for Garden in Scotland before her aunt was cold in her grave, who came and carried her off in triumph.

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*Attempt to prop up the Credit of
1 John v. 8.*

IT is amusing to observe the reluctance with which thoroughbred Churchmen give up every part of the system to which they have been trained, even though exploded equally by history and reason. Who would expect any scholar of the present day to stand forward in vindication of the notorious forgery of the Three Witnesses' Text? Yet Mr. Todd, in his *Memoirs of Bishop Walton*, recently published,* makes a feeble and awkward attempt to bolster up the interpretation. This notable specimen of Lambeth criticism is found in *Notes on Walton's "Considerator considered,"* or reply to Dr. Owen's *Considerations on the Polyglot and Prolegomena*. Owen, who lost himself in this controversy, had challenged Walton to prove that "there was ever in the world any other copy of the Bible differing in any one word, from those that we now enjoy." In reply, Walton says, amongst other things, "What thinks he of those places in the New Testament, especially that in 1 John v. 8, where a verse is left out in many ancient copies, and appears so to have been by the fathers that wrote against Arius? Is there no author of credit, no monument of antiquity, that testifies that some ancient copies wanted these words, which yet all our modern copies have?" Upon this the biographer makes the following annotation, (Vol. II. pp. 327, 328,) which we esteem worthy of being preserved:—

"Meaning the omission of the seventh verse; in favour of the genuineness of which, notwithstanding the severe castigation of Archdeacon Travis for defending it by Professor Porson, and notwithstanding the consent of many critics, both

at home and abroad, to give it up, there is not so weak a body of testimony as some are content to believe. Some existing MSS., though few, contain it. Manuscripts, known to have existed, have been authentically stated to contain it. Of the very numerous MSS., in various libraries, yet uncollated, who shall say how many of them want it? Not a few of the Christian fathers maintained it. Selden appears to have supported it. Mill defended it. Bentley, indeed, read a lecture at Cambridge to prove it spurious; but, says Whiston, his learned contemporary, '*he dares not now wholly omit it in the text of his edition of the New Testament, which he has promised but not yet performed.*' But let Bentley speak for himself on the subject of this verse, though his edition certainly did not appear: 'What will be the event about the said verse of John, I myself know not yet; *having not used all the old copies that I have information of.* But by this you see, that in my proposed work the fate of that verse will be a mere question of fact. You endeavour to prove, (and that's all you aspire to,) that it *may* have been writ by the apostle, being consonant to his other doctrine. This I concede to you; and if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down without the help of that verse, and let the *fact* prove as it will, the *doctrine* is unshaken.' Letter to some unknown correspondent, Bentley's *Epist.* ed. Burney, 1807, p. 238. Just and satisfactory as the concluding remark is, and proper as are the observations which precede it, still the verse ought not yet entirely to be given up. The lost MSS. of Stephens may yet again meet the critical eye; and MSS. at present only known to exist, as well as many at present undiscovered, may compensate future examination with the desired discovery. I will only add, that among the many critics who have impugned or maintained the authenticity of this verse, I have not yet found one, not even the sagacious Porson himself, who has named or referred to a fellow-labourer in the contest, the Rev. T. Dawson; who is the author of '*Disceptatio Epistolaris de Cœlestibus Testimoniis 1 Johan. v. 7. In qua, ex binis Manuscriptis eximiis, indubio evincitur adhœrentia istius versiculi,*' &c. The author appears to have been an amanuensis of Dr. Cave, and the tract is worth reading."

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Sir,
IT is with diffidence I request the insertion of this letter in your *Monthly Repository*; and while I can-

* In 2 vols. 8vo. 1821.

not but think that there are many who will agree with me in much of its contents ; I am fully aware, that there are few whose opinions on the subject of it, would not be perused with greater interest and more solid conviction. Those who feel themselves attached to the principles which more peculiarly characterize the Unitarian Dissenters, cannot but be solicitous that their ministers should be men of education, as well as of moral merit, and that the performance of the sacred offices of religion by the vulgar and illiterate, which, I regret to say, has of late been countenanced in one or two chapels, should be marked by the most decided disapprobation.

When we see our minister ascend the pulpit, the belief of his superior attainments and more cultivated understanding, must of necessity give to his discourse both weight and authority ; and while we are informed, that though much which now is hidden shall one day be revealed, we are well aware the learning of the scholar and the theologian has thrown a light upon many passages, from which much knowledge and improvement have been derived.

We know that the wild enthusiast and bold declaimer are generally ignorant, and that humility is found only in those whose attainments are far above mediocrity. Who, let me ask, can hope for improvement from the silly rhapsodies of a self-created minister, whose honest employment behind the counter has been abandoned in the vain hope of distinguishing himself in the pulpit, and who has unwittingly dared to pretend to give that instruction to others, which, it must be apparent, he would so long have needed himself ?

Is it from the hope of gaining proselytes, or from the fear of losing converts, that an enlightened and respectable minister sanctions the performance of the religious duties in a man whose situation in life is little better than a common servant ?

It has always been considered advisable that our priests should receive a superior education.

It is true, the great practical duties which we are called upon to perform may be enforced without eloquence ; but we look for something more : we dissent from the Establishment, and we expect that our ministers will stand

forward and be heard, not only from their pulpits confirming the wavering, but be seen, if needful, issuing from their closets, the able, yet temperate, advocates of a righteous cause.

The mode of worship adopted by the majority of Protestant Dissenters, is also a strong additional reason why the minister should be a man of education. So long as the extempore prayer holds its place in their chapels, so long may canting nonsense be heard instead of those pious and simple addresses which derive their eloquence from the heart, and are beautiful only from the total absence of imaginary ornament.

It is infinitely better in the propagation of important truth to appeal rather to the reason than the passions ; but the illiterate pastor is miserably ignorant both of what he is to convince and of the art of convincing ; and, in the place of the steady, solemn manner of the Christian gentleman and minister, you are disgusted with the arrogant self-importance, and the arduous display of that mite of knowledge, which are discoverable in the clumsy candidate for holy orders.

Nor is the active duty of the Christian minister confined within the walls of his church ; he has to comfort the sick, to administer hope and consolation to the dying, to animate the penitent, and to reprove the guilty.

There are distinctions and gradations of rank, and we know the influence which they carry, even in the common concerns of life, and when we can see them backed by the more powerful influence of mind and character, we may fairly hope for the happiest results. When you cease to commit your pastoral duties to men of education, as well as of somewhat superior rank, you will soon perceive the more respectable part of the congregation diminish, and its more humble members any thing but improved. They have hitherto felt respect, because their minister was superior in situation to themselves ; it was necessary, or his influence would have been but very trifling,—they were enlightened, because by his education he was enabled, in a clear and persuasive manner, to impress on their minds those precepts with which they ought to be familiar,—and the consolations which he administered were received with gratitude and confidence, because

his knowledge gave them an earnest of their truth.

That zeal is, I apprehend, misplaced, which permits ignorance to assume information for the sake of attempting to keep together a congregation. Where proper supplies cannot be obtained, the place had far better be closed; for when it is not, the Dissenters, though they may desire to do good, meet only with derision.

M. S.

SIR,

July 5, 1821.

I WAS looking the other day into the Life of Thomas Firmin, when I observed, with more attention than I had done before, the following passage, which is at pp. 85, 86, of the ed. 1698, and at p. 70 of the republication by the Unitarian Society, 1791:

"My Lady Clayton has so great a respect for his memory, that she has, (with the concurrence of Sir Robert,) since his death, erected a handsome monument in their garden at Marden, in Surrey, in a walk there, called Mr. Firmin's walk, by reason of his contrivance and activity in it. This monument is a marble pillar, about eight feet high, with an urn, and flowers growing out of the top of it, with this motto, *Florescit funere virtus*; an emblem, you may conceive, of death and resurrection."

Then follows "the inscription" on "a marble table fixed to one side of this pillar," and designed "to perpetuate (as far as marble and love can do it) the memory of Thomas Firmin, citizen of London." After characterizing Mr. Firmin's extraordinary exertions for the public good, under the impulse of a "charity not confined to any nation, sect or party," the inscription is thus concluded:

"His agreeable temper rendering him an extraordinary lover of gardens, he contrived this walk, which bears his name, and where his improving conversation and example are still remembered. But since heaven has better disposed of him, this pillar is erected to charity and friendship by Sir Robert Clayton, and Martha, his lady, who first builded and planted in Marden.

"Born [1632] at Ipswich, in Suffolk. Buried [1697] in Christ-church Hospital, London."

I had the curiosity to inquire where Marden was situated, and who were

these titled friends of Firmin. Sir Robert Clayton, I found, was M. P. for London in ten Parliaments which occurred between 1678 and his death in 1707. He was Lord Mayor in 1679, when he held his mayoralty in his mansion just built in the Old Jewry, and where the *London Institution* was opened in 1805. Mr. Granger (*Biog. Hist.* III. 397) says of Sir R. Clayton, that he "well understood and sedulously promoted the commercial, civil and religious interests of his country." Becoming "obnoxious to the Duke of York by voting for the Exclusion Bill, he retired from business, and amused himself with building and planting, after that prince ascended the throne. When the Prince of Orange was at Henley, he was sent in the name of the city of London to compliment him on his arrival." Sir Robert Clayton had the honour to be traduced, under the character of *Ishban*, in the latter part of *Absalom* and *Ahitophel*, the composition of which, "unhappy Dryden," tired, perhaps, of his servile task, committed to that inferior hireling rhymers, *Nahum Tate*. Of *Martha*, the lady of Sir Robert Clayton, I can find no account.

Marden Park, still possessed by a *Clayton*, is near Godstone, to the right of the 17th mile-stone on the road through Croydon to Lewes and Brighton. I wish one of your readers who may be travelling that road would ascertain and inform you whether the *marble pillar* is standing, and if "Mr. Firmin's Walk" is yet to be distinguished, after the changes and chances of 124 years; for so long has Thomas Firmin now rested from his *works of faith and labours of love*.

N. L. T.

Selections from "The North American Review."

Neglect of German Literature in England.

[In this Journal for April 1820, is a review of "Works of the German Astronomers," in which instances are given of their being unknown to scientific men labouring in the same department in this country—this leads to the following passage—]

IT is not, indeed, with respect to mathematics and astronomy alone,

that our brethren beyond the water are chargeable with a neglect of continental literature. We have as yet seen no notice of consequence, in any British Journal, of Mr. Bouterwek's History of English Poetry, which forms a portion of his large History of Belles Lettres in modern Europe. Sismondi has borrowed liberally from this work, and professes his obligations to it. And though a work embracing the elegant literature of the Portuguese, Spanish, French, Italian, German and English languages, cannot be expected to be executed equally well in every part, yet we surely have no book in our own language which can claim equality with that portion of Mr. Bouterwek's which treats of England. The French have long since translated the volumes which contain the history of their literature; but those which are devoted to that of England are not even known to the nation most concerned to read them. There is, in fact, a superciliousness in the manner in which our transatlantic brethren are apt to speak of Germany and German learning, highly unbecoming the courtesy of true scholarship, and unfavourable to the progress of learning. It is an inadequate excuse for this, that they do not understand the language and literature which they disparage. For, besides that not understanding a thing is a poor excuse for vilifying it, the same unfriendly spirit prevails in those departments of study which are pursued in the Latin language. We have never witnessed without regret the unfriendly tone assumed by so great and wonderful a man as Porson toward scholars like Hermann and Jacobs; and this feeling of regret at a tone, which the unquestioned superiority of Porson might palliate in him, turns into disgust when we see it imitated by such disciples as Bloomfield and Kidd toward men like Seidler and Schæfer. The cause of classical learning in England needs not the aid of such an affectation of superiority. For though the number of profound classical scholars is far greater in Germany than in England, and the progress made by the Germans in some parts of classical literature, as particularly the doctrine of the Greek metres, is beyond any thing which the English press has yet shewn us, still the memory of Porson, and the reputation of

Gaisford, Elmsley and Dobree, are praise enough for this generation, to enable it to enter honourably into the comparison with any other country or age in the department of Greek literature. We should not have dwelt so long on this topic, had not the cause of learning suffered a serious detriment from the unfriendly spirit in question, of which we will give one more instance. It is known to every biblical scholar, that the translation of Michaëlis by the present Bishop of Peterborough, the only living theologian of any considerable note in the Church of England, has produced a new era in the science of theology in that country. It was, therefore, to be supposed, that farther light and aid from this language would have come with a favourable prepossession to English biblical criticisms. So far has this fair expectation been disappointed, that every attempt to translate Eichhorn's Introduction to the Old Testament—a work in every respect incomparably superior to the Introduction of Michaëlis to the New Testament—has been systematically discouraged. Dr. Geddes informs us, in a Latin letter to Eichhorn, appended to Good's Life of the Doctor, that on his presenting a proposal for such a translation to Bishop Horsley, he was treated with great rudeness by that prelate. This might the sooner be pardoned from Bishop Horsley, who, not knowing the German language, might more naturally be insensible to the value of an author like Eichhorn. But what shall we say to language like that which we are about to quote from Bishop Marsh himself, the translator of Michaëlis, whom ten years' residence at Leipsic must have put in a capacity, one would think, to translate any German author: "Nor can it be necessary to say any thing more at present of Eichhorn's Introduction, which has never been translated, *and from the difficulties, both of the language and of the subject, cannot be understood by many English readers.*" (Lect. iii. p. 60, Amer. edit.) Does this mean that an English reader, *not* understanding German, would be unable to read the work? If it do, the proposition is correct to be sure, but singularly nugatory. If it mean that an English reader, understanding German, would still be unable to understand this work, we wonder at the

assertion, and wholly deny its correctness.

We make these remarks without any fear of an invidious interpretation. Eichhorn's work is well known in this country, and as universally prized for its extent of erudition, as reprobated for the license of the theological views which it implies.

Accounts of Olbers and La Place.

(From the same number and article.)

Dr. OLBERS is well known as one of the most distinguished astronomers of the present day. He was born at Arbergen, in Germany, Oct. 11, 1758, and now resides in Bremen, where he has erected an observatory upon the top of his house. He is skilful as a physician, but retired from practice, except in cases of friendship or charity; but particularly eminent as an astronomer and a mathematician. His most important publication is the work here mentioned. (*A Treatise upon the most easy and convenient Method of computing the Path of a Comet, from several Observations. Weimar, 1797.*) To him we owe the discovery of the planets Pallas and Vesta. He also discovered a very singular comet, or collection of shining matter, without a nucleus, and so extremely rare, that it did not obscure the smallest fixed stars when passing centrally over them; and, what is most remarkable, this small speck of light is revolving somewhat like a primary planet about the sun in a period of 75 years. The excellent character and talents of Dr. Olbers make him an object of the greatest respect and love. One of the most noted of the German astronomers, when giving an account of this little comet, says, very happily, "Our Olbers, the fortunate Columbus of the planetary world, was the discoverer of this wonderful star. Science and her votaries feel the most lively interest in this uncommon man, who, in his peaceful path marked with intellectual energy, has discovered to us three new worlds. In the strict sense of the word, he may be called the favourite of the heavens and of the earth, useful to all; in the day stretching forth his helping hand to relieve the distresses of suffering humanity, and in the darkness of the night pene-

trating into the farthest recesses of the starry firmament."

PETER SIMON DE LA PLACE, Count of the French empire, was born at Beaumont-en-Auge, March 24, 1749, and is allowed by all to be the greatest mathematician now living. The volumes of the Academy of Arts and Sciences, and the National Institute of Paris, contain many of his memoirs, and he has published separately several works, particularly his *Exposition du Système du Monde*, and his *Théorie Analytique des Probabilités*, and, above all others, his *Traité de Mécanique Céleste*, which is a complete system, explaining fully the effects of gravity upon the figures and motions of the heavenly bodies. Of the many discoveries he has made, we shall mention a few of the most remarkable, for the sake of readers not conversant with his works. 1. The theory of the motions of Jupiter and Saturn, in which he discovered a very great *equation*, whose period is 917 years. This has enabled astronomers to account for several inequalities which had for many years been observed in the motions of those planets. 2. The very remarkable equations which regulate the mean motions and the mean longitudes of the three inner satellites of Jupiter, called with great propriety, by Biot, *La Place's laws*. 3. The cause of the acceleration of the moon's motion. 4. An accurate determination of the sun's parallax by means of a small inequality in the moon's motion. 5. The quantity by which the earth is flattened at the poles, discovered by means of two small inequalities in the moon's motions. 6. The laws of capillary attraction. 7. Complete formulas and calculations of the perturbations of the motions of the planets. These discoveries, together with a multitude of improvements in analysis and in every branch of mathematical knowledge, place this immortal man far above any of his contemporaries in the walks of science.

Eulogy on Newton.

(From review of "Bailly's History of Astronomy," in the Number for January 1821.)

It is worthy of remark, that though the English nation is so justly proud

of this illustrious philosopher, it has left it to foreigners to do justice to his character and his writings. Among these, there are none of the popular class whose account is more full and more eloquent than that of Bailly. The following is selected as a specimen:

"In speaking of Newton," says he, "who was alone and modest, who did not seek to appear, who did great things with simplicity, it is necessary to be as simple as he was, as nature whom he followed. We shall not speak of his studies; he was born rather to invent than to study; he is not seen like others, advancing by efforts and by failures. Thus Fontenelle applies to him a thought of the ancients respecting the noble river which fertilizes Egypt, the source of which was a long time unknown: *Men are not permitted to see the Nile in its feeble, emerging state.*

"Newton was at mature age when he published his immortal work. He had been revolving the subject in his mind, and maturing the truths, during twenty years. Nothing but excessive modesty could have so long prevented his assuming such a superiority over the most distinguished men of his age. So rare a merit ought to be preserved in history. Justice requires that men should be known by their virtues; and pride may learn by examples, that modesty is almost always inseparable from true greatness.

"Newton, more than any man, owes an apology for his elevation; he took a flight, so extraordinary, and returned with truths so new, that great address was necessary in those who would resist these truths. Doubtless other discoveries were necessary to prepare the way for Newton. Particular views lead to more general ones. Hooke pronounced the name of attraction; he thought it was universal; he asked what were its laws. As to facts and principles, Kepler had given the laws of motion of the celestial bodies, Galileo those of the descent of heavy ones near the earth, Descartes had announced the centrifugal force, Huygens had established its principles and variations; such are the steps by which Newton rose. It is thus that the mind of one age is formed by that of the preceding. But past ages had left errors as well as truths; a singular

talent was necessary to make the discrimination, and to call to its assistance all the parts necessary to so great a design. It is a beautiful sight to see Newton moulding the earth to its proper shape; saying to the tides, 'Hitherto shall ye come, and no farther;' chaining the planets to an immoveable centre, and prescribing limits to the eccentric wanderings of comets. How elevated his rank, how far removed from all who have preceded him in the same career! Newton was as singular for the character of his mind as for its superiority; it was pure and without alloy. Genius, for the most part, is ardent and passionate; it seems to require the impulse of motion, in order to rise. That of Newton was great without passion, and tranquil without losing any of its activity. There is no appearance of effort in what he does; he employs one truth to develop another; he seems to have made use of his genius merely to transport him to the centre of nature, where all the rays of truth meet; he relates as a spectator what he saw.

"Newton had acquired all his glory by the time that most men begin their career. He passed the rest of his life in civil employments, in reaping the fruits of his labours, in receiving the esteem and admiration which were so universal. Rewards and titles were heaped upon him, which did less honour to the man who received, than to the nation who conferred them. The eulogy of the English will always find itself connected with that of Newton. This nation has the credit of discerning merit, and of rewarding it with admiration; talent has a rank in it, and becomes the object of a durable homage. The genius of Newton, perhaps the most rare that any country or any age has produced, excited a general enthusiasm. His philosophy was that of England; all her distinguished men were his disciples; the whole mass of her enlightened citizens, freest in a free country, chose him for their chief and dictator; and the nation rendered him a kind of worship. This great man shewed still his superiority by preserving his modesty; he never abandoned it: the serenity of his mind was not disturbed by so many distinguished suffrages; he always possessed his soul; he was no less remarkable

for this than for his talents. Having long enjoyed what is most valuable among men, virtue and glory, he at length closed his life in that peace which he had ever sought, and in that advanced age which seems to be the recompence of virtue, and the consequence of a tranquil life."

Condition of the Jews in Rome.

(From a review of Lyman's "Political State of Italy," in the same number.)

Paul IV. confined the Jews to a quarter of Rome, on the left bank of the Tyber, near the theatre of Marcellus, where they still live; this quarter is called Ghetto.* It is separated by walls and five gates from the other parts of the city; every night, about an hour after sun-set, these gates are shut by the guard of the city, and not opened again till next morning at sunrise. During the French times, a perfect liberty of residence was allowed the Jews; but since the restoration, they have been driven back to their ancient limits, enjoying only the small privilege of keeping shops within two hundred yards of the gates of the Ghetto. These Ghettos are now only known in Rome, though in the other cities of Italy the Jews, for the most part, continue to live in a particular quarter, either from habit or of their own accord. Their number in Rome is about 4,500. It cannot be ascertained exactly, as there is no return of this population; and owing to their habits of life, and the size of their families, the common methods of calculation do not apply to them. They are poor, degraded, reviled and scoffed at, by the Christians, who call them "Someri," (asses,) while the Turks, in their turn, call the Christians "dogs." Nevertheless, the government protects them from insult and injury, though it compels them to live in a filthy and unwholesome part of the city, and denies them the rights and privileges of Roman citizens. The Jews, in Rome, are in great poverty; the richest among

them keeping only a small shop for the sale of cloth and grain.

The Nonconformist.

No. XXI.

Thoughts on Freedom in Matters of Opinion.

NO subject can offer a wider field for inquiry, than the disposition to controul the opinions of others which has existed among mankind in all ages.

It is easy enough to perceive that property would furnish a temptation to violence in a very early stage of society; but it is not quite so easy to explain all the encroachments which have been made on the right of private judgment.

True it is, that by far the greater number of even these aggressions may be traced to the love of property; for certain classes of men soon begin to draw wealth and rank from the opinions of society, which acquisitions they would lose if the public mind were drawn into a new course: but this principle, although so powerful, will scarcely account for all the persecution which has been raised against reason whenever she ventured to oppose fashionable creeds. Instances will readily occur to every mind, of unjust opposition which could not have been generated by any fear of losing the solid proceeds of orthodoxy. The great dislike, as it appears to me, that persons feel to have their opinions impugned, results, in a great measure, from the manner in which they are usually made up. The number who have imbibed any part of their creed, religious or political, from a careful examination of the arguments on which it is founded, must be very few. It is the condition of our nature to believe, before it is possible we should have had an opportunity of collecting evidence. In philosophy, we examine first, and believe last (if at all); but in common life, we often believe first, and examine, if at all, afterwards. The habit of what may be called unphilosophical belief, is of necessity among the earliest we form. I much doubt if any man has time (I am sure few have inclination) to try, link by link, every chain of reasoning in every proposition to which he has given his

* "Ghet," among the Jews, is the name of the act of divorce when they repudiate their wives, founded upon this verse of Deuteronomy (chap. xxiv. 1): "Then let him write a bill of divorcement, and give it into her hand, and send her out of his house."

assent. We are, therefore, in some measure, obliged to indulge the habit of reasoning and examining evidence by proxy, or, what is the same thing in other terms, we are obliged to depend upon authority. Now the value of any authority is regulated by the numbers who assent to it. The very ignorant, who in matters of difficulty rely altogether upon authority, have no method of judging between two propositions but by counting the numbers who support each, and believing according as the balance directs. In an early period of our own history, we find judicial decisions made upon this principle. The *compurgators* of the Saxon times were friends of the litigant parties, who came for the purpose of swearing to their respective credibility. No sooner was a suit commenced, than the plaintiff and defendant went out to recruit for partisans, their success depending, no doubt, upon their offers of pay and bounty. At length, the day being arrived, they appeared at the head of little armies, discharging at each other volleys of oaths with a celebrity which would not disgrace more modern and regular soldiers. The judges had nothing to do but reckon the forces on each side, and the points at issue were determined.

As all authority depends upon numbers, every subtraction from those numbers must weaken it, and in the same degree must it weaken the faith of all who take the authority for their guide, and thus they become the prey of doubt, which, as the experience of every one must have proved, is to men in general the most painful state of mind into which they can be thrown. There is no acquisition made with so much difficulty as the power of contemplating a question day after day, the mental balance vibrating until the preponderance of argument or testimony shall fairly turn the scale. With this view of the subject, we cannot be surprised at the hostile feelings produced by innovation, or the innumerable attempts which have been made to reduce opinion to one pleasant uniformity, and rid the world of doubters, cavillers and querists, who, not satisfied to wear their creeds, as the Swiss peasants do their Sunday clothes, from generation to generation, are troubling the world with strange fashions and vagaries of their own.

Perhaps these considerations may throw some light on the cause why the most sanguinary punishments have so often been reserved for offences against opinion.

If I read in the newspapers of a forgery committed in a distant part of the country, my reason, to be sure, tells me that, as having been guilty of a crime against society, the culprit ought to be punished, but my feelings are very slightly moved; the chances against my suffering by the offence are so remote as not to be worth calculation. If, on the other hand, a man has impugned some tenet which I hold dear, I feel my interests affected; nor is it of the slightest consequence whether the blow was given from my own neighbourhood or from a distance; its effect is the same. Thus, allowing for a moment that heresy is an offence, we see a species of ubiquity in the injury which seems to account for the bitterness with which it is avenged.

I must not, I am aware, lose sight of the principle to which I alluded at the commencement of my paper, namely, that public opinion has been made a species of property, nor that an able and powerful body of men was long dependant on this property for high rank and prodigious wealth.

Certainly, this principle of action is most powerful; but as it will not account for the bigotry of those who do not feel this interest, so neither will it explain the sanguinary character of religious persecution. We do not find civil governors punish attacks on them with equal severity, although their existence is as much threatened by rebellion as that of the clergy could ever have been by heresy. Nor must it be forgotten, that the civil governor holds physical power in his own hands, and is not obliged, as the clergy were, to apply for assistance to an authority which, being more remotely interested in the controversy, might naturally be expected to act as a check on their violence.

It is absurd to inveigh against the bigotry of priests, as if they were something more or less than men. Like all of us, they are the creatures of circumstances, and only act on others by calling into play the principles of the human mind. It is unjust to describe them as the monopolists of persecution: they would have been

powerless if there had not been feelings in the breasts of the laity which responded to theirs with pretty accurate accordance. Indeed we see, that wherever the sympathy fails, a difference of effect is visible. We never find the church able to enforce the payment of her revenues with the terrors with which she guarded her dogmas: there her interests acting in opposition to those of the laity, her power would be proportionably diminished.

If the suggestions which have been thrown out are at all founded in truth, it should follow that three causes may abate the ardour of persecution. 1st. Increase of knowledge. This cause operates by accustoming the public to examination and discussion. Sects arise, and each man learns from the necessity of the case to bear that want of uniformity in belief which was at first so irksome.

2nd. The diminution of either the power, the wealth or the numbers of the body whose interests are dependant on the prevalence of certain opinions; and,

3rd. Indifference to the subject on which the opinions are held.

It has been a favourite indulgence with writers against Christianity, to declaim against it as peculiarly a religion of persecution. That the professors of Christianity have too often disgraced their religion by a direct opposition to the precepts of their Founder, cannot be denied; but that the superior liberality of the Pagans (even admitting the fact) arose from any knowledge of the true principles of toleration, or any instinctive application of them, may well be doubted.

The great plasticity of Paganism must never be forgotten. A religion, of which the scriptures were to be found only in the works of the poets, could not be bound up in articles, and consequently nothing more than a general faith could be demanded or professed. There were no books among the Greeks and Romans set apart as peculiarly sacred; every writer took the traditions of the vulgar as they floated down to him, and modelled them to suit his imagination and his subject. A new God, therefore, no more shocked them than a new saint would a Roman Catholic. In fact, their mythology was rather a plurality of religions, where every worshiper

might choose his particular divinity, than a faith where the object or objects of worship are common to all. The very loose notions which the ancients had, even respecting the identity of their gods, may be seen in Tacitus, who represents the Germans as worshipping Mercury, Hercules and Mars, although we know, nor could Tacitus have been ignorant, that the deities whom he calls by these names, had few attributes in common with their classic brethren.*

We then cannot wonder that as long as innovators were employed in adding to the Pantheon, they would excite no hostility in the public mind, and if the Christians had chosen to act in like manner, they would have escaped the dreadful persecutions which they endured from their liberal antagonists. In truth, until the establishment of Christianity, there had been little opposition to the prevailing opinions: that little, however, though extremely guarded, as in the instance of Socrates, met with no indulgence.

The philosophers I put out of the question; they never seem to have attacked the priests or attempted to influence the minds of the people. They joined also in the public rites; and such a conformity in a religion which had so little else than ceremony in its composition, was all that could well be demanded.

Let their treatment of the Christians shew how any real and substantial reform would have been received among them; and when we talk of their liberality, let us remember, that although they were indulgent enough to those who increased their stock of superstitions, they seldom extended any mercy to those who attempted to diminish it.

In considering the persecutions which have arisen in the Christian world, we must also look at the social state of Europe, during the period of their birth and progress. Among the hordes which peopled the North, the great object of human existence was war. Fighting was at once their business, their amusement, their morality and their religion. Their revenues were the plunder of their enemies. The pleasure of destruction, if we may

* *De Moribus Germanorum*; and see the Eddas.

judge from the fragments of their poetry which have come down to us, absorbed their imaginations. Courage was the highest of virtues, cowardice the most unpardonable of vices, and the joys of their heaven consisted in a daily hewing in pieces of their friends, who, on their parts, were not slow and ungrateful in returning the favour.

But when these nations had spread over the South, and had quietly sat down upon the lands which they had parcelled out among each other, a wonderful change took place in their polity. Their conversion to Christianity would at least give a new tone to their religion and their morals. But their whole course of life was altered. Where a people exists by war, it is impossible for any very complicated system of aristocracy to gain ground. A man of thews and sinews must not be slighted, whatever may be the meanness of his fortune or his pedigree. Now, however, each ranked according to his possessions; or, indeed, by the establishment of the feudal system, the community was one of lands rather than of men. The estate was the substance, and of course the possessor became a shadow. Hereditary succession, with all its train of consequences, good and evil, came in, and the old channels to riches and fame were either narrowed or entirely closed.

Such was the state of Europe when a power arose, the most extensive, deep laid and portentous ever recorded in history—the power of the church.

At a time when hereditary succession had entered into every ramification of civil life, she opened her gates impartially to all ranks, offering to their ambition a splendid perspective of wealth and honour. She had a complete monopoly of learning, science and art. The celibacy of the clergy protected them from the danger of being drawn aside from her interests by the ties of family, and ensured to her all their possessions. Living together in large bodies, and having no objects to distract their thoughts and affections, her aggrandisement became with them the great end of existence; finally, the hierarchy of which they were a part, extended throughout a large fraction of the civilized world.

If this picture shews how dangerous she might become by her power, it is not less true that even more was to be

dreaded from her weakness. The empire of the church, mighty as it was, depended altogether on opinion. The physical power by which her revenues were protected was, except in the Papal states, almost always in the hands from which they were drawn.

If public opinion were necessary to protect the ecclesiastical possessions, it was not less requisite for augmenting them; and for these purposes every engine, which the combined ability of almost all the world could construct, was put into motion.

It ceases, then, to be a matter of wonder that the church held opinion in such bondage—her existence depended upon it. Free inquiry she instinctively foresaw would be her ruin. Hence all her dogmas against the right of private judgment—hence the Inquisition—hence the diabolical persecutions which have sunk modern Europe below the most degraded of the Pagan nations. I except not even those whose altars have streamed with human blood, because I can see no difference between a Mexican sacrifice to Zochcoquetzil, and Spanish immolations to the deity of cruelty and superstition, except that the savage appears to have satisfied himself with merely depriving his victim of life, while the Christian, more refined in his pleasures, could not forego the enjoyment of subjecting his fellow-creature to the most excruciating torments.

By a wise and benevolent provision, every bad institution contains within itself the seeds of destruction. The complete mastery which the Church of Rome had obtained over the mental powers, urged her to acts of the most reckless extravagance. She forced upon the unwilling vision of the laity the sight of her enormities—and she fell.

But although the Reformation struck a fatal blow to ecclesiastical power, yet the mental habitudes which had been engendered by it existed long afterwards. It is astonishing to see how little the subject of religious liberty was understood by the first Protestants. If they could have controuled the march of events, we should only have had a change of tyrants. Fortunately for us, their opposition to Popery had much wider effects than they wished or foresaw. The monopoly once destroyed, competition of necessity arose, and

although, perhaps, every theologian would have had no objection to employ coercion against his antagonist, yet that being in most cases impossible, he was obliged to appeal to reason.

How slowly, and with what reluctance, polemical disputes were submitted to the arbitration of reason; how much divines preferred scurrility and declamation to argument, they well know who have read the works of the early controversialists. No sect was willing to accord to others the rights which they claimed for themselves. The motives to persecution, which the church had furnished from interest, were now supplied, though happily in a less degree, by the violence of party feeling; and although the way to truth and liberty had, by the destruction of the Church of Rome, been opened, the advances yet made were tardy and uncertain.

The first writer who pleaded the cause of religious freedom upon broad grounds was Acontius.* It is impos-

sible to read the work of this great man, without being delighted with the amiable and enlightened spirit which

One would almost as soon think of looking for wit in the "Fun Box broke Open," or for natural philosophy in "The High German Conjuror's Last Legacy," as for the powerful reasoning of Acontius, under such a disguise. His own title was sufficiently quaint, it required no amplification. Goodwin, however, was worthy of the cause. His Epistle to the Reader proves him to be firmly attached to the great principles of religious liberty. "If men" (says he) "would call more for light and less for fire from heaven, their warfare against such enemies would be much sooner accomplished."

"For he that denied the one hath promised the other. (Prov. ii. 3—5; James i. 5.) And amongst all weapons there is none like unto light to fight against darkness. But whilst men arm themselves against Satan with the material sword, they do but ensure his victory and triumph."—Epistle to the Reader.

Goodwin's name was excepted from the act of oblivion.

* Acontius, or Aconzio, was born at Trent early in the 16th century. He came to England and had a pension from Queen Elizabeth; but not, as it should seem from his epistle to Wolfius, for his great work the *Stratagemata Satanae*, but for his knowledge of the art of fortification. His book drew upon him the hatred of many of the Protestants. Rivetus accuses him of being the forerunner or fellow-soldier of the Socinians, although his creed, which Acontius gives at length, shews him to have been an Arian. Arminius, however, much to his honour, warmly admired his work, and calls him *divinum prudentiæ et moderationis lumen*.—Bayle. Ramus, who was killed in the massacre of Paris, has also testified his admiration of Acontius, as did Commenius in his preface to his *Epitome of Natural Philosophy*.

The four first books of the *Stratagemata Satanae* were translated into English, and published in 1648, by John Goodwin, under the title of "*Satan's Stratagems, or the Devil's Cabinet Council discovered*." I suppose the book had not a very rapid sale, for in the year 1651, I find a copy of the same impression with a new title-page, and a recommendatory letter from Mr. John Drury, one of the Assembly of Ministers, to Mr. Samuel Hartlib. The book is now called "*Darkness Discovered, or the Devil's Secret Stratagems laid open*." Goodwin certainly was not very happy in either of his attempts.

Since I wrote this paper, my attention has been called to a most valuable article, which I regret I did not read at an earlier period, *The Nonconformist*, No. XV. (XIV. 680.) I must request the reader to turn there for an interesting account of the early friends to religious freedom on the continent. He will find that I have been in error in giving precedence to Acontius, and as great part of his merit depended on his leading the way to liberality, I am compelled to admit, that if I were to write again it would be necessary for me to qualify a little my admiration of him. From the learned author of the paper to which I refer, I am indebted for the following additional information respecting the sentiments of several writers mentioned in that article. I wish this gentleman could be prevailed upon to supply that great desideratum in English literature—a complete history of Religious Liberty. The work would be worthy of his talents. At page 741 the reader will see a reference to a work on toleration, which Bayle attributes to Castalio. It was printed at Magdeburg in 1554, eleven years before the first edition of the *Stratagemata Satanae*, by Acontius, which appeared at Basle in 1565. Castalio refers to the opinions of Aretius, Catharus, Joannes Witelengius and Basilus Mentfortius, so that he was not the first who embraced liberal opinions. Who and what they were I know not; Bayle does not mention their names.

breathes through every page. To our shame be it spoken, that, although from the circumstances under which it

was written, it is peculiarly connected with England, it has never been translated (at least in a complete state) into

“ You ask me first for Castalio's sentiments. If, as I conjecture, the work entitled *De Hæreticis an sint persequendi*, &c., which purports to be compiled by Martin Bellius, and to which Beza's celebrated treatise, *De Hæreticis à Civili Magistratu puniendis*, &c., was an answer, was drawn up by Castalio, it seems to have been his opinion that Turks and Unbelievers ought not to be molested by the civil magistrate on account of their principles, though he appears to think differently with respect to *Atheists*: ‘ *Si quis* (as he writes in the work referred to) *Deum negat, is impius et atheus est et omnium judicio meritò abominandus.*’ Having noticed the agreement of the Turks and Christians in their belief of One God, and afterwards the diversity of their opinions respecting Christ, he proceeds, ‘ *Quid igitur in tantis dissidiis superest? Ut fiat quod docet Paulus—QUI NON COMEDIT, COMEDENT NE CONTEMNAT, NAM UTERQUE SUO DOMINO STAT AUT CADIT. Ne damnent Judæi aut Turcæ Christianos, rursumque ne contemnant Christiani et Turcas aut Judæos—sed potius doceant et pietate alliciant. Itemque inter Christianos ne damnemus alii alios, sed si doctiores sumus, simus etiam meliores et misericordiores.*’

“ There is some reason to suspect that the Unitarian writers of this period wished to evade the question respecting the toleration of Unbelievers, lest by opposing it they should weaken their defence of religious liberty, or by advocating it increase the odium which their religious tenets had drawn upon them. Lælius Socinus, if (as I suppose) he was the author of the work entitled *Contra Libellum Calvinii; in quo ostendere conatur Hæreticos jure gladii coercendos esse*, 1554, seems liable to this suspicion. Thus in one place he writes, ‘ *Si quis evangelium, quod ante professus fuisset, plane negaret, et de Christo aut de Deo malediceret, ac petulanter blasphemaret, pro eo loqui equidem minime vellem.*’ And again, ‘ *Qui negant Sacras Literas, ii non hæretici, sed infideles et impii habendi sunt, de quibus nos hic non agimus.*’ In another part of the work, however, where he professes to discuss the question, ‘ *Quid sit hæreticus et quomodo tractandus,*’ he speaks out more explicitly: ‘ *Quoniam Calvinus de hæreticis disputans omnia confundit et modo blasphemos, modo alienorum Deorum cultores, modo falsos prophetas insectando, Hæreticos horum nominum invidia gravavit. Ostendum eos*

qui hæretici habentur non esse tales. Impios illos et Sacrarum Literarum contemptores ac blasphemos Hæreticorum nomine non comprehendo. Sed ut impios tractandos judico. Si Deum negant, si blasphemant, si palam de sancta Christianorum doctrina maledicunt, sanctam piorum vitam detestantur, eos ego relinquo magistratibus puniendos, non propter religionem quam nullam habent, sed propter irreligionem. Quod si quis magistratus eos in vinculis teneret si forte se corrigerent (quoniam immensa est Dei misericordia) is mihi magistratus non alienus esse videtur à Christiana clementia.’ The object of Crellius's book, *Vindiciæ pro Religionis Libertate*, was to obtain for the Unitarians of Poland a toleration of the public profession of their religion. He argues principally on the ground that no injury could arise from their opinions to the civil interests of the community. He notices the Turks and Mahometans, but only to shew that, as the Catholic government tolerated both these bodies without suffering any civil injury, they might, with at least equal safety, tolerate Unitarians. He states, that in the case of neither would the government be charged with countenancing or approving their peculiar and distinguishing tenets.

“ Schlichtingius, in his work, *Apologia pro Veritate accusata*, 1663, had nearly the same object as to the Unitarians of Holland, as Crellius had respecting those of Poland. He mentions Turks and Jews only for the purpose of refuting a charge which had been alleged against the system of the Unitarians, as resembling Judaism and Mahometanism. He seems to have entertained the most liberal views of religious liberty. ‘ *Quid enim* (he writes) *aliud est conscientie uni vero Deo adstricto, libertas quam in religione sentire quæ velis, et quæ sentias libere pronunciare.*’

“ The principle which you referred to, of distinguishing between the ‘modest worship’ of heretics, or the privately holding of heretical opinions, and the public profession and promulgation of their sentiments, is frequently noticed incidentally by the early Unitarian writers in their controversies with the orthodox of their day. But I am unable at this moment to give you any extracts from the writers you specify on the subject. It was acted upon by L. Socinus and Blandrata in the affair of Francis David, whom they would have allowed to remain unmolested if he had abstained from the

our own language. But it had the misfortune of too far anticipating the progress of civilization. Had it been less excellent, it would have been more prized. The highest eulogium will be pronounced upon it, if I say that some of the finest passages of Milton's *Areopagitica*, may be traced to Acontius. It is melancholy, however, to see how popular prejudices affect the greatest works, even when the author has freed his own opinions from their thralldom. There is a species of literary cowardice, under which the finest minds labour, which attempts to pare down the noblest principles, until they are minute enough to gain admittance into narrow intellects. This, perhaps, was the cause why Acontius lost the honour of first announcing to the world the great maxim, that the civil magistrate ought to claim no authority in matters of opinion.

The cause of those unfortunate men who, under the names of Apostates and Atheists, have endured so much persecution with so little sympathy, he does not venture to plead. He separates their case from that of heretics, and, allowing that they are still under the penalties of the Mosaic law against idolaters, leaves them to the mercy of the secular arm.* The abstract right of the civil magistrate to punish heretics he does not deny; but he labours to shew, from the parable of the tares, that it is more in accordance with the precepts of the Christian religion, to leave them to a tribunal where there

can be no danger of false judgment. He then proceeds to shew, by many arguments, most of which those who have borrowed from him, have made familiar to us, the folly of expecting a sincere change of opinions from the dread of punishment. He even ventures to hint at the use of error in stimulating the clergy to watchfulness, an idea which Milton has so beautifully amplified.

I will make one extract to shew his manner of reasoning; it is from the homely translation of John Goodwin:

"One thing there is which, verily, I could never understand but to be altogether void of reason. That he who is thought to have taught something false and impious should be forced to recant, which if he do, he shall not be punished. To what purpose, I pray you, serves this practice? What good is there gotten, if for the avoiding of punishment, against his conscience an heretic shall recant his opinion? There is only one thing that may be alleged for it; viz. that such as are possessed with the same error, and unknown perhaps, will do the like in their own hearts, yea will counsel others to do the same. That opinion must needs have a very light impression which can so easily be plucked out of men's mindes. Have we no reason to suspect that such a recantation is rather for fear of punishment than from the heart? Will there not rather much heart-burning by this means arise, if the magistrates shall seem not only to kill the body, but to plot the ruine of the soul? Are we, indeed, so ill furnished with weapons to vanquish error, as to be forced to defend ourselves with a lye, to put our trust in recantations made through fear? But some may say, this is not what we desire, to force men to any kind of recantation, but that an heretic may acknowledge his error not so much with his mouth as with his heart. This were excellent, indeed, if these could bring him to it. But what work is there for threats or blandishments in this case? These have some power, indeed, to prevail with the will, but thy business is with the understanding: it is changed neither by threats nor flatteries nor allurements. These cannot cause that what formerly seemed true should now seem false, though the party may very much desire to change his judgment, which

public avowal and defence of his sentiments. And Faustus Socinus, in his celebrated letter to Vadovitz, (*Toulmin's Life*, p. 105,) maintains, that an Heresiarch 'who does not labour under a fault of the will, but of the understanding, should meet with pity;' but he adds, 'and the only thing to be regarded, is to hinder his endeavours to propagate his doctrines, and, if it cannot be otherwise done, by chains and a prison.'"

* *Multa sunt alia quæ facere et possit et debeat: ut punire irreverentes in Deum voces; animadvertere in eos qui deserere universam Christianam religionem, quique autores esse cuiquam, ut eam desereret, ausi fuerint. Si qui instituti fuerint externi cultus, aut erecta simulachra, ea tollere: avertere à piorum cervicibus impiorum vim atque injurias: publicam tueri tranquillitatem, et si quid aliud est ejusmodi.*—*Lib. iii.*

if it seem a new and wonderful thing to thee, I shall not need many arguments to convince thee of the truth thereof. You suppose that a man may change his judgment when he will, without any new reason to persuade him to think otherwise. I deny that he can do so. Make you, therefore, an experiment upon yourself, and see if you can for the least space of time draw yourself to think otherwise than you do in the question between us, so as to make yourself believe as I do, 'that a man cannot change his judgment when he pleases,' without question you shall finde that you cannot do it. But take heed you mistake not an imagination for a persuasion, for nothing hinders but that thou mayest imagine what thou wilt. I pray thee likewise to consider again, that in case thou fear any thing, as for example, lest any business may not have a good issue, lest some thinge should come to pass much against thy minde, so that thou canst not sleep for the trouble thereof, thou need but change thy opinion concerning such a thing, so as to hope that all will be well, and thy trouble shall be at an end. O most easie and ready medicine to take away the greatest part of that trouble of minde which men sustain in this life! O short philosophy! if whatsoever evil a man shall fear may betide him, he may believe (if he will) that it will not come to pass; whatsoever molests a man, because he takes it to be an evil, (when as oft times there is no evil in such a thing,) he may persuade himself when he pleases that it is not an evil. But experience shews that none of these things can be done."

—P. 108.

The Racovian Catechism, published early in the sixteenth century, is another work of great value. I am happy to learn, that through the labours of one of our friends it has been put into a form of easier access than its predecessor.

Whoever shall turn from Acontius to the Preface of the Racovian Catechism, will find in almost every line proofs that the seed which he sowed had (some of it at least) fallen upon good ground. The human mind had not been stationary during the fifty years which had elapsed since the world had enjoyed his precious gift.

The latter writers state the great

principle of religious freedom with less of caution and ambiguity: "Cuique liberum esto suæ mentis in religione iudicium: dum modò et nobis liceat animi nostri sensa de rebus divinis, citrà cujusquam injuriam atque insecutionem depromere. Hæc enim est aurea illa prophetandi libertas, quam Sacræ Literæ Novi Instrumenti nobis impensè commendant."

As the Preface to the Racovian Catechism was merely an introduction to certain articles of the Christian faith, the promulgation of which was the great object of the work, it cannot be expected, whatever might be the opinions of its compilers, that we should find any elaborate treatise on religious liberty. I am not, therefore, disappointed to find, that all the liberty contended for in express terms, is that of one Christian with respect to another.

I know not whether I feel more of pride or abasement, when I reflect, that it was reserved for an Englishman to discover and proclaim to the world the true principles of religious freedom; because while I recollect that we have a claim to a high honour, I cannot forget how much we have despised and neglected it. His very name is unknown, even to men who have made that branch of letters on which we are now engaged a subject of attention and research. The book of which I speak is entitled "Religious Peace," or a Plea for Liberty of Conscience long since presented to King James and his high Court of Parliament, by Leonard Busher, and printed in the year 1614.*

In style it is not equal to either of the former works, and this may explain, and in some degree excuse, the neglect with which it has been treated. It strongly partakes of the quaintness and verbosity of the age, and exhibits a strange contrast between the freedom of its thoughts and the restraint of the dress in which they are clothed. I have only space for a single extract.

"Did not King Darius and all the people, both Jews and Gentiles, cry out and say, that truth is great and strongest? Why then should those

* I found this book in the British Museum quite by accident. It happened to be bound up with another book to which I had occasion to refer. I never saw more than that one copy, which is the edition of 1616, London.

that have the truth, and those that would have the truth, be afraid of error? Seeing truth discovereth dark and dangerous wayes of error, though abroad, in open books, even as light discovereth dark and dangerous places, though abroad, in open high wayes, and as the more dark and dangerous the wayes be, the more necessary and needful will light be found of all that travel; so the more dark and dangerous errors be, the more needful and profitable will truth be found of all that would travel to heaven. But some may object and say, let all this be granted, yet it is no wisdom, we think, to bring dangerous errors into the light, that so many men may stumble at them, which not being brought to light would not so much as be known to some.

"I answer, no more than a rock that lyeth hid under water, which (for want of bringing into light) many men may make shipwreck thereon, and so stumble and fall neverthesse, though it be not so much as known to them before. Therefore, as a rock in the seas, (though not so much as known to some,) yet (for want of being known) many men do stumble and fall thereon, and so perish, both men and goods; so an error, though not so much as knowne to some, yet for want of being made known, many men stumble and fall thereon, and so perish bodies and souls, which is the more lamentable. And as rocks in the seas, the more they manifest themselves the more furtherance in the way of heaven. And you shall understand, that errors being brought to the light of the word of God, will vanish as darkness before the light of a torch; even as the chaffe before the winde cannot stand, so error before truth cannot abide: therefore it is no hindrance but a great furtherance to have all erroneous rocks in the haven to heaven made known and published."—Pp. 22, 23.

Busher has no hesitation in recommending that even the Mahommedans should be allowed the free exercise of their religion, and the right of defending it when attacked in controversy. The only prohibition he would make is against railing; but then he would punish the Christian railer against Infidels, as the Infidel railer against Christians.

Experience has proved that even this

restriction is better and more safely to the interests of society, enforced by public opinion, than by the civil magistrate. With this single exception no discovery in the great branch of political science under consideration has been made since his time. Busher's work fell into neglect, and though it was republished during the civil wars, yet its principles had made so little progress, that even Milton objects to the toleration of Catholics on the ground of their being idolaters! Locke, too, falls into an error as fatal, though not so absurd. He talks of the opinions held by Catholics being dangerous to the security of the State. It is painful to write the names of Milton and Locke for any purpose but to hold them up to admiration and reverence; if, however, it be true that some imperfections are necessary to that close alliance with humanity, which is requisite for strongly exciting the feelings of affection, we may not love the memory of these great men the less from knowing that they were not exempt from the frailties of their species. They lived in an age when the Church of Rome was a bitter and powerful enemy of liberty, and when Catholic ascendancy in this country would have been a severe evil, not only as regarded its immediate effect on our own interests, but as respected the ultimate interests of the whole world.

The light of freedom is now so widely spread, that no cloud, however broad and dense, can entirely shut it out; but in their time the existence of liberty depended on the fate of England. We may, therefore, explain, though we cannot justify the narrow limits of their views.

It is, I know, a favourite opinion even now with men whose general principles will deserve the praise of liberality, that although it may be safe in the present day to grant Catholic emancipation, there was a time when, for the reasons to which I have alluded; it was just and wise to withhold it.

If the doctrine that political exclusion ought to be attached to the profession of obnoxious or even dangerous opinions is ever true, it must be under the following circumstances: where the minority, having the most enlightened and benevolent views, exercise power more favourably for the community than the majority would do if

the reins of government were entrusted into their hands. For if the enlightened party themselves form the majority, it is evident that, without fear of injury to the State, they may admit their opponents to seats in the Legislative bodies. But in the former case I allow, that self-defence being the first law of nature, no man or number of men ought to be expected to resign power into hands which will repay their liberality by oppression. The necessity, however, must be cogent, for the principle is most dangerous. The excluding party must act upon the most conclusive evidence, both of their enemies being too numerous for them to cope with, and too malicious or ignorant to be trusted.

But what proof have we that such a necessity ever existed in England? I can see none. Let us suppose for a moment the numerical forces of the Catholics and Protestants to be at all equal, and we must see that the oppressive laws under which they lived, must have excited constant insurrections. The history of the two last centuries proves, beyond all doubt, that their strength has never been dangerous. If it had, we should have seen it displayed in the contest between Charles and his Parliament, when the Protestants being divided among themselves, the numbers of the Catholics would have been so effective. At the Revolution, even with the defection of the High Church party in their favour, they effected nothing, and as little was done in the two rebellions which arose after the accession of the House of Hanover.

It would be curious to trace the gradual change which has taken place in the motives of persecutors. In the 16th and 17th centuries the great stimulus was religious bigotry. Governments would be, of course, urged or restrained by considerations of interest, but with the people the motive was honest fanaticism. In the 18th, although, as the Riots of 1780 in London, and those of 1791 in Birmingham, but too well prove, the spirit of persecution was not extinct, yet it was very much allayed, and at the present time among the great body of the people it hardly exists. It is true, when juries are told from the Bench that the existence of their religion depends on

their sending a poor shopkeeper to prison, and that whether they think so or not, the law having decided the question for them, they will violate their oaths if they find a verdict contrary to its decisions, they have not always sufficient knowledge and strength of mind to resist the appeal. But this weakness does not imply any love of persecution, nor do I impute any great anxiety on the score of religion to the prosecutors, as I see a cause in operation quite sufficient to account for all their ardour.

The truth is, that the public mind is much less engaged on polemical questions than formerly. Theological disquisition is not the fashionable mental employment. Politics furnish the great stimulus, and religious persecution is only practised as far as it may promote the ends of party.

As in the reign of Henry the VIII. an additional odium was cast on heresy, by making it treason against the civil magistrate; so in our times we have seen a ruling party attempt to punish attacks against themselves by the cry of blasphemy. These facts mark the different spirit of the two ages: in the former, the real motive was religious bigotry; in the latter, political hatred.

Such appears to me to be the present state of sentiment with respect to freedom of opinion. That we have made large advances during the two last centuries cannot be denied, yet I think we must attribute some share of the change to the declining importance attached to the speculative part of religion. It may be a fair matter of inquiry, how far the discovery of religious truth may be impeded or promoted by this disposition of the public mind. Perhaps it may be found, that when an inquirer believed his eternal happiness to depend on his success, the intensity of his interest would not be favourable to calm and impartial examination. It is, however, a question into which I shall not enter—I merely notice the fact. *

* Certè quidem quæque de re quisque aut alteram in partem judicio inclinat aut ambigit. Qui ambigit autem si persuasus sit in errore certum salutis positum discrimen esse cum non sit, animo consternabitur. Quæ consternatio tantum abest ut judicio quicquam conferat ad

The true test for ascertaining the liberality of any age or country is, to observe the degree of temper and moderation exhibited on those topics by which it is powerfully excited. I am afraid that if we are thus tried, it will be found that we have much to learn. I know that in considering political questions we must recollect that they are not merely speculative. If I believe that I am oppressed by my adversary, the anger which is raised in my mind results from my view of his actions. It is true, that we do not sufficiently analyse our feelings; we often carry the indignation which is justly felt towards one man whose actions are bad, to another, whose only fault is agreeing with the first in political opinions.

And this leads me to my last point. Assuming, as I have done throughout, that opinion ought to be fettered by no legislative enactments, it still remains a question, how far we may in private life discountenance doctrines which appear to us pregnant with mischief, by shunning those who profess them.

It must be admitted, that the rights of individuals and of society rest upon very different grounds. If I shun a man, he may find others to associate with him, whose tastes better agree with his, or who are less fastidious in the choice of their companions; but if society shun him by law, it must be either by banishing him, or by throwing him into prison.

The opinions which he holds are either beneficial to society or they are injurious, or they are neither the one nor the other. If they are neutral, we may put them out of the account. Whether they are beneficial or injurious must be matter of experiment, and the proof will be found in the actions which spring from them. Now society can afford to try the experiment. It can patiently watch their operation, and if they shall prove by their results to be injurious, it can punish the actions which arise from them, and guard against their spreading, by demonstrating the falsity of the

principles on which they are founded. On the other hand, if they prove beneficial, society is rewarded for its forbearance by the fruit which they yield.

But an individual has not *capital* (so to speak) sufficient to enable him to act thus. If he imbibe false principles, and act upon them, he may be irretrievably ruined. If a man should be induced by a train of sophistry to entertain doctrines which should lead him to cheat his neighbour of a thousand pounds, the latter sustains a great injury, and the former is ruined. It is of little consequence to the present supposition, whether or not the delinquent escapes a legal punishment; he is lost to the enjoyment of real happiness—he is reduced to a state, from the contemplation of which we shrink, and that is all which the argument requires.

Society, however, is comparatively little injured—perhaps benefited. The fate of the deluded wretch has, perhaps, operated as a warning to others. At any rate, it has furnished proof to those who opposed the false doctrine, by which they may the more powerfully resist it.

From these considerations I deduce, that when I find a man holding opinions which appear to me to have a direct tendency to bad actions, I have a right to shun him, both because I may be injured by his acts and seduced by his doctrines to injure others.

But this reasoning evidently applies only to such opinions as have a clear influence on actions, and in all cases it may be set aside by testimony of a safer kind. Thus if I find, after a complete inquiry, that a person professing doctrines which appear to me dangerous, has, nevertheless, passed a life of unimpeached virtue, I ought to conclude that my estimate of the tendency of his opinions is mistaken: or if I cannot trace any pretty close connexion between his theory and moral conduct, I ought not to suffer mere discrepancy of opinion to destroy my intercourse with a person whom I have no other reason for avoiding. It is hardly necessary to say, that no one who confines himself to the society of those whose thoughts are only a reflex of his own, can rationally hope for improvement: but it is worthy of remark, that as the opinions of the com-

rectè judicandum: ut etiam obsit maximè; labefactat enim judicium caliginemque offundit omnis animi perturbatio.—Aconius. Lib. iii.

munity must always be made up of the opinions of individuals, a nation is not very likely to frame a liberal code of laws, where the habits of the people lead them to shun all who differ from them.

The custom of judging of men by any criterion, except their actions, is pregnant with incalculable evil; "By their fruits ye shall know them." How much of misery would the world have been spared if this divine maxim had always held its due authority!

Why are not the principles of the inductive philosophy (of which this rule is a beautiful epitome) carried into moral science? Why are not the discoveries of Bacon, to use his own words, "brought home to our business and bosoms"?

M. D. H.

SIR,
AS Christianity is a system of doctrines founded on miracles, every attempt to explain their nature and enforce their credibility deserves to be treated with candour. Allow me, therefore, to offer a few hints to the consideration of your numerous readers, which are a summary of those reflections which have produced in my mind a belief in the miracles on satisfactory evidence and rational conviction.

The Founder of Christianity said to the Jews, "The works that I do in my Father's name, they bear witness of me.—If I do not the works of my Father, believe me not." John x. 25, 37.

It has, however, unfortunately happened, from the ideas entertained of the nature of miracles, that formidable objections have been made to the truth of the doctrines founded on them in ancient and modern times. The Jews, believing in magic and the interference of evil spirits, ascribed our Saviour's miracles to Beelzebub. But as the present improved state of knowledge has rooted from the minds of men the belief in magic, the Christian apologist has not now to combat with this childish superstition. Modern objections have taken a different turn, and been principally grounded on the idea that miracles are *violations of the laws of nature*. Thus Mr. Hume, in his Essays, says, "A miracle is a violation of the laws of nature; and as a firm and

unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." Many of the friends of Christianity whose writings I have consulted, acknowledge that miracles are deviations or departures from general laws. Mr. Farmer, in his Dissertation on Miracles, observes, "Every sensible deviation from, or contradiction to, the known laws of nature, must be an evident and incontestable miracle."

Dr. Priestley, in his Evidences of Natural and Revealed Religion, has a short section on the Nature and Use of Miracles, in which he observes, that "though it be wise to establish general laws, yet occasional deviations from them may contribute more to promote the same end than a perfect uniformity." He then proceeds to point out the advantages of these deviations, and at the conclusion makes the following important remark:

"Strictly speaking, indeed, it is improper to say the laws of nature are violated in working of miracles, because they are no more than the effect of an adequate power in nature exerted. But this view of miracles by no means affords any objection to the use of them that is here contended for, since whatever demonstrates the interposition of a power superior to human, must be referred to the operation of God, mediately or immediately, nor is it possible that any religion should have a stronger sanction than such works as these." *

Supported by such authority, I beg leave to define a miracle to be a work superior to human power, which God enables a messenger whom he has sent to perform in attestation of his divine mission, by the immediate agency of physical or material causes. If it be supposed that no being besides God ever wrought a real miracle, which appears to me to be the truth, the definition which I have given will not be materially affected. It is acknowledged they were wrought mediately or immediately by the power of God. The question to be considered is simply this,—Was this power exerted in violation of the laws of nature?

* Institutes, I. 255.

I shall endeavour to shew that this view of miracles is not unphilosophical, unscriptural, nor dangerous in its consequences, but likely to prove advantageous to the Christian cause.

When Lazarus was raised from the dead, his resurrection, commonly, though not strictly and philosophically speaking, may be considered as a deviation from a general law: for there exists not in nature a law more general than the law of fermentation or putrefaction. It takes place in animal, vegetable, and even mineral bodies. It is the great law by which nature continually destroys her own works, and thence proceeds to a new creation. Now this law was prevented from taking effect in the body of Lazarus by a miracle. But it is well known this process may be prevented, stopped or accelerated by the skill of man, at different times and with different views. When suspended animation is restored to persons apparently drowned or suffocated by some such means as are recommended by the Humane Society, this law is prevented from taking effect in their bodies; but the members of this benevolent institution do not consider themselves as departing from any general law. The difference between the resurrection of Lazarus and the restoration of suspended animation, is only this—the former was the effect of a miracle, that is, a competent power in nature exerted by the will of God; the latter, the consequence of the same cause made active by a skilful and persevering use of means sanctioned by experience and recommended by success.

The phrases, “a violation of the laws of nature,” and “deviations or departures from a general law,” convey no definite ideas to the mind. A law cannot be said to be violated unless it be known, nor a rule departed from unless it be understood. The causes which produce those effects of which we have an unalterable experience, have hitherto eluded the tests of experimental philosophy, and baffled the reasonings of human wisdom. “Wherever it is imagined that the laws of nature are contradicted, the true state of the case is entirely mistaken; for the laws of nature continue always the same; and where there is any change in the effect which we observe, the change is made in the things them-

selves, that is, in their essences or properties.”* But perhaps I may be referred to a passage in the Book of Joshua which appears, at first view, a violation of the laws of nature. It is recorded in Josh. x. 12, 13: “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun! stand thou still upon Gibeon, and thou moon in the valley of Ajalon; and the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies.”

It is well known that the diurnal motion of the sun and moon is not real, but apparent, arising from the revolution of the earth round its axis. The laws by which the solar system is governed are so well understood, that the eclipses of the sun and moon, and their duration, may be calculated for ages back and for ages to come. To produce the phenomenon of the sun's standing still, the diurnal rotation of the earth must have been stopped, which would have been followed with consequences as destructive as those of the general deluge. But Joshua was unacquainted with the principles of astronomy. He supposed the diurnal motion of the heavenly bodies to be real, and not merely apparent. On this supposition there is a peculiar energy and beauty in his speech: “Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.” This was the word of Joshua, and the signal of battle. The armies engage, and confidence, courage and Providence on one side, with consternation and dismay on the other; procured for the Hebrew General a speedy and decisive victory. And when the people had avenged themselves upon their enemies, the sun appeared to be upon Gibeon, and the moon upon the valley of Ajalon. By the figurative expressions, “and hasted not to go down about a whole day, and there was no day like that, before or after it, that the Lord hearkened unto the voice of a man,” the writer testifies his admiration of the splendid event which he relates. The victory was complete before night separated the

* Ben Mordecai's Letters, Lett. VII. p. 11.

combatants. It was the most brilliant on record, and gained in the shortest time. The word which Joshua spake in the sight of Israel was accomplished. Viewing this passage as a sublime, poetical figure, it is one of the most striking in the Old Testament. To those who consider this passage as the relation of a real miracle, I have only to observe, that it was wrought in attestation of the divine mission of no prophet, in confirmation of the truth of no doctrine, and that the miracles of Moses, of Christ and his apostles, are not liable to the objections to which, when taken in a literal sense, it is justly exposed. Let us, for example, consider the miracle of calming the sea, recorded in Luke viii. To say that this was a violation of the laws of nature, would be a departure from the principles of true philosophy; for "there is no man so well skilled in the principles of meteorology as can certainly foretell the state of our atmosphere for the very next day, and yet it reaches but a few miles from us; we are unable to judge whether we shall have fair weather or foul, calm or stormy, or even from what point the wind will blow." * No man has been able to calculate the latitude and longitude of a storm, the minutes and seconds of the duration of a tempest, or to favour the world with a projection of the devastations of a future hurricane. The causes which produce these effects are unsearchable; but a "firm and unalterable experience" has proved that the effects themselves are partial. Thunder, lightning and earthquakes have been rationally accounted for on the principles of electricity; and winds have been considered as the effects of heat and cold, by which the air is rarified or condensed. Those who attend to these subjects will find no difficulty in conceiving that there is in nature an adequate power to produce the calm spoken of by Luke, though they must, at the same time, acknowledge, that to give it activity is beyond the skill of man.

When Jesus walked on the sea it is evident that his body must have been rendered lighter than the water on which he trod. If it be asked, by what means? I answer, without hesitation,

I cannot tell. But the means whereby air-balloons and many bodies have been rendered lighter than the lower regions of the atmosphere, which is of less weight than water, are well known.

The multiplication of the loaves and fishes cannot be satisfactorily accounted for, but by supposing a continued addition of an homogeneous substance, otherwise the one would not have been bread nor the other fish. Or, in other words, the loaves were multiplied by the same cause that produces farina in a grain of wheat; and the water made wine, by the cause which generates juice in the grape; and that these causes are material none will deny. The nobleman's son was cured of a fever when Jesus was at a distance. (John iv. 46.) The cause of fever is as unknown as that of electricity. But be it what it may, it is a material one, as it affects a material body; and it is difficult to conceive how it can be instantaneously removed by any other means than by the counteraction of another material cause.

Mr. Hume's argument against the credibility of miracles may be stated as follows, without lessening its force: "A miracle is a violation of the laws of nature; a violation of the laws of nature is contrary to a firm, unalterable experience. Therefore the proof against a miracle is as entire as any argument from experience can possibly be imagined."

This sophism may be easily detected. The first or major proposition, which contains the conclusion, is false. "A miracle is a violation of the laws of nature." This Mr. Hume has not proved, and I believe no man will be able to prove it, to the end of time.

But I may be asked, of what use are these speculations? If not useful, they are at least harmless. They threaten to undermine no creed revered among Christians, nor to overturn any system but the system of infidelity. The conclave at Rome may adopt them without endangering the Cardinal's hat or the Pope's mitre. Indeed, I know not but they may prove of some use. They may save the Christian apologist and the Christian divine the learned labour and the metaphysical ingenuity of accounting for variations that never happened, departures that never took place, and deviations that never existed. They may remove from the minds of

* Keill's Astro. Lect. pref. p. 3.

many those heavy loads which press hard upon them, when they consider God as under the necessity of deviating from the established order of things, and of violating the laws of nature, to promote the moral improvement of his rational creatures. Human reason can receive no higher pleasure than when it contemplates God as giving existence, in his all-comprehensive mind, to distant futurities, and as establishing in nature such general laws, as are fully adequate, without the least shadow of a change, to accomplish all the purposes of his will.

When the Divine Being is considered as enabling a prophet to work miracles by the agency of a competent power existing in nature, the mind is relieved from many perplexing doubts. The idea is not complex, and so far is it from being contradicted, that it is confirmed by the discoveries of philosophers. When a metal, by the action of fire, has been reduced to a calx or glass, it may be revived, and recover all its metalline properties by a simple process known to the lowest mechanic. And shall it be considered as a violation of the laws of nature, if God be represented as enabling the great architect, whom he fore-ordained to create all things anew, by a process far more simple and expeditious, to calm the rage of a storm, to restore suspended animation, to give vigour and strength to a withered limb, and health and soundness to a diseased body? Nothing has more retarded the progress of religious knowledge so effectually as the idea, for ages entertained and inculcated, that the truths of Christianity are too sublime for the comprehension of human reason. The people have been exhorted to believe, but not to examine. That philosophy, the fairest child of reason, should shrink from a religion thus recommended, is not to be wondered at. But it is to be hoped that this period of the stationary, or rather retrograde motion of religion, is now closed; that her course is direct and progressive; and that, ere long, true philosophy will bow at her altars, assert her honour, and defend her cause. Let not, then, the Christian be disheartened. The Sun of Righteousness continues to rise to its meridian altitude; the clouds which obscure its lustre gradually vanish before its all-powerful beams. No Joshua can say to it, with

a prevailing voice, "Sun, stand thou still;" for behold it shall "shine more and more unto the perfect day."

BEREANUS.

Newport, Isle of Wight.

SIR,
I HAVE not the whole of the volumes of your Repository at hand to consult whether Mr. Le Clerc's views upon the Inspiration of the Scriptures have ever been communicated to you or not. They have appeared to me to merit a wider diffusion by means of that valuable work, and to be too interesting to your readers not to give pleasure. If your opinion should be the same, the following summary of them is much at your service.

It is found in a small volume, now, I believe, very scarce, and first written anonymously, entitled, *Five Letters concerning the Inspiration of the Scriptures. Translated from the French, 1690.* They were not originally printed in this form, but are extracted from two larger volumes of an epistolary kind; the first entitled, *The Thoughts or Reflections of some Divines in Holland upon Father Simon's Critical History of the Old Testament*; the second, *A Defence of those Thoughts, in Answer to the Prior of Bolville.**

W. S.

"In the first place, I believe that no prophet, either of the Old or New Testament, has said any thing in the name of God, or as by his order, which God had not effectually ordered him to say; nor has undertaken to foretell any thing which God had not indeed truly revealed to him; and that this cannot be doubted of without great impiety.

"In the second place, I believe that there is no matter of fact of any importance, related in the history of the Old or New Testament, which in effect is not true. And that, though there may be some slight circumstances, wherein some of the historians were mistaken; yet we ought, nevertheless, to look upon that history, in general, as the truest and most holy history

* The reader will find some account of these Letters in our XIIIth Vol. p. 86.

that ever was published amongst men. I am persuaded, that those who writ it were very well informed of all they relate, and that they had not the least intention to deceive us; insomuch that it was impossible they should fall into any considerable error; as neither can we do, in believing what they have said. And, that there may be no equivocation, by a matter of importance I mean all the commandments that the sacred historians assure us were given to the Jews by God; all the miracles that are found in the history of the Scripture; all the principal events in that history, and, generally, all the matters of fact on which our faith is grounded.

"In the third place, I believe, with all Christians, that all the doctrines proposed by the authors of the Scriptures, to Jews and Christians to be believed, are really and truly divine doctrines, although it may be supposed that they did not immediately learn them from heaven; I am as much persuaded as any man, that there is no sort of reasoning made use of in the dogmatical places of the Holy Scripture, (where the prophets and apostles instruct us concerning the promises or the will of God,) that can lead us into error, or into the belief of any thing that is false, or contrary to piety.

"I believe, in the fourth place, that Jesus Christ was absolutely infallible as well as free from all sin, because of the Godhead that was always united to him, and which perpetually inspired him: insomuch, that all that he taught is as certain as if God himself had pronounced it.

"In the last place, I believe that God has often dictated to the prophets and to the apostles the very words which they should use. Of this I have also given some examples.

"In these things I agree with all Christian divines; and I believe, farther, as well as they, that these five heads of our belief may be undeniably proved against libertines and atheists, by the authority of Jesus Christ and his apostles; to whom God has borne testimony by an infinite number of miracles, which are more clearly demonstrable to have been really done, than any fact whatsoever of all ancient history. For example, it may be proved, by positive testimonies of matters of fact, that Jesus Christ did really rise again from the dead, and that the

apostles had the gifts of miracles, more clearly than it can be proved that ever there was a Roman Emperor called Trajan.

"The authority of the Holy Scripture being thus settled, I will now shew you wherein it seems to me that the generality of divines are deceived, and in what I am not of their opinion.

"They affirm, that all that is in the sacred books, histories, prophecies, &c. has been immediately inspired, both as to the matter and the words: that all the books in the Jews' catalogue ought to be reckoned amongst the inspired books: that when the apostles preached the gospel, they were so inspired that they could not be deceived, not even in a thing of no consequence at all; and that they knew at the very first, without any exercise either of reason or of memory, what they were to say.

"On the contrary, my opinion is, that it is only in prophecies and some other places, as in the sermons of Jesus Christ, and where God himself is introduced as speaking, that the matter or things have been immediately revealed to those who spoke them: that the style, for the most part, was left to the liberty of those who spoke or writ: that there are some books that are not inspired, neither as to the matter nor the words, as Job, Ecclesiastes, &c.: that there are some passages which passion dictated to those that writ them, as many curses in the Psalms: that the sacred historians might commit, as they have actually committed, some light faults, which are of no moment: that the apostles, in preaching their gospel or in writing their works, were not ordinarily inspired, neither as to the matter nor the words; but that they had recourse to their memory or their judgment, in declaring what Jesus Christ had taught them, or framing arguments, or drawing consequences from thence: that the apostles, while they lived, were only looked upon as faithful witnesses of what they had seen and heard, and as persons well instructed in the Christian religion, whereof no part was unknown to them, or concealed by them from their disciples; but not as men that preached and taught by perpetual inspiration. I believe, indeed, that they were not deceived in any point of doctrine, and that it was very unlikely they should be so; because the Christian religion is

easy, and comprised in a few articles : that they pretended not to enter into deep argumentations, and to draw consequences remote from their principles ; and, that they never undertook to treat of nice and controversial matters, as is plain by reading of their writings. Or, if it happened sometimes they were mistaken in any thing, as it seems to have happened to St. Peter and St. Barnabas, it has been in things of small consequence, and they soon perceived their error, as did these two apostles. This sort of infallibility is easy to be conceived, if it be considered that a man of sense and integrity, who is well instructed in his religion, and who does not much enter into argumentations and drawing of inferences, can hardly err, so long as he continues in that temper and observes that conduct.

“ This is the sum of what I have said in my writings concerning the inspiration of the sacred penmen ; and it is herein precisely that I differ from the common opinion of divines.”

SIR,

London, 1821.

PERHAPS no circumstance has a stronger tendency to keep religious people of different denominations aloof from each other, than the want of a thorough and mutual knowledge of their respective fundamental principles. We are most of us too apt to form our judgment of the religious opinions of others on hearsay evidence, and if that conveys any thing opposed in reality, or even in appearance, to our own religious views, to treat such opinions and the professors of them with asperity, coldness, or neglect—and thus deprive ourselves and them of that pleasing and profitable intercourse, which as professing Christians we might and ought to have with each other. “ Have we not all one Father ? Hath not one God created us ? ” And hath not he, whose followers we profess ourselves, declared that it is by our love one towards another, we shall be best known as his disciples ? Then let Christians of every denomination *act like his disciples* ; let us lay aside all little party prejudices ; let us freely and candidly communicate our own religious opinions, and candidly examine those of others ; above all, let us compare them with the pure, unadulterated religion of Jesus Christ,

as set forth in the Scriptures, with a sincere view to discover the truth ; and I am persuaded, that whatever difference of opinion may ultimately remain amongst Christians, there will be no bitterness of feeling one towards another on that account ; but a readiness mutually to acknowledge, that in “ every nation he that feareth God and worketh righteousness is accepted with him : this is a broad, apostolic, Christian principle, and grants no exception to the members of any particular sect or party ; “ there is neither Greek nor Jew, circumcision nor uncircumcision,” Roman Catholic, Episcopalian, Calvinist, Quaker, Methodist or Unitarian, “ but Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;—and, above all these things, *put on charity*, which is the bond of perfectness.”

I have been led to these reflections by the following circumstance : a junior member of the society of Friends (with whose friendship and correspondence I am favoured, and of whose liberal sentiments I cannot doubt) has taken some pains to convince me, that he does not hold Unitarian principles, and with that view forwarded me a summary of his religious belief or creed, and, in a subsequent letter, adduced no less than fourteen quotations, as a “ scriptural illustration ” of his opinions. In a parenthesis in this creed he has expressed his opinion, though rather doubtingly, that Jesus Christ is subordinate to God. From this expression, and the texts chosen as illustrations, I was convinced that he held the fundamental principles of Unitarians, *without being aware of it*, and objected to them, because on *hearsay evidence* he had concluded them to be contrary to the letter and spirit of the Scriptures.

It is a matter of importance that young persons should be so directed in their first religious inquiries, as to lead them early to form right notions respecting the fundamental principles of the Christian religion, and I apprehend these are, that there is one God—“ Hear, O Israel, the Lord our God is one Lord,” Deut. vi. 4. “ I am the Lord, and there is none else ; there is no God besides me,” Isa. xlv. 5. “ To us there is but one God, the Father,”

1 Cor. viii. 5, the sole Creator, Supporter and Governor of the universe : " In the beginning God created the heaven and the earth," Gen. i. 1. " I am the Lord that maketh all things ; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself," Isa. xlv. 24.

That this God, this great Creator of all things, is the only proper object of religious worship : " Thou shalt worship the Lord thy God, and *him only* shalt thou serve," Matt. iv. 10. " The true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him," John iv. 23.

That it pleased God, in his great mercy and loving-kindness, to send Jesus Christ into the world to instruct us in our duty, in the most extensive sense of the word, and to reveal the doctrine of a future life. That for his (Jesus Christ's) obedience unto death, God raised him from the dead, made him Lord over all, and hath appointed him to be our final Judge, as is expressly declared in various parts of the New Testament.

It cannot be denied, that the foregoing are fundamental doctrines of the Christian religion ; neither can it be denied, that they are the fundamental doctrines of Christian Unitarians ; from which it necessarily follows, 1st, that Unitarianism is (so far as it goes) the doctrine of the gospel ; and, 2nd, that every person holding these doctrines is (so far) an Unitarian ; and of this class is my correspondent, as I will further shew by a few observations on the texts he has selected, as " scriptural illustrations" of his opinions, which, though not intended to illustrate these doctrines, for the most part really support them. They are numbered in the order in which he sent them ; and if this communication be thought worthy a place in the Monthly Repository, I hope my young friend will also be indulged with a corner in a subsequent Number, wherein he may not only animadvert on these observations, but may shew us more at large on what particular points his own religious society differs from Unitarians.

Illustration 1st. Rev. iv. 11 : " Thou hast created all things, and for thy pleasure they are and were created."

As this text is intended to prove that God is the creator of all things,

and I admit the fact, this view of the subject may be dismissed by observing, that if God created " all things," he necessarily created Jesus Christ—and as every created being is inferior to its Creator, so Jesus Christ must be inferior to God.

Illustration 2nd. Acts xvii. 28 : " In him we live, and move, and have our being."

In whom do we live and move ? In " God that made the world and all things therein," and will judge it by that man whom he hath appointed and raised from the dead, and not in any inferior or subordinate agent.

Illustration 3rd. Mal. iii. 6 : " I am the Lord, and change not."

Here God, the creator of all things, is evidently the person spoken of by the prophet, who, nearly all through his book, speaks of the wickedness of his countrymen the Jews, and in the preceding chapter, ver. 10, appeals to them thus—" Have we not all one Father ? Hath not one God created us ?" This gives us another opportunity of illustrating the superiority of God to Jesus Christ ; for we are assured above, that God changeth not—but Jesus Christ changeth ! He was subject to the common changes and vicissitudes of human life ; he was a child, a man, he hungered, he thirsted ; he underwent many tribulations in this life, and died a peculiarly painful and ignominious death ; he was afterwards raised from the dead, and ordained to judge the world in righteousness. Can Jesus then say, " I am the Lord, and change not ?" ?

Illustration 4th. Rom. xv. 4 : " Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

This scripture appears inapplicable to the subject under discussion ; but the verses immediately following it strongly illustrate the doctrine that Jesus Christ is not God. Vers. 5 and 6 : " Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus ; that ye may with one mind and one mouth glorify God, *even the Father of our Lord Jesus Christ.*" And again, ver. 30 : " Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your

prayers to God for me." Here again we find God and Jesus Christ spoken of as two distinct beings, in terms as clear and full as language can furnish.

Illustration 5th. Gen. iii. 15: "The seed of the woman shall bruise the serpent's head." This scripture I also think inapplicable to our subject.

Illustration 6th. 2 Cor. v. 19: "God was in Christ reconciling the world to himself."

Here Christ appears in his mediatorial office, reconciling us to the Father. Ver. 18: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;" from which it appears, that God was in St. Paul and other men reconciling the world to himself, in the same manner that he was in Jesus, though not in the same degree; for in the following verses he says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." From all which it evidently appears that Christ was the minister of God to us, and not God himself.

Illustration 7th. 1 John v. 7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

This text has been admitted to be an interpolation, not by reputed heretics only, but by many learned men who were deemed orthodox divines. The Eclectic Review, that grand repository of reputed orthodox divinity, has given it up as untenable. The very learned Dr. Adam Clarke, and the late Dr. Doddridge, have both expressed their doubts of its authenticity; and the present Bishop Tomline has declared it as his opinion that it is *spurious*.

It has been omitted as spurious in several editions of the New Testament; viz. by Luther, in his German Version; by Erasmus, in two editions; by Aldus, Griesbach and Newcome; it does not appear in the most ancient versions; it is not in any Latin MS. earlier than the 9th century, nor in any Greek MS. earlier than the fifteenth. In the old English Bibles of Henry VIIIth, Edward VIth, and Elizabeth,

it was either printed in small types or included in brackets, to denote its being of doubtful authority, and was not printed as it now stands in the generally-received version, till some time about the years 1570 or 1580: therefore, with such a weight of evidence against it, and seeing also that the doctrine it inculcates stands opposed to the greater part of the Old and New Testaments, surely its *divine origin* ought not to be insisted on, neither ought it to be quoted as a standard of faith, or as a test to determine controversies.

Illustration 8th. John xvi. 28: "I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

This text requires very little comment; for if Jesus came forth from the Father, then is he not the Father, and consequently not God, but a being as distinct from God, as any one being can be distinct from another.

Illustration 9th. 1 John ii. 6: "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

By taking this in connexion with the preceding verse, we find that Jesus Christ is described as our "advocate with the Father:" here again we have two distinct and separate beings; one of whom is our *advocate*; he pleads our cause with the Father; he was made the minister of the new covenant unto us; by his holy life, and by his obedience, even unto death, he became a perfect example to us; by him we were instructed in all our essential duties to God and man; by the revelation of his gospel, and by the operation of the spirit of truth on the heart or mind of man, communicated through him, we are brought to repentance and amendment of life, and to a knowledge of that "only true God," whom to know is life eternal. Therefore, as he is so eminently useful to us in a variety of ways, he may truly be said, in figurative language, to be propitious to us, or the propitiation for our sins.

Illustration 10th. Matt. xxviii. 18: "All power is given unto me in heaven and on earth."

This scripture also illustrates the superiority of God over Jesus Christ; for, if all power was *given* unto him, it proves that all power was not inherent in him, or possessed by him in his

own right ; and it also proves that he did not possess all power *from* eternity ; for as it was given unto him, it necessarily follows, that there must have been a time when he did not possess it : and as that being who possesses all power in his own right, is superior to any other being to whom he may delegate any part of his power ; so in this sense also God is greatly superior to Jesus Christ. Again, God possessed all power *from* eternity, but Jesus did not, as is shewn above, neither will he to all eternity, for it is expressly declared, that when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." 1 Cor. xv. 28. Hence we find, that as the power so given to Jesus had a beginning, so it will have an end, and consequently that he is inferior to the Father, of whom it was emphatically declared, "from everlasting to everlasting, thou art God."

Illustration 11th. John xiv. 6 : "I am the way, and the truth, and the life ; no man cometh unto the Father but by me."

True—he is the way, the medium through whom, as his disciples, we have access to the Father by prayer. On that point, I suppose, we agree ; and also on this, that if Jesus is the way to the Father, he is not himself the Father.

Illustration 12th. 1 Cor. xii. 7 : "The manifestation of the Spirit is given to every man to profit withal."

On this we are also agreed, provided it is allowed, as the preceding verses declare, that although there are "diversities of gifts, and differences of administrations, and diversities of operations, it is the same God which worketh all in all."

Illustration 13th. 2 Tim. i. 9 : "His grace was given us in Christ Jesus before the world began."

This passage is incorrectly quoted and pointed, and by thus bringing it to a close in the middle of a sentence, its meaning is very materially altered ; for, as thus quoted, it appears to favour the idea of the pre-existence of Christ, which, I apprehend, it was intended to prove ; but it no more proves *his* pre-existence than it proves *ours* ; for if *God's* grace was given us, in (or by) Christ Jesus before the world began,

and it necessarily followed that Jesus pre-existed to minister that grace unto us, then by the same method of reasoning we must conclude that we pre-existed to receive it. But this will not be believed, neither is such a belief necessary for the explanation of the text, which appears to me only to mean that God *purposed* before the world began, to save us by his own grace or favour, through Jesus Christ ; and that this purpose was manifested by Christ's appearance amongst men, his teachings, sufferings, death and resurrection. This appears to be a rational interpretation of the text, which says, "Be thou partaker of the afflictions of the gospel according to the power of God ; who hath saved us and called us with an holy calling, not according to our works, but according to his own *purpose and grace* (or favour) which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Illustration 14th. Job xxxii. 8 : "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

This is the last of my friend's scriptural illustrations, and as I do not question its truth, and this paper has extended beyond the limits at first proposed, I shall summarily observe,

1st. That the texts selected by my correspondent contain generally the primary and fundamental doctrines of Unitarianism, as the above plain remarks upon them, are designed to shew.

2nd. That they are in strict unison with the greater part of the Scriptures, and more especially with the declarations of Jesus Christ himself, as recorded in the New Testament ; and,

3rd. That they are very much in accordance with the sentiments of that respectable Society of which my friend is a member, may fairly be inferred from his making the selection.

To conclude : I believe that many in the Society of Friends, as well as in other societies of Christians, are actually believing the primary doctrines of Unitarianism, without being aware of it, and that it only requires a little more attention to their own principles,

and a closer comparison of them with the plain tenor of Scripture doctrines, together with the exercise of a little more of that charity which "hopeth all things," to remove from the minds of professing Christians generally, much of that prejudice which still exists against Unitarianism, and the doctrines they hold.

Should this paper tend in any degree to produce that effect, and excite a spirit of inquiry after genuine Christian truth, it will be a great gratification to

RELLAW.

SIR,
YOUR Correspondent, Mr. Cornish, in your last Number, (pp. 390, 391) has pointed out the propriety of moral restraint in Dissenting Ministers, as their incomes are in general small. Now, where to draw the line of strict duty, in this most difficult and most important of all questions, is, perhaps, impossible to know. But any early marriages, if avoidable, certainly ought to be discouraged, and the industry of the young should be stimulated by the prospect of marriage and easy circumstances in somewhat more advanced life.

But although this question is difficult, there is one thing connected with it which is very easy, and that is the monstrous and outrageous custom of laughing at old maids and bachelors. That those who have led a more intellectual life, should be even *ridiculed* by the more sensual, shocks every moral feeling. Chastity, and even celibacy, is so excellent in society, that a *marked* respect should be paid to it; and I fear the reformers did not view this subject correctly.

Besides, single men have been the most useful and the most illustrious of their kind, and so have single women too, in every age of the world. Find we amongst the married men, names more illustrious than those of Pascal, Fenelon, Newton, Barrow, Leighton, Latimer, Lardner, Watts, Fothergill, Hume, Spinoza, Adam Smith, and ten thousand more? The sensual call single men and women selfish—as if marriage were ever contracted from a pure sense of duty; as if sensual pleasure were not purely selfish! If we cannot improve in our morals, we may improve in our reasoning; and if we can-

not make the virtuous happy, we can at least yield them *respect and admiration*. On the question of the *selfishness* of single persons, both male and female, I will simply declare my experience, and that is, that they have been found by me, the most generous and benevolent of human beings.

A MARRIED MAN.

July 19, 1821.

On Mr. Hume's Political Inconsistency as an Historian.

"Though our historian, from his desire of placing the princes of the House of Stuart in a favourable point of view, frequently palliates the most exceptionable parts of their conduct; yet it is but justice to him to acknowledge, that there are sundry passages in his history highly favourable to the general interests of liberty, and the common rights of mankind."

TOWERS.

A FEW of these passages, contrasted with others of a different character, I shall lay before the readers of the *Monthly Repository*, who will hence perceive that Mr. Hume's most objectionable statements are refuted by himself, and that "we have little reason to applaud our author for his consistency."

Speaking of Charles I., he says, "The king had, in some instances, stretched his prerogative beyond its just bounds; and, aided by the church, had well nigh put an end to all the liberties and privileges of the nation."* This, assuredly, is no exaggerated statement; within a few pages, however, the same historian remarks, "All Europe stood astonished to see a nation, so turbulent and unruly, who, for some doubtful encroachments on their privileges, had dethroned and murdered an excellent prince, descended from a long line of monarchs, now at last subdued and reduced to slavery."†

Mr. Hume, in his narrative of the trial of Algernon Sidney, observes, "In ransacking the prisoner's closet, some discourses on government were found; in which he had maintained principles, favourable indeed to liberty, but such as the best and most dutiful

* History, &c. VII. (1793), 220; and see VI. 228, 229, 231.

† Ibid. VII. 225.

subjects in all ages have been known to embrace ; the original contract, the source of power from a consent of the people, the lawfulness of resisting tyrants, the preference of liberty to the government of a single person.”* To this representation, who that deserves the name of an Englishman can object? It is the representation, nevertheless, of an historian, who stigmatizes certain writings of “*Rapin Thoyras, Locke, Sidney, Hoadly,*” &c. as “compositions the most despicable both for style and matter”!†

Of Charles II. this writer acknowledges that he was “negligent of the interests of the nation, careless of its glory, averse to its religion, jealous of its liberty, lavish of its treasure.”—The admission is less astonishing than the manner in which Mr. Hume attempts to qualify it: for he adds, “Yet may all these enormities, if fairly and candidly examined, be imputed, in a great measure, to the indolence of his temper; a fault which, however unfortunate in a monarch, it is impossible for us to regard with great severity.” In a paragraph, which almost instantly follows, the historian intimates, that Charles II. had an “appetite for power:” and he confesses that this monarch’s “attachment to France, after all the pains which we have taken, by inquiry and conjecture, to fathom it, contains still something mysterious and inexplicable.”‡ Whatever *mystery* existed on the subject, has been completely solved.§

Concerning James II. Mr. Hume asks, “What was wanting to make him an excellent sovereign? A due regard and affection to the religion and constitution of his country. The sincerity of this prince (a virtue on which he highly valued himself) has been much questioned in those reiterated promises which he had made of preserving the liberties and religion of the nation. It must be confessed, that his reign was almost one continued inva-

sion of both.”* Truth and justice required this acknowledgment, which comes, notwithstanding, with an extremely ill grace from the man who, in the account of his own life, tells us that “it is ridiculous to consider the English constitution before” the Revolution “as a regular plan of liberty.”†

In the *ridicule* which, according to Mr. Hume, such an opinion merits, my readers will perhaps be content to share, together with individuals who have diligently studied the history of the English constitution. Let me refer, in particular, to Bishop Hurd’s excellent dialogue on the subject: and I more gladly make this reference, because justice has not always been done to the Prelate’s consistency as a political writer.‡

What shall we finally pronounce of Mr. Hume in this character? Dr. Johnson said of him, that “he was a Tory by chance.”§

N.

On Irish Protestant Dissent.

SIR, Cork, July 14, 1821.

I AM emboldened to address you on the above important subject, from having observed the lively interest you take in Transmarine Unitarianism. A part of Irish Protestant Dissent comes under that head, and perhaps the persons holding the opinion that the “Lord their God is one Lord,” might be granted the benefit of some consideration and inquiry, if not on the just ground that aid should be first afforded at home, let it be, because the history of religious feeling in Ireland would, if drawn from different pens, be a curious document in your journal. More imperatively I would require, if it is of importance that a school of religious freedom should flourish in this island, if an altar, from whence the flame of

* History, &c. VIII. 306.

† Ibid. I. p. xi.

‡ The question is well considered, and satisfactorily determined, in *Mon. Repos.* III. 460—462, and in *Extracts from the Diary of a Lover of Literature*, (1816,) p. 71. It were to be wished, however, that the animated *Postscript* in the original edition of the *Dialogues* (1759) had been retained in the subsequent impressions.

§ Boswell’s Life of Johnson, (ed. 3.) IV. 202.

* History, &c. VIII. 197.

† Ibid. VIII. 323.

‡ Ibid. VIII. 212. Nor is Mr. Hume consistent with himself in his views of O. Cromwell’s character: VII. 286, 290.

§ See Hume, VIII. 32, 41; the Appendix to Fox’s Hist. of James II.; and the Life of William Lord Russell (4to.) p. 63.

truth will burst forth on the zealous, if a sanctuary where the gathering of God's people will encourage the timid, if a rallying place for the bold few who are rebels against the tyranny of mind, is of any value; encourage the spirit that exists amongst us, but which is held only "by them that are scattered abroad upon the persecution that arose about Stephen:" in fact, we want unity in act, we possess it in spirit. Let English Unitarians lend their aid to bring these divergent rays to a focus, and the light will be glorious like the glory of heaven; for now, though truth sitteth on many like fire, yet they are not "all with one accord in one place."

To enliven the languid course of Irish Dissent, to change into running waters the dull stream of ignorant supineness, which in its lazy, lethargic tide is stealing away the very memory of Christian honesty and independence, send us *English Missionaries*; let them be men fearing God, and not fearing man; let them not have their love of God with respect of persons; let them be bold enough to say, with the independent apostles Peter and John to the rulers of the people and the elders of Israel, even though they should straitly threaten them, that they speak henceforth to no man in this name, "We cannot but speak the things which we have seen and heard; and whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Ireland is ripe for an extensive reform on the subject of religion; but active leaders are wanted, the harvest truly is rich, but the labourers are few; send ye labourers into the vineyard.

I believe the Unitarian College at York has sent Missionaries beyond the seas, bearing the good news of the uncorrupted gospel.* I would inform that body, that their zeal and charity would be as necessary in Ireland, and they would have a speedier return of satisfaction in witnessing the fruits of their labours. It may startle some of our gentle Irish Presbyterians to hear of their church being deficient in teachers, when some very small con-

gregations are afforded two pastors, to perform duties by no means equal to those executed by a majority of curates in the Church of England. It is not the number of pastors, but the kind, that requires improvement amongst us. Our stated clergy are not at all calculated for the purposes to which a missionary is designed; we have a royal grant to pay our ministry, this in part makes them independent of personal exertion, and, moreover, binds Irish Dissent to the State, making it "a part and parcel" of the civil establishment of government.

Most of our meeting-houses maintain an establishment, the weight of which brings the expenditure so close on the income, as to prevent our being independent in property, and pecuniary dependence soon extends itself to the mind. Under these circumstances *we cannot afford to give offence*. Now our Saviour says, that many will be offended for his sake; but here we carry the apostolic charge, "be courteous," in high opposition to the freedom wherewith Christ hath made us free. But what takes away the manly character from Irish Dissent, is the entire nonentity of the what is in other churches doctrinal teaching. Our meetings contain all the grades of opinion, from Bishop Magee's high orthodoxy to Mr. Belsham's low heterodoxy; in consequence, our ministers are expected, if they preach doctrinally at all, to give sermons of so serpentine a nature, as to insinuate themselves into the likings of all these religious varieties: the result is, that where Unitarianism among us resists, in a minister, the overpowering temptations to Latitudinarianism which surround it, the teacher who, if independent, would fearlessly give it to us, is gagged by the objections of the orthodox and semi-orthodox, which, aided by the policy, peacefulness and unpromoting disposition of Irish Humanitarians, wrap up religion in a napkin, and mere nothing is preached to us all the year round. This cautious coldness, this guarded watchfulness, to prevent the public from discovering that many Dissenters are Unitarians in Ireland, pervades our whole polity, the effect of which is, that our children are not catechised in their own meeting, and premiums, gilt Bibles, general examinations, the Lord Bishop's notice of both

* In this our correspondent is mistaken: the object of the York College is limited to education. Ed.

parents and children, &c., are doing for our youthful members what timidity and fashion have done for many of the elder ones.

Neither can the disputed points of scripture be commented on or explained in our pulpits; so that, in fact, unless Irish Dissenters can be supposed to be born with the innate ideas of religion, as far as their clergy dare to act, Seneca might have been a Christian of such a kind; cold morals and general doctrines being all that even the more alert of them communicate to their flocks. Now while this contempt or fear of proper activity is indulged in, the Established Church party of Presbyterians, those who would wish to keep our meeting-houses still what they have been this number of years, namely, chapels of ease to the Church of England, presume to attribute to the tacit Unitarianism which is amongst us, a decline in our congregations.—It is true we have less holyday and lady Christians at our worship than we had when we pleased every body and pleased nobody; even the report of things unseen has shocked the ignorance and prejudice of many who came to Presbyterian meetings, because they never heard any thing that gave offence, and the service being short, they were out in time to walk; but these are all we have lost. I fearlessly assert, that private communication and English tracts, with the virtuous avowal of Unitarian sentiments by one "Israelite indeed, in whom there was no guile," has saved a church that would, in all probability, have amalgamated with the national establishment. But if the meetings had declined, could any one want a reason for it, with so many obvious ones? Is it not wonderful how they have not fallen before the host of enemies? We, ourselves, first as foes by a disgraceful supineness, would not even attempt a combat with a church possessed of the influence of fashion, power, and every popular attraction, add to which, the recently-acquired energy into which that unwieldy corporation has been whipped by the galling activity of its surest foe, the Methodist establishment. Presbyterians do not believe Presbyterianism capable of such a contest; or if they do, they shun and decry controversy, because they would rather religion should bring peace than a sword. But it is only

crying peace, peace, where there is no peace, to them who think gold cannot bear the fire and will not bring it to the furnace. Thus we not only do not make converts, but we lose our own members, not to every wind of doctrine, but to every frown of power, every blandishment of fashion. With these facts before me, I believe our regular clergy are not the instruments calculated for establishing flourishing Dissenting churches; zeal would be their ruin, because it is their wisdom to be neither hot nor cold on any doctrine distinguishing Dissenters from the Church they dissent from. And can any principle or body live by chance? At the present state of religious inquiry and religious zeal, shall we be the only ignorant, the only careless? No, no, religion is a warfare; send us then leaders who will fight the good fight.

And now as to a provident mode of performing this business, a lecturer who would be partly supported for one year by the Unitarian Fund, might be appointed to lecture in Cork on one evening in the week, the most convenient to his hearers, or on Sunday mornings, from eight till nine o'clock; in Kinsale, where a meeting-house and property belonging to Presbyterians was, though I do not know what has become of them, in the evening of the same day; and in Bandon on some evenings in the week. A moderate subscription, say 10s. per annum, might be paid by all adults who wished to hear him. Another lecturer might take the county of Waterford district, and a third the county of Dublin. They would not have to pay for meeting-houses, for Latitudinarians have at least the virtue of liberality, so that I think the lecturers will get the loan of our houses when unoccupied; if not, public rooms may be had at moderate charges. After a year's exertion, each union would, I think, support its minister, if he united the popular duties of teaching the children of Unitarians the grounds of their belief; giving the whole counsel of God, and not keeping back. Such exertions ought to maintain young, active men, as well as a North-American or East-Indian Mission, and be as honourable, his emoluments being the testimony of his industry.

J. M'CREADY.

*Ashford, Kent,
August 8, 1821.*

SIR,
YOUR correspondent V. M. H. (p. 218) seems desirous of knowing "what became of the parochial registers framed under the government of Oliver Cromwell." To this, as a general question, I can give no satisfactory reply; but I can inform him of the fate of one of them, viz. the register that was then kept in the parish of Bethersden, in Kent.

This register, which I have myself seen by favour of the present vicar, is still in the number of the register books of the said parish, and is in a good state of preservation. Its title is as follows: "The Register of all the Marriages, Births, and Burials, within the Parish of Bethersden, since the 29th Day of September, 1653." The first entry, which is that of a birth or christening, bears the date of October, 1653; but from the tenor of the title, as well as from some other internal evidence, it seems likely that the book was not procured till the beginning of the following year, and that all the previous entries were then inserted at once from memorandums. The last entries bear the date of October, 1660.

The chasm in the regular register corresponds to these dates, commencing in September, 1653, and terminating in October, 1660. In the chasm there is inserted a memorandum, by the first vicar that was instituted after the Restoration, stating that the temporary register was then in his possession, though previously it had been kept by an officer called the Parish Register.

In the entries of marriages, the banns are not said to have been published in the church, but in the public assembly (which was held, as I suppose, in the church) on three Lord's days; and in one case they are said to have been published on three market days. The marriage ceremony was performed for the most part by a *Justice*; but in one entry it is said to have been performed by the minister of the parish.

The above is the only register of this sort that I have ever either seen or heard of, though it is likely that many others are still in existence, and in the custody of the incumbents or churchwardens of the parishes to which they respectively belong.

If you should think that this account

of an individual register has any chance of being acceptable to your correspondent, I will thank you to give it a place in your Repository.

A. C.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCLXXXI.

*The first Reception given to the pious
and elegant Moralist, Francis Hutcheson, as a Preacher, in his Father's
neighbourhood.*

(From "Stuart's Historical Memoirs of
the City of Armagh.")

After six years spent in study at Glasgow, he returned to his native country, and preached as a probationer before various congregations, some of which were highly pleased with his eloquent discourses, while others totally disapproved of his doctrines. At Armagh, his father, who laboured under a slight rheumatic affection, deputed him to preach in his place, on a cold and rainy Sunday. About two hours after Francis had left Ballyrea, the rain abated—the sun shone forth—the day became serene and warm—and Dr. Hutcheson, who found his spirits exhilarated by the change, felt anxious to collect the opinions of his congregation on the merits of his favourite son, and proceeded directly to the city. How was he astonished and chagrined when he met almost the whole of his flock coming from the meeting-house, with strong marks of disappointment and disgust visible in their countenances! One of the elders, a native of Scotland, addressed the surprised and deeply mortified father thus: "We a' feel muckle wae for your mishap, Reverend Sir; but it canna be concealed. Your silly loon, Frank, has fashed a' the congregation wi' his idle cackle; for he has been babbling this oor about a gude and benevolent God, and that the sauls of the Heathens themsels will gang to heaven, if they follow the light o' their ain consciences. Not a word does the daft boy ken, speer or say about the *gude auld comfortable* doctrines of *election, reprobation, original sin, and faith*. Hoot mon, awa' wi' sic a fellow."

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—“ *The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists, with Translations into Sungserit and Bengalee.*” Calcutta, printed at the Baptist Mission Press, Circular Road. 1820.

ART. II.—*The Friend of India.* No. 20. February, 1820. Serampore, printed at the Mission Press. 1820.

ART. III.—*An Appeal to the Christian Public, in Defence of “ The Precepts of Jesus.”* By a Friend to Truth. Printed at Calcutta. 1820.

THE first and last of these pamphlets, though published anonymously, are known to be the production of the celebrated Ram Mohun Roy; of whom an account has already appeared in our pages. [XIII. 299 and 512, XIV. 561—569, XV. 1—7. The publication which stands second in the list, contains an article attributed to the Rev. J. Marshman, entitled, “ A Christian Missionary’s Remarks on ‘ The Precepts of Jesus,’ &c.” Appended to this article are some observations from one of the Editors of the *Friend of India*; and these seem in some measure to have called forth the very able and spirited appeal contained in the third pamphlet. The whole forms one of the most remarkable controversies that ever arose; and its interest to Unitarian Christians can hardly be exceeded by any thing that has occurred of late years. The distinguished character of both the principal parties; one so eminent for the noble stand which he has made against the long established idolatry and gross superstition of his countrymen; and the other, admirable for the disinterested labours of many years in the cause of Christianity in India—the scene of the controversy, Calcutta, the capital of that vast empire which involves the interests of sixty millions of the human race, and especially the remarkable testimony borne by such a man as Ram Mohun Roy, to the truth or value of those principles which Unitarians regard as the essential and

characteristic doctrines of Christianity, confer upon these publications a claim to our greatest attention, and afford room for most important reflections. The Editor of the *Friend of India* appears to anticipate the interest which Unitarians will feel in this controversy, and in a strain of misrepresentation which is unhappily too common, enlarges upon the advantage which he imagines they will take of it:

“ It is well known,” says he, “ that in Britain and on the Continent there are many, who, while they do not openly deny him, earnestly wish to degrade the Redeemer of the world to a level with Confucius or Mahomet, and to contemplate him as the Teacher and Founder of a sect, instead of adoring him as the Lord of all, the Redeemer of men, the Sovereign Judge of quick and dead. These viewing the Compiler of this work as a man new to the subject, and not yet biassed (as they term it) in favour of any system of doctrine, will insist on his being far more likely to discover the genuine meaning of of the Scriptures, than those who, educated in a Christian country, have been conversant from their youth with the generally-received interpretation of scripture; and, giving him full credit for having examined the whole of the Sacred Writings in the closest manner, will be pleased beyond measure to find, that by the testimony of an intelligent and unprejudiced Heathen, they have in Jesus Christ a teacher who *cannot* search the heart,” &c.—P. 29.

Whether this is precisely the ground of the satisfaction which Unitarians will undoubtedly experience on the present occasion, must be left for the Unitarians themselves to declare. It is probable that they are not so unfurnished with the principles of interpretation as to look for confirmation of their own views of controverted passages of scripture, from the explanation which an Indian Brahmun may give of them. This is not the kind of testimony which they will expect from Ram Mohun Roy; nor does he pretend to afford it. Whether he has perused any of the writings of Unitarians does not appear. In all probability he is

unacquainted with them. And, however extraordinary his powers, it cannot be expected that he should enter sufficiently into the criticism of the New Testament to determine the sense of the difficult passages connected with the Trinitarian controversy. To require his opinion of these parts of scripture, or to insist upon his taking certain definite views of their import, would be highly unreasonable. And yet, such is the influence of human systems, that because he declines entering upon the discussion of questions that have been the subjects of continual controversy in the Christian world; the *Friend of India* entirely withholds from him the appellation of Christian, and considers his publication as calculated to do serious injury to the cause of truth.

It might have been supposed that the work of a learned Brahmun, sent forth amongst his countrymen with a title like this, "*The Precepts of Jesus the Guide to Peace and Happiness*," would have been hailed by "a Christian Missionary," as most auspicious to his own undertaking. Even if the work had not been in every particular unexceptionable, it might have been expected, that this would rather have been kindly suggested, than made a prominent subject of animadversion. An intelligent Hindu who shews himself, at all events, a friend to Christianity, and who makes it his object, at the expense of much obloquy and persecution on the part of his countrymen, to display the excellence and value of Christian precepts, could hardly count upon meeting with rebuke and reprehension from the Christian Missionaries in India. Though he should appear not to estimate sufficiently the historical testimony in favour of Christianity, (and do the bulk of Christians enter into any accurate investigation of it?) this is not altogether inexcusable in one who, in all probability, has had few opportunities of verifying the historical records of the New Testament, by a comparison with other histories relating to the same period. If it could be proved, indeed, that he himself rejected the evidence of the miracles of Christ, it would be doing him no wrong to withhold from him the name of Christian: but of this we think the pamphlets

before us do not afford proof; and as he is indignant at the application to himself of the term Heathen, which he describes as a violation of truth, charity and liberality, there appears every reason to believe that he is, in the honest persuasion of his own mind, a Christian, and entertains no doubt of the divine authority of Jesus, and the truth of the Christian revelation. If so, it is to the honour of Christianity that so distinguished an inquirer after truth can for himself discover in the instructions of Christ, that which commends itself to his admiration and regard: nor can it fail to gratify Unitarian Christians to find that the doctrines of the New Testament, as understood and received by them, produce conviction in the mind of such a man, and in the degree in which they are known to him, induce him to the cordial reception of Christianity, whilst the doctrines which they reject, and with which he has the best opportunity of becoming acquainted, produce no conviction, and, as far as they operate, impede his persuasion of the truth of Christianity.

But it is time to proceed to a more particular examination of the pamphlets which have suggested these remarks. The first, which contains eighty-two pages, exclusive of the Introduction, is entirely composed of the discourses of Jesus, taken from the four Evangelists, but principally from the Gospels of Matthew and Luke. Upon this the Christian Missionary makes the following remark:

"The extracts from the Gospel of Christ's beloved disciple, who has recorded his Master's sublimest dogmatic sayings, which had been passed over by the other Evangelists, fill scarcely four pages, whereas those from the Gospel of St. Matthew fill thirty-five, and those from the Gospel of St. Luke thirty-two pages."

The extracts from St. Matthew's Gospel contain the whole of the Sermon on the Mount, the greater part of the tenth and thirteenth chapters, the whole of the eighteenth, from the 3rd verse of the nineteenth to the 28th verse of the twentieth, from the 23rd verse of the twenty-first to the end of the twenty-third, part of the twenty-fourth, and the whole of the twenty-fifth chapter; besides a number of

shorter passages. From St. Luke's Gospel, several of the parallel passages—the parables of the Good Samaritan, the Prodigal Son, the Pharisee and Publican, and some others. The extracts from St. John's Gospel are as follows: iii. 1—21; iv. 23; vi. 27; viii. 3—11; ix. 39—41; xv. 1—17.

Prefixed to the whole is an Introduction of four pages, from which we make the following extracts:

“A conviction in the mind of its total ignorance of the nature and of the specific attributes of the Godhead, and a sense of doubt respecting the real essence of the soul, give rise to feelings of great dissatisfaction with our limited powers, as well as with all human acquirements, which fail to inform us on these interesting points. On the other hand, a notion of the existence of a supreme superintending power, the Author and Preserver of this harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects; and a due estimation of that law which teaches that man should do unto others as he would wish to be done by, reconcile us to human nature, and tend to render our existence agreeable to ourselves, and profitable to the rest of mankind. The former of these sources of satisfaction, viz. a belief in God, prevails generally; being derived either from tradition and instruction, or from an attentive survey of the wonderful skill and contrivance displayed in the works of nature. The latter, although it is partially taught also in every system of religion with which I am acquainted, is principally inculcated by Christianity. This essential characteristic of the Christian religion I was for a long time unable to distinguish as such, amidst the various doctrines I found insisted upon in the writings of Christian authors, and in the conversation of those teachers of Christianity with whom I had the honour of holding communication. Amongst those opinions the most prevalent seems to be, that no one is justly entitled to the appellation of Christian, who does not believe in the divinity of Christ and of the Holy Ghost, as well as in the divine nature of God, the Father of all created beings. Many allow a much greater latitude to the term Christian, and consider it as comprehending all who acknowledge the Bible to contain the revealed will of God, however they may differ from others in their interpretations of particular passages of scripture; whilst some require from him who claims the title of Christian, only an adherence to the doctrines of Christ, as taught by himself, without insisting on implicit confidence in those

of the apostles, as being, except where speaking from inspiration, like other men, liable to mistake and error.”

After remarking on the difficulty of advancing any new reasonings in matters of controversy, and expressing his opinion, that to those who are not biassed by prejudice, a simple statement of the respective tenets of different sects may be a sufficient guide to direct their inquiries in ascertaining which of them is the most consistent with the sacred traditions, and most acceptable to common sense; he proceeds as follows:—

“For these reasons I decline entering into any discussion on those points, and confine my attention at present to the task of laying before my fellow-creatures the words of Christ, with a translation from the English into Sungscrit and the language of Bengal. I feel persuaded, that by separating from the other matters contained in the New Testament, the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding. For historical and some other passages are liable to the doubts and disputes of Free-thinkers and Anti-christians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them. On the contrary, moral doctrines, tending evidently to the maintenance of the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and the unlearned. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of cast, rank or wealth, to change, disappointment, pain and death; and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form.”

To the sentiments contained in this Introduction, the “*Christian Missionary*” makes many objections; some of which, certainly, appear well founded; but the greater part are very ably, and, we think, successfully rebutted in the

“Appeal.” A course of extracts from each of the publications will enable our readers to judge for themselves.

“All those,” says the Christian Missionary, “who feel a concernment for the enlargement of the empire of truth and virtue, will rejoice to see a collection of a part of the sayings of Christ, published by a respectable Hindoo, who, though he has not thought fit publicly to profess himself the author, will yet easily be recognised as such, by all who have not been inattentive spectators of the face of the sky on the religious horizon of Bengal. The more generally the gracious words which proceeded out of the mouth of him who spake as ‘never man spake,’ are divulged, the more men will be excited to inquire into the character of that great prophet, and the nature of that religion, of which he is both the author and the chief object. Although it was by no means the only, nor even the most important design of Christ’s mission to instruct mankind; for he himself has declared, that the design of his coming was ‘to give his life a ransom for many;’ (wherefore he has directed us to his apostles for fuller instruction in the way of salvation;) yet there is no fundamental truth of the gospel which is not either explicitly taught by him, or which may not at least be easily deduced from his words.”—“Accordingly, if the respected author of the Compilation, which has given rise to these remarks, had confined himself to publishing the words of Christ, without depreciating the value of other parts of the inspired writings, he would have been free from all blame, and my pleasure on seeing the publication in question would have been unalloyed by any sensations of an opposite nature. But I was sorry to find that this was far from being the case. The very title-page, the Introduction, and the work itself, are evidently written under the supposition that only the moral precepts contained in the New Testament are of real importance; nay, the author ventures to intimate, in the Introduction, that the dogmatical and historical matter, though of this by far the greater part of the whole consists, so far from being necessary for the instruction, guidance and comfort of mankind, is rather calculated to do injury.”

He here quotes part of the passage which we have already given from the Introduction, and observes, certainly with a great deal of justice,

“I am utterly at a loss to conceive, how a reasonable man can imagine that the silly nursery stories, which form the

substance of the Hindoo religion and literature, can in any wise diminish the weight which the well-authenticated narratives of the benign and highly significant miracles of the holy Jesus carry with them.”

He next objects to the statement, that a belief in the existence of God (in the genuine sense of the word) is generally prevailing; but even granting it to be so, “This,” says he,

“Is by no means sufficient to make us truly happy. For the correctest notions of the Divine attributes do not furnish us with an answer to these two most important questions, without a satisfactory solution of which no true peace of mind can exist: 1. How may I obtain the forgiveness of my sins, and the favour of God; and, 2. How may I obtain strength to overcome my sinful passions and lusts, and to keep the commandments of him whom I am bound to obey? Now, as the historical and dogmatical part of the Christian Scriptures gives the only satisfactory information on these two points which is in existence, it is clear that this, so far from being comparatively useless, or even calculated by its association with the moral precepts to diminish the effect of the latter, is just that which makes them practicable and truly useful.”—“The most distinguishing feature of Christianity, therefore, is not, that it contains the most complete and perfect exposition of the moral law, but, that it shews us how ‘God may be just, and yet the justifier of the ungodly;’ and it is no small recommendation of the teachers of Christianity, with whom the author professes to have had intercourse, that, keeping in view the peculiar glory of that religion whose ministers they are, they did not lead him to conclude that it was little more than a good system of morality.”

After some other remarks he proceeds thus:

“For these reasons I cannot but greatly disapprove the plan upon which the author has acted, because it is founded on the radically false supposition, that the moral sayings of Jesus, even if separated from the dogmas propounded by him, are able to ‘guide us to peace and happiness.’ It is undoubtedly the *ne plus ultra* of arrogance to presume that we poor, weak, sinful mortals are better qualified to judge what sort of instruction is necessary or advantageous for the happiness of mankind than the Son of God himself, who never gave the least hint that he attributed less importance to those of his sayings which are of dogmatical, than to

those which are of an ethical nature. Nay, such a sentiment debars, according to the author's own principles, those who entertain it, from every just claim to the name of a Christian, even in the most Latitudinarian sense of the word, in which, as the author says, it designates one who 'adheres to the doctrines of Christ as taught by himself.'"

These are the most material of the "Christian Missionary's remarks." Of the observations of the Editor of the *Friend of India* it will only be necessary to quote the following :

"This work," says he, "while it furnishes an overwhelming proof of the truth and excellence of the Sacred Scriptures, since an intelligent Heathen, whose mind is as yet completely opposed to the *grand design* of the Saviour's becoming incarnate, feels constrained to recommend the Precepts of Jesus to his countrymen, as the Guide to Peace and Happiness; the manner in which this is done, as is justly observed by our highly esteemed correspondent, may greatly injure the cause of truth."

We now come to the third pamphlet on the list, "An Appeal to the Christian Public, in Defence of the 'Precepts of Jesus,'" written, undoubtedly, by Ram Mohun Roy. The first subject of his animadversion is the passage which we have just quoted.

"Before I attempt," says he, "to inquire into the ground upon which the objections to the work in question are founded, I humbly beg to appeal to the public against the unchristianlike, as well as uncivil manner in which the Editor has adduced his objections to the compilation, by introducing personality, and applying the term of *Heathen* to the Compiler. I say unchristianlike manner, because the Editor, by making use of the term *Heathen*, has, I presume, violated truth, charity and liberality, which are essential to Christianity in every sense of the word. For there are only two methods by which the character of the Compiler as a Heathen, or as a believer in one true and living God, can be satisfactorily inferred. The most reasonable of the two modes is to confine such inquiries to the evidence contained in the subject of review, no mention of the name of the Compiler being made in the publication itself. Another mode, which is obviously inapplicable in such discussions, is to guess at the real author, and to infer his opinions from a knowledge of his education or other circumstances. With respect to the first source of evi-

dence, the following expressions of the Compiler's sentiments are found in the Introduction."

After some quotations he proceeds :

"These expressions are calculated, in my humble opinion, to convince every mind not biassed by prejudice, that the Compiler believed not only in one God, whose nature and essence is beyond human comprehension, but in the truths revealed in the Christian system. I should hope neither the Reviewer nor the Editor can be justified in inferring the heathenism of the Compiler, from the facts of his extracting and publishing the moral doctrines of the New Testament, under the title of a 'Guide to Peace and Happiness'—his styling the Precepts of Jesus, a code of religion and morality—his believing God to be the Author and Preserver of the universe—or his considering those sayings as adapted to regulate the conduct of the whole human race in the discharge of the duties required of them."—P. 3.

"With respect to the latter mode of seeking evidence, however unjustified the Editor may be in coming to such a conclusion, he is safe in ascribing the collection of these precepts to Ram Mohun Roy; who, although he was born a Brahmun, not only renounced idolatry at a very early period of his life, but published, at that time, a Treatise in Arabic and Persian against that system; and no sooner acquired a tolerable knowledge of English, than he made his desertion of idol worship known to the Christian world by his English publications; a renunciation which, I am sorry to say, brought severe difficulties upon him, by exciting the displeasure of his parents, and subjecting him to the dislike of his near, as well as his distant relations, and to the hatred of nearly all his countrymen for several years. I therefore presume that, among his declared enemies, who are aware of these facts, no one who has the least pretension to truth, would venture to apply the designation of Heathen to him; but, I am sure, that the respect he entertains for the very name of Christianity, which the Editor of the *Friend of India* seems to profess, will restrain him from retorting on that Editor, although there may be differences of opinion between them that might be thought sufficient to justify the use towards the Editor of a term no less offensive. The Editor, perhaps, may consider himself as justified by numerous precedents amongst the several partizans of different Christian sects, in applying the name of *Heathen* to one who takes the precepts of Jesus as his principal guide in matters of reli-

gious and civil duties; as Roman Catholics bestow the appellation of heretics or infidels on all classes of Protestants, and Protestants do not spare the title of idolaters to Roman Catholics; Trinitarians deny the name of Christian to Unitarians, while the latter retort by stigmatizing the worshippers of the Son of Man as Pagans, who adore a created and dependent Being. Very different conduct is inculcated in the precept of Jesus to John, when, complaining of one who performed cures in the name of Jesus, yet refused to follow the apostles, he gave a rebuke, saying, 'He that is not against us is on our part.' Mark ix. 40. The Compiler having obviously in view at least one object in common with the Reviewer and Editor, that of procuring respect for the precepts of Christ, might have reasonably expected more charity from the professed teachers of his doctrines. The Compiler of the Precepts of Jesus will, however, I doubt not, give preference to the guidance of those Precepts, which justify no retaliation even upon enemies, to the hasty suggestions of human passions, and the example of the Editor of the *Friend of India*."—P. 6.

2. In answer to the remark of the Reviewer, that the supposition of the moral sayings being sufficient for salvation, independent of the dogmas, is radically false; he says,

"If, indeed, the Reviewer understands by the word *moral*, what relates to conduct only with reference to man, it cannot apply to those precepts of Jesus that teach the duty of man to God; which, however, the Reviewer will find included in the collection of the Precepts of Jesus, by the Compiler: but a slight attention to the scope of the Introduction might have convinced the Reviewer that the sense in which the word *moral* is there used, whether rightly or otherwise, is quite general, and applies equally to our conduct in religious, as in civil matters."—P. 6.

"It is, however, too true to be denied, that the Compiler of those moral precepts separated them from some of the dogmas and other matters, chiefly under the supposition, that they alone were a sufficient guide to secure peace and happiness to mankind at large—a position that is entirely founded on, and supported by, the express authorities of Jesus of Nazareth—a denial of which would imply a total disavowal of Christianity. Some of those authorities, as found amongst these precepts, here follow: Matt. xxii. 37: 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' He also quotes Mark xii. 29—34; Matt. vii. 12; Luke x. 25—28. The Saviour meant, of course, by the words law and prophets, all the commandments ordained by divine authority, and the religion revealed to the prophets, and observed by them; as is evident from Jesus's declaring those commandments to afford perfect means of acquiring eternal life, and directing men to follow them accordingly. Had any other doctrine been requisite to teach men the road to peace and happiness, Jesus could not have pronounced to the lawyer, 'This do, and thou shalt live.' It was the characteristic of the office of Christ to teach men, that forms and ceremonies were useless tokens of respect for God, compared with the essential proof of obedience and love toward him, evinced by the practice of benevolence toward their fellow-creatures. The Compiler, finding these commandments given as including all the revealed law, and the whole system of religion adopted by the prophets, and re-established and fulfilled by Jesus himself, as the means to acquire peace and happiness, was desirous of giving more full publicity in this country to them, and to the subsidiary moral doctrines that are introduced by the Saviour in detail. Placing, also, implicit confidence in the truth of his sacred commandments, to the observance of which we are directed by the same teacher, (John xiv. 15, 'If ye love me, keep my commandments,') the Compiler never hesitated in declaring, that a belief in God, and a due regard to that law, 'Do unto others as you would wish to be done by,' render our existence agreeable to ourselves and profitable to the rest of mankind. It may now be left to the public to judge, whether or not the charge of arrogance and presumption which the Reviewer has imputed to the Compiler, under the idea that he preferred his own judgment to that of the Saviour, be justly applicable to him."—P. 10.

3. In reply to the objection, that the Precepts of Jesus do not furnish information on two important points, as above stated, the Author extracts from the same compilation, "a few passages which will, he hopes, satisfy the respected Reviewer on these points. See also the parable of the Prodigal Son, where the mercy of God is illustrated, by the example of a father pardoning the transgressions of his repenting son.

Numerous passages of the Old and New Testament to the same effect, which might fill a volume, distinctly promise us that the forgiveness of God and the favour of his divine majesty may be obtained by sincere repentance, as required of sinners by the Redeemer. As to the second point, that is, How to be enabled to overcome our passions, and keep the commandments of God—we are not left unprovided for in that respect, as our gracious Saviour has promised every strength and power as necessary consequences of earnest prayer and hearty desire. Matt. vii. 7, 11; Luke xi. 9.”—P. 12.

4. “The Reviewer imputes to the Compiler, error in exalting the value of the moral doctrines above that of the historical facts and dogmas contained in the New Testament. This imputation, I humbly maintain, can be of no weight or force against the authority of Jesus himself, Matt. xxv. 31, &c. And, apparently to counteract, by anticipation, the erroneous idea that such conduct might be dispensed with, and reliance placed on a mere dogmatical knowledge of God or of the Saviour, the following declaration seems to have been uttered: Matt. vii. 21: ‘Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.’ Neither in this nor in any other part of the New Testament can we find a commandment similarly enjoining a knowledge of any of the mysteries or historical relations contained in these books.

“We are taught by revelation, as well as education, to ascribe to the Deity the perfection of those attributes which are esteemed excellent amongst mankind. And, according to these ideas, it must surely appear more consistent with the justice of the sovereign Ruler, that he should admit to mercy those of his subjects who, acknowledging his authority, have endeavoured to obey his laws; or shewn contrition when they have fallen short of their duty and love; than that he should select for favour those whose claims rest on having acquired particular ideas of his nature, and of the origin of his Son; and of what afflictions that Son may have suffered in behalf of his people. If the Reviewer and Editor will continue to resist both authority and common sense, I must be content to take leave of them with the following words: (Luke xviii:) ‘And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.’”—P. 18.

5. “The Reviewer observes, with every mark of disapprobation, that the Compiler has intimated in the Introduction, that the dogmatical and historical matters are rather calculated to do injury.”

After some remarks on the keen disputes and bitter persecutions which have arisen among Christians in regard to dogmas, our author says,

“Besides, the Compiler, residing in the same spot where European Missionary gentlemen and others, for a period of upwards of twenty years, have been, with a view to promote Christianity, distributing in vain amongst the natives, numberless copies of the complete Bible written in different languages, could not be altogether ignorant of the causes of their disappointment. He has seen with regret that they have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in Christian churches, to people by no means prepared to receive them; and that they have been so incautious and inconsiderate in their attempts to enlighten the natives of India, as to address their instructions to them in the same way as if they were reasoning with persons brought up in a Christian country, with those dogmatical notions imbibed from their infancy. The consequence has been, that the natives in general, instead of benefiting by the perusal of the Bible, copies of which they always receive gratuitously, exchange them very often for blank paper; and generally use several of the dogmatical terms, in their native language, as a mark of slight, in an irreverent manner; the mention of which is repugnant to my feelings. Sabat, an eminently learned, but grossly unprincipled Arab, whom our divines supposed that they had converted to Christianity, and whom they of course instructed in all the dogmas and doctrines, wrote, a few years ago, a Treatise in Arabic against those very dogmas, and printed himself and published several hundred copies of this work; and another Moosulman of the name of Ena’ et Ahmud, a man of respectable family, who is still alive, speedily returned to Mohummudanism from Christianity, pleading that he had not been able to reconcile to his understanding, certain dogmas which were imparted to him.”—P. 19.

“About three years ago, the Compiler, on his visit to an English gentleman, who is still residing in the vicinity of Calcutta, saw a great number of Christian converts with a petition, which they intended to present to the highest ecclesiastical authority,” (Dr. Middleton, we presume,) “stating that their teachers, through false pro-

mises of advancement, had induced them to give up their ancient religion. The Compiler felt indignant at their presumption, and suggested to the gentleman as a friend, the propriety of not countenancing a set of men, who, from their own declaration, were so unprincipled. The Missionaries themselves are as well aware as the Compiler, that those very dogmas are the points which the people always select as the most proper for attack, both in their oral and written controversies with Christian teachers; all of which, if required, the Compiler is prepared to prove by the most unquestionable testimony."—P. 21.

"Hindustan is a country, of which, nearly 3-5ths of the inhabitants are Hindoos, and 2-5ths Moosulmans. Although the professors of neither of these religions are possessed of such accomplishments as are enjoyed by Europeans in general, yet the latter portion are well known to be firmly devoted to a belief in one God, which has been instilled into their minds from their infancy. The former (I mean the Hindoos) are, with a few exceptions, immersed in gross idolatry, and in belief of the most extravagant description respecting futurity, antiquity, and the miracles of their deities and saints, as handed down to them, and recorded in their ancient books. Weighing these circumstances, and anxious, from his long experience of religious controversy with natives, to avoid further disputation with them, the Compiler selected those precepts of Jesus, the obedience to which he believed most peculiarly required of a Christian, and such as could by no means tend, in doctrine, to excite the religious horror of Mohummedans or the scoffs of Hindoos. What benefit or peace of mind can we bestow upon a Moosulman, who is an entire stranger to the Christian world, by communicating to him without preparatory instruction, all the peculiar dogmas of Christianity; such as those contained in John i. 1, 'In the beginning was the word, and the word was with God, and the word was God'? Would they not find themselves at a loss to reconcile this dogma to their unprepared understandings, viz. A. is B. and A. is also with B? Although the interpretations given us of such texts by truly learned and candid divines be ever so satisfactory, yet to those who are strangers to these explanations, they cannot be intelligible; nor can it be expected from the order of things, that each can happily find at hand an able interpreter, to whom he can have recourse for an explanation whenever he may be involved in difficulties and doubts. But as a great number of Missionary gentlemen may,

perhaps, view the matter in a different light, and join the Editor of the *Friend of India*, in accusing the Compiler, as an injurer of the cause of truth, I doubt not, that with a view to avoid every possibility of such imputation, and to prevent others from attributing their ill-success to his interference with their duties, he would gladly abstain from publishing again on the same subject, if he could see in past experience any thing to justify hopes of their success. From what I have already stated, I hope no one will infer that I feel ill-disposed towards the Missionary establishments in this country. This is far from being the case. I pray for their augmentation—and that their members may remain in the happy enjoyment of life in a climate so generally inimical to European constitutions; for, in proportion to the increase of their number, sobriety, moderation, temperance, and good behaviour, have been diffused among their neighbours, as the necessary consequences of their company, conversation, and good example."—P. 26.

"The Reviewer again (p. 29) charges the Compiler with inconsistency in having introduced some doctrinal passages into his compilation. In reply to which, I again entreat the attention of the respected Reviewer to that passage in the Introduction, in which the Compiler states the motives that have led him to exclude certain parts of the gospels from his publication. He there states, that it is on account of these passages being such as were the ordinary foundation of the arguments of the opponents of Christianity, or the sources of interminable controversies that have led to heart-burnings and even bloodshed amongst Christians, that they were not included in his selection; and they were omitted the more readily as he considered them not essential to religion. But such dogmas, or doctrinal and other passages as are not exposed to these objections, and are not unfamiliar to the minds of those for whose benefit the compilation was intended, are generally included, in conformity with the avowed plan of the work—particularly such as seem calculated to direct our love and obedience to the beneficent Author of the universe, and to him whom He graciously sent to deliver those precepts of religion and morality, whose tendency is to promote universal peace and harmony."—P. 23.

We make no apology to our readers for having so considerably extended our extracts from this very spirited defence. It would have been difficult for us, in the same compass, to have put them so completely in possession of the merits of the controversy. It

will be seen that this distinguished foreigner by the acuteness of his reasoning, and the accuracy and even elegance of his style, is no mean opponent. On the other hand, the inherent and inextricable absurdity of the Calvinistic scheme has seldom been more strikingly apparent than on this occasion, when an eminent Christian Missionary who has all his life been familiar with such questions, has, in several of the most material points, so evidently the worst of the argument. We are not indeed prepared to say, that Ram Mohun Roy (like some in our own country who are, nevertheless, sincere Christians) does not understate the importance and necessity of the doctrinal parts of the New Testament: but this is (in both cases) the very natural result of the false and irrational views which have been given of them, and the undue heat and animosity with which those views have been defended.

It was stated by the late lamented Dr. Thomson of Halifax, who first directed the attention of our readers to Ram Mohun Roy, that he was instituting an inquiry to ascertain whether the Doctrine of the Trinity is the Doctrine of the New Testament. The inquiry, it will be seen, has not terminated in favour of that doctrine. He is plainly a firm and zealous Unitarian. May we be allowed to add, the cognomen of Christian? To this very interesting question we should be most happy if any one, personally acquainted with Ram Mohun Roy, would afford more satisfactory information than is at present before us. He appears eminently possessed of the spirit and temper of Christianity: does he partake in its hopes? Is he expecting the return of the great Saviour of mankind, to fulfil his promises? If it should be found, that he has wanted a proper statement of the principles of Unitarianism to complete his conviction of the truth of Christianity, we apprehend that the Unitarians will blame themselves for not having taken a more active share in missionary labours.

H. T.

ART. II.—*Views of Society and Manners in America; in a Series of Letters from that Country, to a Friend in England, during the Years, 1818, 1819, 1820.* By an Englishwoman. 8vo. pp. 534. Longman and Co. 1821.

THIS is a very spirited and well-written book. It may be recommended as an antidote to some recent poisonous misrepresentations of the people of the United States of America. The "Englishwoman" is partial to our Trans-atlantic brethren; but if rumour assign the work to the right person, her character is a voucher for the truth of her pictures, which bear indeed internal evidence of substantial accuracy. She has collected many interesting anecdotes of the Americans, and she relates them with great vivacity. With all her prepossessions in favour of that people, she is not blind to their failings: her love of liberty leads her to view the slavery that prevails in the southern states with becoming impatience, and she concludes her volume with wishing that the Americans may realize the conviction lately expressed to her by their venerable President—that "the day is not very far distant when a slave will not be found in America."

We copy one entire letter, (the xxivth,) entitled, "Religion—Temper of the different Sects—Anecdotes."

"New York, March, 1820.

"MY DEAR FRIEND,

"Yes, it is somewhat curious to see how travellers contradict each other. One says, things are white, and another, that they are black; some write, that the Americans have no religion, and others, that they are a race of fanatics. One traveller tells us, that they are so immersed in the affairs of the Republic as not to have a word to throw at a stranger; and another, that they never think about politics at all, and talk nonsense eternally. ***** may well ask, what he is to believe; but he flatters me too much if he be willing to refer the matter to my decision. He may argue thus however for himself. If the Americans had no religion, it is to be presumed that they would have no churches: and if they were a race of fanatics, it is equally to be presumed, that they would force people to go into them. We know that they have churches, and do not force people to go into them, nor force people to pay for them, and yet they are paid for, and filled.

"It is impossible to apply any general rule to so wide-spread a community as this. Perhaps Selden's were the best: 'Religion is like the fashion. One man wears his doublet slashed, another laced, another plain, but every man has a doublet. So every man has his religion.'

They differ about trimming.' But we cannot subjoin another axiom of the same philosopher: 'Every religion is a getting religion.' It gets nothing; and so, whatever it be, it is sincere and harmless.

"Some contend that liberality is only indifference. Perhaps, as a general rule, it may be so. Persecution undoubtedly fans zeal, but such zeal as it is usually better to be without. I do not perceive any want of religion in America. There are sections of the country where some might think there is too much, at least that its temper is too stern and dogmatical. This has long been said of New England, and, undoubtedly, the Puritan ancestry of her citizens is still discernible as well in the coldness of their manners, as in the rigidity of their creed. But it is wonderful how fast these distinctions are disappearing. An officer of the American navy, a native of New England, told me, that when a boy, he had sooner dared to pick a neighbour's pocket on a Saturday than to have smiled on a Sunday. I have since travelled through all parts of the union, and over a great part of the world, and have learned, consequently, that there are all ways of thinking; and I find now, that my fellow-countrymen are learning the same. You will conceive how great is the change wrought in the religious temper of the Eastern States, when I mention, that the Unitarian faith has been latterly introduced, and, in some parts, has made such rapid progress as promises, ere long, to supersede the doctrines of Calvin. There were, of course, some vehement pulpit fulminations in Massachusetts when these mild teachers of morals and simple Christianity first made their appearance. But, fortunately, Calvin could no longer burn Servetus, however much he might scold at him; and, having scolded till he was tired, he laid down the 'drum ecclesiastic,' and left his gentle adversary to lead his flock to heaven after his own way. This affords, I believe, the only instance of war waged by American theologians since the days of the revolution. Polemics, indeed, is not a science at all in fashion; nor ever likely to be so. Where no law says, what is orthodoxy, no man is entitled to say, what is heresy; or, if he should assume to himself the right, it is clear that he will only be laughed at. It required, however, some years to satisfy the whole American community of this fact. Although few cared to contend for the doctrine of the Trinity with the vehemence of the Calvinists of Massachusetts, the Unitarians had still some prejudices to encounter in other parts of the Union. Philadelphia, and even New York, had their zealots as well as Boston. In the

latter city, they were few, but perhaps more noisy on that very account. It is some years since a Calvinistic preacher here exclaimed to the non elect of his congregation, 'Ha! ha! you think to get through the gates of heaven, by laying hold of my coat; but I'll take care to hold up the skirts.' Such an intimation we may suppose not much calculated to conciliate the vacillating heretics. The teacher who points the way to heaven through paths of peace, and, by the candour and gentleness of his judgments, leads us to worship with him a God of love and mercy, may easily draw into his fold the children of such a merciless fanatic.

"American religion, of whatever sect, (and it includes all the sects under heaven,) is of a quiet and unassuming character; no way disputatious, even when more doctrinal than the majority may think wise. I do not include the strolling Methodists and shaking Quakers, and sects with unutterable names and deranged imaginations, who are found in some corners of this wide world, beating time to the hymns of Mother Ann, and working out the millenium by abstaining from marriage.*

"The perfect cordiality of all the various religious fraternities, might sometimes lead a stranger to consider their members as more indifferent to the faith they so quietly profess than they really are. There is undoubtedly a considerable body scattered through the community, who are attached to no establishment; but as they never trouble their neighbours with their opinions, neither do their neighbours trouble them with theirs. The extent to which this liberality is carried, even by the most dogmatical of the churches, is now well evinced in New England. In one or two of her theological colleges, the practice continued, till within some years, of inculcating one creed exclusively under the protection of the legislature; but the legislature have now left teachers and students to themselves, and even Connecticut has finally done away the last shadow of the privileges of her Congregationalists. It really does seem possible for fanaticism, or something very like it, and liberality to go toge-

* "The *Shakers*, as they are called, emigrated to America some forty years ago. Ann Lee, or Mother Ann, their spiritual leader, was a niece of the celebrated General Lee, who took so active a part in the war of the revolution. She became deranged, as it is said, from family misfortunes, fancied herself a second Virgin Mary, and found followers, as Joanna Southcott and Jenima Wilkinson did after her."

ther. It is not long since, in some of the New England States, there was an edict in force, that no man should travel on a Sunday, and this, while all men were eligible to the highest honours of the state, let them believe or disbelieve as little or as much as they might. *

"Alluding to this edict recalls to me the adventure of a Pennsylvania farmer, which, as it may elucidate the good humour with which this people yield to the whims of each other, I will repeat to you. The good farmer was bound on his way to Boston, and found himself within the precincts of Connecticut on a Sunday morning. Aware of the law of Calvin, but still being in haste to proceed, our traveller thought of shifting himself from the back of his steed into the mail which chanced to overtake him, and which, appertaining to the United States, was not under the law of Connecticut. The driver advised him to attach his steed to the back of the vehicle, thinking that when they should have passed through a certain town which lay before them, the honest farmer might remount in safety; but, as ill luck would have it, the citizens were just stepping forth from their doors on their way to church when the graceless horse with a saddle on its back, passed before them. Stopping at the inn, a citizen made up to the side of the vehicle, and civilly demanded if that horse was his; and if he was aware that the Sabbath was a day of rest, not only by the law of God, but by the law of Connecticut. The Pennsylvanian as civilly replied, that the horse *was* his; begged to return thanks in his name for the care shewn to his ease and morals; and offered to surrender the keeping of both, until his return, to the individual who addressed him. 'I will most willingly lodge the horse in my stable, and his master in my house,' returned the other; 'but the people will not see with pleasure the beast keeping the commandments and the man breaking them.' 'Well, friend; then beast and man shall keep them together. I will eat your dinner, and he shall eat your hay; and to begin things properly, you shall shew him to the stable and his master to the church.' The com-

pact was fulfilled to the satisfaction of all parties; the Pennsylvanian only allowing himself, through the day, gently to animadvert upon this abridgment of the liberties of the citizens of the United States, by the decree of the citizens of Connecticut, which might not always be as agreeable to them, as in this case it was to him; and departed the next morning assuring his host that he should be happy to repay his hospitality to him or his friends, whenever either might choose to travel his way on a Sunday, or a Saturday, or any day of the seven.

"Some years afterwards, standing one Sunday morning at the gate of his own farm, in Pennsylvania, he perceived a man riding along the road and driving before him a small flock of sheep. As he approached, our farmer recognized him for a neighbour of his *ci-devant* host in Connecticut. 'Ah, friend! that's an odd occupation you are following on a Sunday!' 'True,' replied the man of New England, 'and so I have chosen a by-road that I may not offend the scrupulous.' 'Yes, friend; but supposing you offend me? and supposing, too, that the Pennsylvania legislature should have passed a law which comes in force this day, that neither man nor beast shall travel on a Sunday?' 'Oh!' replied the other, 'I have no intention to disobey your laws; if that be the case, I will put up at the next town.' 'No, no; you may just put up here, I will shew your sheep to the stable and, if you be willing, yourself to the church.' This was done accordingly; and the next morning the Pennsylvanian, shaking hands with his Connecticut friend, begged him to inform his old acquaintance when he should return home, that the traveller and his horse had not forgotten their Sabbath-day's rest in his dwelling, and that, unbacked by a law of the legislature, they had equally enforced the law of God upon his neighbour and his neighbour's sheep.

"There is a curious spirit of opposition in the human mind. I see your papers full of anathemas against blasphemous pamphlets. We have no such things here; and why? Because every man is free to write them; and because every man enjoys his own opinion, without any arguing about the matter. Where religion never arms the hand of power, she is never obnoxious; where she is seated modestly at the domestic hearth, whispering peace and immortal hope to infancy and age, she is always respected, even by those who may not themselves feel the force of her arguments. This is truly the case here; and the world has my wish, and, I am sure, yours also, that it may be the case every where."

* "The constitutions of two or three of the states require, that the chief officers shall be Christians, or, at least, believe in a God; but, as no religious test is enforced, the law is, in fact, a dead letter. By the constitution of every state in the Union, an affirmation is equal to an oath; it is at the option of the asseverator, either to invoke the name of God, or to affirm, under the pains and penalties of the law, in cases of breach of faith."

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OBITUARY.

The Queen.

DEATH has again entered into our palaces! *Her Majesty Queen CAROLINE* departed this life on Tuesday, August 7, after a few days' illness, during which the hopes and fears of her friends were deeply agitated. She appeared conscious from the first of her approaching end, and was resigned to the will of Providence. Her death-bed was a scene of great magnanimity, and we trust we may add, of true Christian feeling. From some of her expressions it would appear, that she considered herself the victim of sorrow. A large proportion of the people have proved themselves sincere mourners on this melancholy event. Numbers of pulpits, and in some instances galleries, of churches and chapels have been hung

in black, and some few funeral sermons have been preached; of these, two, as appears in our list of books, have been printed, one by Mr. Fox, and the other by Mr. John Clayton, Jun. Of the political questions connected with the Queen's unhappy story, we have not allowed ourselves to express any decided opinion in this work, nor shall we do so now, and therefore we say nothing of the distressing scenes presented to the public on the removal of the Royal corpse from this country: but we must be allowed to say, that cold indeed must be his heart, whatever be his opinions, who does not drop the tear of sympathy at the remembrance of the Queen's bitter sufferings.

1821. June 15, MARTHA, wife of Jacob HANS BUSK, late of Chingford, Essex, now of *Ponshourne Park*, Herts, Esq., one of the daughters of the Rev. Joseph Dawson, late of Royds Hall, near Bradford, Yorkshire, deceased.

Did not custom demand that a tribute of respect should be paid to departed worth, such a tribute could not have been easily withheld from the truly amiable woman whose decease is here announced. Her excellencies justly claim a memorial distinct from that which sorrowful recollection has engraven on the breasts of her surviving friends. She possessed qualities which are not often found united, and which gave to her character that stamp of individuality which does not always mark even those whom we justly rank among the virtuous and the good. A sound and well-cultivated understanding was in her adorned by pleasing and graceful manners, manners which, by blending dignity with courteousness, seemed to exhibit the emblem of a mind in which heroic fortitude was combined with every thing that is kind and gentle in the female character, with every thing that renders an amiable woman the grace and ornament of human life. Of her fortitude, the afflictive disorder which has prematurely terminated her valuable life called forth the most unequivocal and affecting proofs; and to her gentler virtues the grief of her surviving relatives bears, and will long bear, a mournful testimony. To say that she was a most excellent wife and a most excellent mother were to say what may be said of thousands; but there are few, comparatively, of whom it can be said with truth, that while formed to move in the circles of polished society, they find it no sacrifice to retire into the shade of domestic life, there to discharge duties which, though felt by the world in their effects, are altogether excluded from its observation. But Mrs. Busk's choicest enjoyments were experienced in the bosom of her own family. Her ambition, if ambition she had, was to satisfy the full demands of conjugal and maternal affection, and instead of courting pleasure abroad, she chose to diffuse happiness at home. But no qualities, however estimable, can ward off suffering and death: and this excellent woman, at the very time when her affectionate advice, her prudent instruction and her admirable example would have been of most service to her rising family, has sunk under a malady for which no effectual remedy has been found, and which subdues its victim by a more distressing process than almost any other which is allowed to visit the human frame. This malady she bore

with exemplary patience and resignation. That she should have been thus prematurely withdrawn from rational enjoyment and substantial usefulness, places her removal among those severe dispensations of Providence which, at present, we can account for only by referring them to the operation of general laws, and of which we cannot hope to see the specific utility until that time when the grand series of causes and effects shall be unfolded, and when the more calamitous events of life shall be explained, as explained, we trust, they will be, by the happy issue in which they will terminate.

E. C.

July 7, after a long and painful illness, HANNAH, wife of Richard MARTIN, chemist, of *Lewes*, in the county of *Sussex*. She was youngest daughter of the late Joseph Marten, (farmer,) of Kingston, near Lewes. Becoming a member of the General Baptist Church of Southover, in the vicinity of the above town, in early youth, she eminently adorned her Christian profession to the end of her life, which terminated in the 26th year of her age. She was very zealous for the cause of truth and piety, and laboured in her sphere, by every means in her power, to promote them. In social and domestic life she displayed many virtues, and conscientiously discharged her duties. She was tried for several years with much bodily affliction, which happily produced the peaceable fruits of righteousness. In her last protracted illness, (which was a constitutional decline,) she endured the complicated trial of almost constant bodily pain, which was often severe, and the certain prospect of being soon separated from her earthly connexions, to whom she was tenderly attached by the affection of a heart peculiarly feeling and benevolent: she felt, exquisitely felt the trial: Job was keenly sensible to his sufferings; nor did he conceal his feelings: it was so with her; but, like that illustrious sufferer, she was never so affected as to lose her integrity towards God, or her resignation to his will. Whatever she manifested of her feelings, in all this, she sinned not: she ever confided in the essential goodness and unerring wisdom of her heavenly Father; truly believing that He did all things well. She often expressed her confidence in Him, and submission to all His pleasure: and, as the closing scene drew nearer, her piety increasingly prevailed and triumphed.

Her friends are blest with the consoling reflection, that she died in the Lord, and hope to meet her, happy, in the presence of that Saviour whom not having seen, she nevertheless ardently loved,

firmly believing in the record of his divine mission and amiable character, as given in the New Testament.

She was interred in the burying-ground belonging to the Southover Baptist Congregation; on which occasion an appropriate, solemn, and at the same time animating, Discourse was preached by the Rev. Wm. Johnston, of Lewes, to a crowded, respectable and attentive congregation, on the Christian's triumph over death and the grave, from 1 Corinthians xv. 55—57. The service was introduced by the Rev. Mr. Taplin, from the General Baptist Academy, and concluded by a serious, impressive Address, delivered at the grave by the Rev. Wm. Johnston.

July 11, Mr. THOMAS WICHE, of *Chiswell Street*, after a very sudden indisposition. He was, the subsequent Sabbath, buried at Worship Street, by Mr. Eaton, who delivered an appropriate Address at his interment: His funeral sermon was preached by Dr. Evans, from Luke xii. 40. The account of the deceased was given by the preacher in the following words:

“My worthy brother-in-law, the late Mr. Thomas Wiche, died on Wednesday, July 11, 1821, in the 64th of his age. Violent spasmodic affections of the chest were the means ordained by Providence for the termination of his mortal course. He was well the preceding day at dinner, and the next morning a breathless corpse. So precarious is the tenure on which we hold not only every earthly possession, but even life itself. He was the eldest son of the Rev. John Wiche, the beloved friend of Lardner, and the much-respected pastor of the General Baptist Church at Maidstone, for near half a century. He passed the early part of life with an excellent maternal uncle, Mr. Thomas Pine, but leaving him, he afterwards settled in town. Here, he for several years assisted the late Mr. Field, bookseller to the *Society for propagating Religious Knowledge*. Him he succeeded, and discharged the duties of his station with singular fidelity. His understanding was good, his disposition benevolent, and in all his dealings, a man of singular honesty. Nothing could tempt him to do what appeared to him wrong. No individual could lead him astray from the path of rectitude. He had his peculiar views and habits, but in every department of conduct, he exhibited an irreproachable integrity. From his venerable parent he derived enlarged notions of *Civil and Religious Liberty*. These he cherished throughout life. Nothing gave him greater pleasure than to witness the diffusion of human happiness, promoted by the operation of good government ex-

tending its ample wing over all the gradations of civilized society. He hated oppression, he abhorred every species of tyranny. And, whilst he lamented the evils attached to the condition of man in the body politic, he welcomed every symptom of reformation, and hailed every amendment that increased the comforts of his fellow-creatures. In this respect, indeed, he was the friend of human kind, the true lover of his country.

“Though he was not a member of any church, yet his mind was strongly impressed with the truth and excellence of the Christian Religion. He venerated the precepts, and rejoiced in the promises of the New Testament. He often wondered how any human being could speak lightly of *annihilation*; he deemed it abhorrent from all the best feelings of our nature. A *future state*, in his opinion, was an invaluable discovery of the gospel of Jesus Christ. It solved the difficulties of Providence, lightened the calamities of life, and was commensurate to the wants, as well as expectations, of intelligent and moral agents. He exulted in the anticipation of a blessed immortality! A firm believer in revelation, he deplored the prevalence of infidelity, persuaded it arose from corrupt human systems, and not from the study of the Sacred Writings: and he was a regular attendant on public worship, in this place, for upwards of twenty years. He was aware of the force of public example. His views of religious truth were liberal; advocating the right of private judgment, and condemning every approach towards bigotry. With some peculiar notions, he was attached to the great leading truths, and practised the quiet, unostentatious virtues of Scriptural Christianity.

“A Friend, at Maidstone, capable of estimating his intellectual and moral worth, thus writes to his afflicted widow, to the truth of which I can bear testimony: ‘For myself, in particular, I shall never forget the many acts of kindness which I have experienced from Mr. Wiche, nor the many pleasant hours I have spent in conversation with him. Your and your children’s loss is, however, by far the greatest; and I most sincerely wish it was in my power to administer consolation. But with the usual, I may say with the *only* solid grounds of consolation, you are as well acquainted as myself. We are not, like many others, unfortunately at the present period, who, rejecting *revelation*, have no other grounds of comfort than the necessity we are all under of paying the *debt of nature*. We believe that when we lose our friends, the separation will not be long; and that when we meet again, it will be to separate no more!’ To this testimony I have only

to add, that our departed brother was a good husband, an affectionate father, and a faithful friend."

July 21, at Dr. Williams's Library, in Red-Cross Street, London, the Rev. THOMAS MORGAN, LL.D., in the 69th year of his age. The disease which brought on his dissolution had for many months preyed upon his frame, and was of a most distressing nature; but he supported himself under its irresistible progress with that fortitude and resignation which Christian faith and elevated piety alone can inspire, and his memory will long be dear to those who knew his worth, and shared his friendship.

He was born at Laugharn, a small town in Caermarthenshire, South Wales, Dec. 26, 1752, and was the only son of the Rev. Thomas Morgan, who resided in that town, and was minister to a large congregation of Protestant Dissenters, at a place called Henllan, in its vicinity. After a residence of several years, Mr. Morgan removed with his family into England; and settled first at Delf, in Yorkshire, and finally at Morley, near Leeds, to which place he went in 1763. On the highest ground in this populous village, stands the chapel (formerly an Episcopal church) in which he officiated, and here Mr. Morgan preached to a numerous and affectionate congregation, till a paralytic stroke ended his labours and his life. He was a popular preacher among the moderate Calvinists, and a man of considerable ability and learning. The son was brought up for the same profession as his father—that of the Christian Ministry; and this destination of a revered parent, became the object of his early choice and approval. He received the advantages of an excellent classical education, principally at Batley School, under the Rev. Mr. Hargrave. He was placed here in 1764. Afterwards, he was a short time in the Grammar School at Leeds, the Rev. Mr. Brook, Head Master. When he had nearly attained his 16th year (1768) he was entered a student in the college at Hoxton, near London. This seminary was then under the direction of the Rev. Dr. Savage, Dr. Kippis, and Dr. Rees; gentlemen pre-eminently qualified to fill the several departments of Theology, the Belles Lettres, and Mathematics, to which they were appointed by the Trustees of the late Mr. Coward, who, at that time, supported two Institutions for the education of young men devoted to the Christian ministry, among the Protestant Dissenters. Under the able tuition of the professors in that college, and the truly judicious and paternal superintendence of the resident tutor, Dr. Rees, Mr. Morgan continued six years,

a year having been allowed him in addition to the usual course of academical study. Of this favour he made the best advantage; and leaving the college with ample testimonials to his proficiency and good conduct, he was chosen the assistant preacher to the Presbyterian congregation at Abingdon in Berkshire, then under the ministry of the Rev. Mr. Moore.

The resignation of that gentleman, occasioned by age and infirmities, took place soon after his settlement, and Mr. Morgan was unanimously invited to succeed him in the pastoral office, and was ordained at the chapel in the Old Jewry, by the tutors of his college, supported by Drs. Price, Furneaux and Amory. His services at Abingdon were well received and eminently useful within the circle of that small but respectable congregation with which he was connected. His union with this society did not, however, continue very long; for on the death of Dr. William Prior, the aged minister to the Presbyterian chapel in Aliffe Street, Goodman's Fields, Mr. Morgan was appointed to the vacant pulpit, and he filled it with acceptance and usefulness, till the lease of the place was nearly expired, and the congregation was consequently dissolved.

During the latter period of his connexion with this society, he officiated as one of the Sunday-evening lecturers at Salters' Hall, in consequence of the vacancy occasioned by the resignation of the Rev. Dr. Rees.

In the year 1783, he was elected a member of Dr. Williams's trust; and in the spring of 1804, was appointed to the office of Librarian, on the condition of resigning his place in the trust; the office of librarian being incompatible with that of a trustee.

No man could be a more proper person to fill this honourable and important situation than himself. He was well acquainted with general literature, had a good knowledge of books, was regular and punctual in his habits, and never absent from his station during the hours of business, till a few days before his decease, when he was compelled *reluctantly* to withdraw to a sick chamber, and lay his head on the pillow of death. In the year 1819, he was presented with the diploma of Doctor in the Civil Law, by the University of Aberdeen; and certainly few persons have better deserved the rank which was conferred upon him by that learned body. This honorary degree, in the scale of literature, was obtained for him by his intimate friends and associates, entirely without his knowledge; and was so handsomely, as well as delicately, announced to him, that (as the

writer of this memoir can attest) he considered the medium through which he received the title, to be that which gave it, in his estimation, its greatest value; but his life was drawing to its close, and with it the enjoyment of the honour so deservedly bestowed. His health began to decline, and there is reason to believe that the death of the late Dr. Lindsay, to whom he was strongly attached, gave a shock to his frame which it never recovered, and brought forward into rapid growth, the seeds of that fatal disease which terminated his life.

Dr. Morgan was a man of liberal sentiments in religion, a Protestant Dissenter on principle, but without bigotry; and in his relations and character, as a man and a member of society, he was distinguished for the love of order and peace, which he connected with independence of mind, and a high sense of honour and integrity. As a minister, one who was in the habit of hearing his public discourses, his pastor and oldest friend, who preached the sermon on occasion of his death, has said, "Dr. Morgan was judicious and instructive; but some have thought, that had he been less formal and somewhat more sprightly and animated both in his compositions and delivery, he might have been more acceptable and popular; but none could hear him (unless it were their own fault) without satisfaction and advantage." He adds, "No man ever maintained, more uniformly, a character so consistent with his principles and profession." In the latter period of his life he was a member of Dr. Rees's congregation, at the chapel in Jewin Street, and a constant fellow-worshiper there, and occasionally assisted his venerable friend in his public services.—As an author, he is before the public in two separate discourses, which do him credit as a divine and a scholar. The first is a Charity Sermon, preached before the Governors of the School in Gravel Lane; and the second, a Discourse, delivered on the 3rd of November, 1799, at Salters' Hall* But he may be referred to on a larger scale as an historian, in an

extensive work of great value and interest—"The General Biography," in which Dr. Enfield, Dr. Aikin and others, were concerned. The different Lives which he wrote, (and to which he has added the initial of his surname,) will shew with what care and judgment he collected, examined and arranged his materials. He was also engaged as a Reviewer of the Foreign and Domestic Literature, in the New Annual Register, from the time when the late Dr. Kippis resigned his concern with that work, till the year 1800, and was united in forming a valuable collection of Hymns for Public Worship, with Dr. Kippis, Dr. Rees and Mr. Jervis, which has been very generally adopted by the Presbyterian congregations throughout the kingdom. Such was Dr. Morgan, as a man, a Christian, a minister of the gospel, and a writer. A near relation, who offers this memoir of his life to the public notice, and who pays (as he trusts) an impartial and just tribute to the memory of departed worth, will be allowed to close his account by giving the expression of his own feelings, and that of many other surviving friends, in the words of the Roman poet:

Quis desiderio sit aut pudor, aut modus
Tam chari capitis?
Multis ille bonis flebilis occidit.

HOR.

On Friday the 27th of July, the mortal remains of our departed friend were deposited in Bunhill Fields, in the vault of the late Dr. Williams, the founder of the Library in Red-Cross Street. This was done in consequence of a resolution of the Trustees, passed at their meeting on the preceding Wednesday; and which was communicated to his brother-in-law, recently appointed the executor to his Will. The Rev. Mr. Aspland delivered the Address at his funeral. It was an oration truly appropriate, eloquent, affecting and impressive. Two ministers and two lay gentlemen supported the pall: these were, the Rev. Dr. Rees, his venerable tutor, the Rev. Mr. Coates, J. Young and Joseph Yallowley, Esqs.

The gentleman last mentioned, his near neighbour, as he had it in his power, so he had it constantly in his inclination and will, to visit and assist Dr. Morgan in various ways during his last illness, and *he was with him* when he died. "There is a friend who sticketh closer than a brother."

The mourners who followed the body to the tomb, were the brother and nephew-in-law of the deceased, with Dr. N. Philipps from Sheffield, a near relation, and G. Lewis, Esq., one of his oldest friends, and others of his former acquaint-

* In this Sermon Dr. Morgan has given an historical view of the rise and progress and establishment of Christianity; of the persecutions to which its early professors were exposed under the Roman emperors; of the state of religion in the dark and middle ages in different nations of Europe; of the Reformation; of the various circumstances which led to it; and the trials and sufferings of the Reformers themselves.

tance attended to pay their last tribute of respect to his memory.

P.

—
MRS. CATHARINE CAPPE.

THE readers of the *Monthly Repository*, who have been so often instructed and delighted by the productions of Mrs. Cappe's pen, will hear with deep regret that her labours have been suddenly terminated. She died of an apoplectic seizure, early in the morning of Sunday, July 29th, passing, almost without a struggle or a pang, from the cheerful and pious enjoyment of this life to that better world which was the object of her steady faith and hope, and for which she lived in a constant state of preparation. The public will be speedily in possession of a full and just delineation of her character, by one whom the confidential intercourse of thirty years has qualified to speak of its high and various excellencies; and she has left for publication a most interesting biographical memoir of herself, in which she has traced the influences to which she had been exposed from the earliest period to which memory extended, the vicissitudes of her lot, the origin and success of her various undertakings. In the mean time, one who enjoyed her friendship only in the decline of life may, perhaps, be permitted to describe her as she appeared to him, and to record a few circumstances of her personal history for the gratification of those who have hitherto known her only through the medium of her works.

Mrs. Cappe was the daughter of the Rev. Jeremiah Harrison, M. A., and was born on the 3d of June, O. S., 1744, at Long Preston, in Craven, of which place her father was rector. When she was about four years old, he removed with his family to Catterick, where a considerable part of her early life was spent. By her mother's side, who was a grand-daughter of Sir Rowland Winn, Bart., of Nostel, in Yorkshire, she was related to several families of fortune and rank in this county, and in her youth associated much with them. The polished urbanity which was united in her manners, with the higher charm of genuine benevolence, was no doubt derived from this source, as well as from the influence of domestic example. Both her father and mother were persons of exemplary piety and virtue; Mr. Harrison possessed considerable taste and literary cultivation, and the reader will naturally suppose, that as he could not fail to remark, so he would delight to assist in developing the excellent capacity of his daughter: but very different opinions on the subject of female education prevailed in the middle of the

last century from those which are current at the present day; her literary education was of the simplest kind, and her intellectual improvement was chiefly made at a later period of her life. He died, after being several years in declining health, in 1763, leaving, besides the subject of this memoir, a son, destined for the church, whose conduct did not contribute to the comfort of his mother and sister, and who died some years after. Mrs. Harrison's life was protracted to the age of 88; she lived to see the happiness and honour which the virtues of her daughter procured for her, and received from her in her declining years every kind attention which filial affection and a sense of duty prompted.

The death of her father, in whatever light it may then have been regarded by his daughter, gave the whole colour to the subsequent periods of her life, and under the direction of that Providence which ordereth all things for the best, was the means of bringing to light those endowments which might otherwise have been useless to the world and unknown even to their possessor. She had, indeed, discovered in herself the capacity of being something better than those whom she saw around her absorbed in the pursuit of riches and worldly greatness, or possessed by no higher ambition than that of shining in the ranks of fashion; she felt an earnest longing for intellectual culture and moral improvement, but she had hitherto met with no one to encourage or gratify this desire; she had been taught to regard the fields of literature as forbidden ground to a female, and to repress even the wish of benevolent activity, when it wandered beyond the circle of domestic duties. The time had arrived when she was to be subject to more favourable influences; the successor of her father in the vicarage of Catterick was the Rev. Theophilus Lindsey, who had exchanged a living in Dorsetshire for it, in order to be near Archdeacon Blackburne, Mrs. Lindsey's stepfather. The acquaintance which had previously existed between her and Miss Harrison was soon renewed; her mind, formed for the enthusiastic love of moral excellence, attached itself with a feeling of veneration to the saintly virtues of the husband, and she appreciated the high principle, the energetic character and powerful understanding of his partner, without being blind to her imperfections. Mrs. Harrison and her daughter had fixed their residence at Bedale, a few miles from Catterick, but she was a frequent guest at the vicarage, witnessing the order of their domestic arrangements, their mutual affection and esteem, and the admirable

manner in which they united their talents for the benefit of Mr. Lindsey's charge; and by them she was encouraged and guided in the pursuit of that moral and religious knowledge for which her mind thirsted. The success which attended Mr. Lindsey's catechetical instructions, induced her to attempt something of the same kind at Bedale; the first commencement of those endeavours for the formation and improvement of institutions for gratuitous education, by which she was afterwards to acquire such deserved reputation and gratitude at the hands of her countrymen.

It is unnecessary to enlarge on Mrs. Cappe's connexions with Mr. and Mrs. Lindsey, because she has herself described their character and her feelings towards them, in the Memoirs which she furnished to the Monthly Repository. (III. 637, and VII. 109.) She had never been orthodox in respect to the doctrine of the Trinity, her father having been an Arian; still less could her cheerful, benevolent piety, assimilate itself with the peculiarities of Calvinism. Since the commencement of her friendship with Mr. and Mrs. Lindsey she had studied the Scripture more carefully, and having embraced those opinions which led Mr. L. to renounce his station in the Church, she not only fully entered into his motives, and aided and supported her friends in the trying hour of their removal, but determined herself to leave the Established Church when an opportunity should offer of joining another whose creed and ritual were more agreeable to scripture. It is a very interesting coincidence, that her first introduction to Mr. Cappe was occasioned by his defending, under the signature of a "Lover of all Good Men," the character of Mr. Lindsey, which had been virulently attacked by a Dr. Cooper in the public papers. The affairs of her brother occasioned her to reside for several years subsequent to this period in the vicinity of Leeds, and here she appears to have begun to attend Dissenting worship regularly at Mill-hill Chapel. His abandonment of his schemes, after involving his mother and sister in considerable embarrassments, was followed by their removal to York in the year 1782. Soon after her settlement in this city, she engaged, in conjunction with some other benevolent persons, in reforming the management of some of the public charities, and the establishment of others, especially for the benefit of females in the lower classes. Her activity and zeal were so guided by discretion and tempered by mildness, that she triumphed over the difficulties which the undertaking pre-

sented, and the opposition raised by interested persons. Such attempts were then novelties; the public mind was not awake as it now is to the importance of those institutions which form the labouring classes of society to intelligence, industry and economy. The subject of the present memoir not only rendered a most important service to her fellow-citizens by her exertions here, but by her publications on this subject, excited others in distant places to follow her example, and assisted them in avoiding the difficulties which she had encountered, gaining for herself an honourable station in that band of philanthropists by whose disinterested labours so much has been done to improve the condition of the poor.

The year 1788 was that of her marriage with Mr. Cappe, whose rare and admirable talents and moral qualities had long attracted her reverence and affection. She was not deterred from this union by the difficulty and delicacy of the situation in which she should be placed by taking the charge of a numerous family; she assumed along with the name the feelings of a parent towards every member of it, and had the happiness to experience the return of cordial affection and esteem. Her greatest delight in this new relation was to assist in preserving from oblivion a record of the knowledge and talents of her husband. To her the Christian world owes it that the eloquence of Mr. Cappe is not already become a faint echo in the ear of his few surviving auditors, and that the labours of his life, in the investigation of the Scriptures, do not remain locked up in an unintelligible short-hand. But the history of this portion of her life may best be learnt in her Memoir of Mr. Cappe, prefixed to his Critical Dissertations, and since separately printed—a beautiful specimen of truly Christian biography, to which, we trust, that few of our readers are strangers. With the same zeal and affection with which she had soothed and supported his decline, she endeavoured to do honour to his memory, and promote the diffusion of his works. His fame was far dearer to her than her own; one of the highest gratifications she could receive was to know that his eloquent and powerful defence of the doctrine of Providence had enabled some mourner to exchange the spirit of heaviness for the garment of praise; that some heart, perhaps in a distant land, had been warmed with the love of religion by his animated praise of virtue and devotion; or that some seeker after Christian truth had found in his critical principles, the solution of difficulties in the language of scripture, by

which he had been long perplexed. Desirous that nothing which he had written on this important subject should be lost, she published in 1809 an arranged history of our Saviour's Life, in which Mr. Cappe's Notes were subjoined to the text, and Practical Reflections added by herself to every section. Her literary labours since Mr. Cappe's death have been chiefly confined to the publication of his works, with some pamphlets on philanthropic subjects; but she also maintained an extensive correspondence, not only with persons in this country, with whom she was connected by friendship or community of benevolent pursuits, but also in North America. Her pen was that of a "ready writer;" and wherever any important object was to be attained by its employment, neither indolence nor the fear of misinterpretation induced her to remain idle.

The decline of Mrs. Cappe's bodily powers, which had been perceptible for some time, had scarcely affected her intellectual faculties, and had produced no effect whatever on the delightful serenity of her temper. Old age had taken away nothing of the warm interest with which she sympathized in the joys and distresses of her friends, rejoicing with those that rejoiced, and inspiring into those that wept a portion of that steady piety, by which she herself contemplated every thing "as from God and for good to all." The young, instead of being repressed and overawed by her, found her ready to enter into all their feelings, to assist them with counsel in the mildest form of friendly suggestion, and to temper their romantic expectations and visionary plans, by the dictates of her own matured experience. Even her failings "leaned to virtue's side:" if she loved the praises of the good, it was because her own kind and affectionate disposition made her value every indication of her possessing a place in the affection and esteem of others; though she was gratified by reputation, she never made it the object of pursuit, still less sacrificed to it any higher duty. Possessing such qualities of mind and heart, it may easily be conceived with what love and veneration she was regarded by those who enjoyed her intimate friendship. Providence will raise up other labourers to carry on and complete the works of public usefulness to which she devoted herself; the cause of gospel truth will be maintained by the eloquence of other advocates, and adorned by the virtues of other confessors; but those who formed the circle in which

Mrs. Cappe was most intimately known, can scarcely hope that the knowledge of any other character, equally excellent, will repair *their* loss, or lessen the tender regret with which they cherish the memory of their late venerable friend.

K.

Aug. 2, in the 68th year of his age, the Rev. WILLIAM BUTTON, 40 years pastor of the Baptist Church, Dean Street, Southwark. He was also for many years a respectable bookseller in Paternoster Row. He took part in the controversy occasioned by the late Andrew Fuller's pamphlet on the Duty of all Men to believe the Gospel, maintaining against that gentleman the Ultra-Calvinistic Doctrine, that it cannot be the duty of the non-elect to believe, because it is not within their power.

— 10, occasioned by the fall of his horse at Kensington, Mr. EDWARD ROWE, second son of Laurence Rowe, Esq., of Brentford, in the 31st year of his age.

— 13, at *Ditchling, Sussex*, ROBERT CHATFEILD, Esq., in the 67th year of his age, sincerely regretted by all the inhabitants of his neighbourhood. Scarcely any one could have been removed by death whose loss would be so much felt and deplored; for he was the friend of *many* little farmers and tradesmen in indigent circumstances. The labourers on his farm, influenced by his own conduct, are steady and industrious, and were for many years in his employ. They mourn his loss as one of the best of masters. He was the founder of the Ditchling Lancasterian School for *Girls*, that for *Boys* being founded by his brother, John Chatfeild, Esq., of Stockwell.

In *politics*, Mr. Chatfeild was a *Reformer*, in *religion* a strict *Unitarian*. He was very regular in his attendance on public worship, and made a point of attending all meetings of the congregation for business, and those held at the library. He enjoyed the full possession of his understanding to the last; and met his approaching dissolution with the utmost fortitude and resignation. He was interred on Sunday the 21st, in the new burying-ground belonging to the Unitarian Baptist Meeting-house, when an appropriate sermon was preached by the Rev. T. Sadler, of Horsham, from Prov. x. 28: "The hope of the *righteous* shall be gladness."

INTELLIGENCE.

DOMESTIC.

Scottish Unitarian Christian Association.

THE Ninth Anniversary of this Society was held in Glasgow on the 12th inst. The Rev. B. Mardon introduced the services of the day. The Rev. D. Logan preached a very animated sermon on the Duty of an unbiassed Investigation of Scripture, from John v. 39. The Rev. P. Cannon, of Edinburgh, delivered an excellent discourse, much admired for its elegance of composition, on Prov. xviii. 13, on the Duty of Deliberation in forming, and of Candour in defending Religious Opinions; in the course of which the preacher was led to notice some of the unfounded charges against Unitarians. The Annual Sermon was preached in the evening, by the Rev. T. C. Holland, of Edinburgh, on the Love which the Saviour evinced in Dying for Mankind, which naturally led to a consideration of a prevalent perversion of Scripture in the notion of *Satisfaction*.

Mr. Holland has consented to print this discourse in the form of a tract, for distribution, and to annex to it a short Appendix, containing some of the extravagant assertions of the orthodox on this subject. The three services were attended by as great a number of avowed Unitarians as we have for a long time witnessed.—The Annual Report described the labours of the preachers connected with the Association, in conducting worship at Carluke, Renfrew, Paisley and Port-Glasgow. The Rev. David Rees, M. A., now supplying the congregation at Merthyr, in Glamorganshire, although actively engaged in academical pursuits, and the Rev. D. Logan, of Glasgow, the recent convert from the Divinity Hall, cheerfully offered their gratuitous services towards supplying the above places with preaching. Some of your readers may perhaps be pleased with a few extracts from the Report. "It is gratifying to be able to communicate the pleasing information, that at Carluke, in particular, the congregations, during the term of preaching, were very considerable, being held out of the time of the Church service; and abundantly prove the lively and cordial interest which a great number of the Carluke people take in Unitarian worship, and a rational interpretation of the Scriptures. This state of mind is well known to have been produced by the judicious exertions, and truly Christian labours of

a late pastor, whose name they hold in deserved reverence, and are naturally anxious to honour as the instrument, in the hands of Divine Providence, of imparting a faith without paradox, and a hope blended with universal benevolence."

Mr. J. Ross, in a letter to the Association, dated August, 1821, thus writes: "I cannot omit this opportunity of acknowledging the very great obligations we are under to Mr. Logan, by whose laborious exertions we have been enabled to resume public worship once a fortnight. Permit me to add, that we are highly pleased with his prudence and zeal, and from his scriptural and urgent manner of preaching, there is every reason to hope that he will be a useful minister, and able advocate for the pure and holy doctrine of Unitarianism." Divine worship will be carried on regularly in the school-room belonging to the Dissenters there, the use of which on Sabbaths has been obtained by the decision of a majority of the subscribers to it.

At *Port-Glasgow*, by the wishes expressed by our friend Mr. David Hutton and others, about the time of the last Association a plan of preaching there was concerted, and the labourers before-mentioned, Mr. Rees and Mr. Logan, consented to alternate their services at Port-Glasgow, while they continued their preaching at Carluke. Mr. Logan first preached on Thursday, the 3d of August, 1820, in defence of Unitarianism in general, to a crowded auditory in the Masons' Hall. In the language of one every way competent to describe this occasion, "The people yielded a patient and civil attention; and though their errors were not spared, yet not a mark of uneasiness, or of disapprobation, was expressed; and there was augured from the manifestation of so marked a change in the public mind, a coming day of triumph over established error." Mr. Rees preached there about ten days after; and from that time to the present, no interruption has occurred in the services, but that furnished by the recent Anniversary of the Repeal at Paisley, which several of the Port-Glasgow Unitarians attended. At *Paisley*, the usual highly creditable and useful exertions of the elders of that church have been seconded by the services of the same two preachers, with the addition of Mr. Mardon's, who preaches on the evening of the second Sunday of the month at Paisley. It is with great satisfaction that the writer of this report refers also to the exertions

made at Paisley for several months of the past year, with a view to disseminate a knowledge of the evidences of Unitarianism by means of a conference held once a fortnight in the chapel there, between certain of the members, and such individuals of Trinitarian sentiments as are disposed. At these meetings have been discussed a great variety of points in the Unitarian controversy, and it is calculated with much certainty, that a considerable number of persons now understand what those principles are which their Unitarian townsmen have espoused, and are better able to judge of their agreement with scripture and common sense, and of their tendency to refine and elevate the mind, and animate to benevolent activity in human life. The two subjects which have been discussed at the meetings when your Secretary has been present, have been The Titles given to our Saviour in the New Testament—and whether these imply the Deity of his Person; and very recently a question collateral to the scriptural argument, viz. What has been the doctrine of the Jewish people in regard to God; and if they ever believed the Trinity, when did they discard this article from their creed? On the former of these occasions, an essay was read by Mr. John Wilkinson, of which it is but scanty praise to say, that it did full justice to his subject. There was no want of talent or acuteness on the Trinitarian side; and the whole was managed with as much order as, from the nature of such institutions, seems practicable; and no one can well doubt that the result will be favourable to our views of scriptural truth. It may be remarked, that the cards of admission to the conference contain a printed set of regulations, which it is expected that every member will conform to, and by attention to which the general harmony is much improved. At Renfrew, during the last year, a very laudable exertion has been made by Mr. John Mackenzie and his friends in order to collect a society for Unitarian worship, and a small number have pretty regularly assembled in a school-room there, where, on ordinary occasions, Mr. M. has read sermons, or Kenrick's Exposition, and at others there has been preaching, by the same Mr. Logan and Mr. Rees, to whom the friends to Unitarianism will feel themselves under strong obligations. Besides the places now enumerated, we have to mention, and I am sorry that my materials will only allow me just to mention, the society that has been formed at *Falkirk*, consisting of several persons from the vicinity, among whom is our correspondent Mr. Harvie. They have been visited once by Mr. Holland, who speaks

highly of their excellent moral principles, and of the spirit of candour which actuates their inquiries. They have received tracts, it may be added, from Glasgow as well as from Edinburgh. At the latter places, the cause is going on slowly, but, we trust, surely. The numbers at Edinburgh have this year received a few important accessions from Ayrshire. At Glasgow, during the last winter, a series of fourteen controversial discourses (lists of which were published) was delivered by the minister, many of which were attended by crowded congregations. It remains only to add, that the society hope to hold their next Annual Meeting at *Glasgow*, the last Sunday of July, (Edinburgh being thought not sufficiently central,) and that a very earnest request of the society is made to the Rev. James Yates, of Birmingham, that he will favour them with his services on that occasion. This request was also strongly enforced by the friends who assembled on Monday at a social meeting. The interest was increased by the presence of the son of one of *Dr. Priestley's* personal friends.

B. M. Sec.

PARLIAMENTARY.

House of Commons, Friday, June 8.

Unitarian Marriage Bill.

Mr. W. SMITH presented a petition from a body of Protestant Dissenters, calling themselves Unitarian Dissenters, complaining of certain grievances which they endure under the present Marriage Laws, and praying for some amendment of the same. He could assure the House that nothing but the great pressure of public business had prevented him from bringing forward some legislative measure to remedy these grievances during the present session. He would leave the petition on the table for the further consideration of the House.

The petition was then brought up and read. On the question that it be printed,

Dr. PHILLIMORE rose and said, that he should be the last person in the House to object to an alteration in the Marriage Laws, provided that a necessity were made out for the alteration, and that it did not go to do away with marriage as a religious ceremony. If the honourable member for Norwich had any intention to propose the same remedy for the alleged grievances which he had proposed upon a former occasion, he (Dr. Phillimore) should most decidedly oppose it, as it was calculated to destroy that reverence and sanctity with which the ceremony of marriage ought always to be attended.

Mr. W. SMITH said that the petitioners were not wedded to any particular mode

of relief. They had suggested the mode which he formerly submitted to the House, under the idea that it would produce less change than any other in the existing system. They were willing, however, to receive the relief which they sought, in whatever manner the legislature might think proper to concede it.

The petition was then ordered to be printed.

Poor Relief Bill.

July 2.

On the question that this Bill be re-committed,

Mr. SCARLETT said, at this period of the session he felt it would be unavailing to press this Bill, or even to endeavour to revive the discussion upon it. He, therefore, rose only to state the circumstances in which he found it most expedient to withdraw the Bill. The House would do him the honour to remember, that when he had introduced this measure, he had been by no means sanguine that he could carry it through the House this session. He had never wished to carry this measure, nor would he wish to carry any measure without full discussion. Circumstances over which he had no controul had, however, prevented the discussion of this measure to the extent that he had wished, and, therefore, he would not press it any further at this period. (Hear, hear, from Sir Robert Wilson.) He would endeavour next session to contend with the gallant General, either by single or double combat. He would in the mean time brush up his law, in order to be prepared for the encounter. (A laugh.) He hoped the gallant General would not be more successful than he ought to be. There were many things connected with this subject, which were calculated to influence the public mind. He had never altered his conviction on the subject for thirty years, and during that time he had had occasion to attend to it, and to inquire into its evils. He considered the system of poor-laws most oppressive in itself, and most degrading to the labouring classes; and his object was to restore the wholesome principles of liberty and independence, which were deeply compromised and threatened with entire extinction by the present system. (Hear, hear.) He proposed to renew the Bill next session; he would not pledge himself to the very terms, but the substance would be the same. He hoped that the measure would be attended next session with a greater degree of discussion. He would at the same time propose another bill for the purpose of regulating and modifying the system; with the view particularly of specifying the moral claims for relief, which demanded

attention, and of checking the extravagance of management which was so generally felt. As an instance of these regulations, he might mention that he would suggest the alteration of that part of the law which respected the operation of the militia laws, when a man had two children. He now begged leave to withdraw the Bill.

Sir ROBERT WILSON said, that as the honourable and learned gentleman had given notice of his intention, he now gave notice that he would be at his post ready to dispute every inch of ground, and in the mean time he would endeavour to qualify himself for the contest.

Mr. H. GURNEY said he could not allow this Bill to be withdrawn, without a protest, and strong protest, against the principle on which it was founded. The honourable member then entered into some origin and principle of the poor-laws, and referred, for confirmation of his opinions, to Harrison's Preface to Hollingshead. Before any change should be sanctioned in the principle of the poor-laws, he hoped the House at least, if not the honourable and learned gentleman, would well consider the subject. When the Bill proposed to obstruct the marriage of the poor—"No, no," from Mr. Scarlett)—when it was founded upon Mr. Malthus's system, he could not but view it with abhorrence. Such a measure would not leave an Englishman to till the ground. He hoped the House would not be insulted again by Mr. Malthus's ravings, which were entirely destitute of truth; every page of history, every chapter of Sacred Scripture, every province uncultivated, refuted the doctrines which he maintained.

Dr. LUSHINGTON said, that he would certainly oppose such a Bill, if he believed that it tended to degrade the poor; but his settled conviction was, that the increase of poor's-rates was an increase of distress to the poor. If he failed to express this conviction from any unpopularity to which it might expose him, he should prove himself destitute of moral courage. (Hear.) The effect of the present laws was to oblige the industrious and prudent to support the improvident and thoughtless; to mulct the single individual for the support of the married individual. (Hear, hear.) Every country long inhabited had been obliged to have recourse to emigration. Why should England be thought an exception? The Bill prohibiting artificers from emigrating was utterly unjust in its principle. He was glad, however, that the Bill of his honourable and learned friend was withdrawn for the present; the public press, the great instrument of discussion in this country, would in the mean time examine

and discuss its details, and when the House should come to consider it next session, they would be themselves better prepared, and the public would be found better informed respecting it.

Mr. SCARLETT said that he did not feel great alarm for the fate of the measure, in point of argument, from finding himself assimilated to a raving madman. That was no argument; and a man who professed himself to be under the influence of passion, could not be expected to use much argument. The honourable gentleman (Mr. Gurney) had confessed himself to be an abhorrer, and abhorrence was not much connected with reason. He (Mr. Scarlett) had taken a course which was not his own choice, for it was by arrangement with the opponents of the Bill, that it was withdrawn without any discussion. When he had agreed to that arrangement, and abstained from answering all the arguments that had been urged against this measure, he had not expected that advantage would be taken of his silence to declaim against the Bill. His wish was, that no prejudice should go forth to the public from either side.

Mr. GURNEY explained. He wished to apologize to the honourable and learned gentleman if there had been any want of courtesy in what he had said. It was against the nature of the Bill that he had directed his observations. He might have warmly expressed his opinion of its tendency, but he had felt no desire whatever to be disrespectful towards the honourable and learned gentleman. He (Mr. Gurney) had not been one of the opponents of the Bill with whom any arrangement had been made.

Mr. P. COURTENEY said, that if any thing gave him pain in opposing the Bill of the honourable and learned gentleman, it was the praises which had been bestowed upon him for that opposition. He was a strenuous advocate for modifications and qualifications, and was disposed to agree with the honourable and learned gentleman, with respect to the second Bill of which he had given notice.

Mr. HARBORD complained that there seemed to be a disposition, even that evening, to hear praises of the measure, but to hear nothing against it. Notwithstanding his respect for the talents of the honourable and learned gentleman, he differed entirely from him on this subject.

Mr. C. F. PALMER said, that such a Bill as this would do away with what he considered the chartered rights of the labouring classes, which were too sacred to be lightly tampered with. Without meaning any disrespect, he would say that there was not one member in the House who was sufficiently acquainted

with the condition of the poor, to legislate upon the subject. He hoped much inquiry would be made, and that returns of various kinds would be laid upon their table, before any thing like this Bill should be entertained. He had in his possession a list of 300 poor labourers, who, at the end of the last century, could not support themselves by the amount of their earnings. He had himself lately made a similar calculation with respect to a smaller number. An extended inquiry of this nature would demonstrate, that the wages of labour were not sufficient for the sustenance of the poor.

Mr. B. COOPER (we believe) said he would oppose the Bill.

Colonel DAVIES conceived it to be unfair to take this opportunity of making general declarations against the measure. Although he had been desired by many whom he respected, to oppose it, yet so convinced was he of its necessity, and so friendly to its general purpose, that, without pledging himself to support the precise Bill of his honourable and learned friend, he felt that some measure of that nature was quite necessary.

Mr. MONCK said, that he considered the poor-laws to be an ingenious device for obtaining the greatest quantity of labour at the least expense (hear, hear); they ought, therefore, to be abolished; but previously to any attempt of that kind, redress must be given of great and numerous grievances which affected the poor. When that redress should be afforded, they would be prepared for the extinction of the poor-rates.

Mr. SCARLETT said he would state to the House the opinions of an individual, with respect to the tendency of our poor-laws, who certainly could not be considered to deserve the imputation of advocating mad schemes. He believed, however, that the honourable gentleman (Mr. H. Gurney) had made use of this expression without intending the slightest personal allusion to him (Mr. Scarlett). The person whose opinions he was about to state to the House was Dr. Franklin. That eminent individual had said, "that he was for doing good to the poor, but he doubted as to the means of effecting that object. In his youth he had travelled much, and he found that in those countries where most was done for the poor by the state, their situation was the most deplorable. He thought that those who passed the English poor-laws took away the greatest inducement to frugality, industry and morality; and had substituted a premium on idleness and crime. He was of opinion that a great change in the habits of the people would soon be perceived, if the poor-laws were repealed." The honourable member then observed,

that the effect of the poor-laws was to produce a diminution of the wages of labour. At the present time, the price of corn had fallen so low as to enable a man to support his family with the usual wages; but he understood that in many counties the rate of wages had been lowered, because they were paid out of the poor-rates. He understood, too, that this practice was extending to other parts of the country, and that the labourers were compelled to receive as charity what they were entitled to in the shape of wages. The honourable and learned gentleman then observed, that he had not been actuated by any desire to obtain popularity in bringing forward this measure. He should despise himself if such had been the case. But what had been said by an ancient comic writer could not be applied to his conduct with regard to this question:—

“Id sibi negotii credidit solum dari,
Populo ut placerent, quas fecisset
fabulas.”

Popular Education.

July 10.

Mr. S. RICE rose to move that the 14th report of the Commissioners on Education in Ireland be reprinted. Since the union not less than £1,200,000 of the public money had been expended on education in Ireland. On the ground of economy, therefore, as well as on other considerations, it was important to inquire into this subject. But if the Commissioners were right, this money had not only been vainly, but most mischievously expended. Three establishments in Ireland had been the objects of very extravagant expenses. The Protestant Charter Schools had received £622,000; the Foundling Hospitals had received upwards of £500,000; and the Association for the Discouragement of Vice, which he could tell the honourable Member for Bramber (Mr. Wilberforce) was in Ireland an institution for the education of youth, had also received large grants. In every one of those establishments proselytism was the great object. This excited a spirit of controversy and hostility most baneful to education and to peace and harmony. The very moment an exclusive Catholic establishment was put up, the Protestants put up an exclusive Protestant establishment. In this contest the government had interfered mischievously for Ireland, and extravagantly and expensively for this country. When the 5th Finance Report had been made, £1,200,000 had been expended. This very year there had been £100,000 expended. With the view of remedying this

abuse, he now moved that the 14th report of the Commissioners be reprinted.

Mr. BROUGHAM said that he concurred entirely in the view which the honourable Member had taken of this subject. No principle could be more sound than that recommended by the honourable Member, namely, of founding schools upon a plan which should obviate any suspicion of a desire to proselyte, which necessarily created much jealousy in the minds of those persons who were to benefit from the establishment of the schools. The footing upon which the Established Church and the sectaries stood with regard to schools in Ireland, was somewhat different from that on which they stood in this country. In Ireland the schools which had been established by the Catholics, in answer, he might say, to those established by the Protestants, from which Catholics were excluded, were not open to Protestants. In England, however, the Dissenters founded their schools in such a manner as to be equally open to the children of persons belonging to the Church of England, as well as to the children of Dissenters from the Establishment. This was a great advantage in favour of the Dissenting schools of England. He would now, as he had given notice on a former evening, proceed to state the reasons which had induced him to delay the bringing forward of his Bill for the promotion of education, and in doing so it would be necessary to occupy the time of the House for a few minutes. The cause of that delay arose out of the circumstance he had just alluded to, namely, the conflict between the Established Church and the Dissenters. He could not now help considering that as an advantage which at the time he thought a misfortune, as it had prevented him from bringing his Bill before the House—he meant his necessary absence from Parliament, to attend his professional duties. During the two months he was absent in the country, the controversy among the Dissenters, with regard to his Bill, made considerable progress. A vast number of publications met the eye of the country, which generally tended to make the principles of the measure understood. He had possessed an opportunity of attending to every one of the arguments brought forward by the enemies of the Bill. It would give him much pleasure to find himself able to state to the House that he could propose any course which would reconcile all the contending opinions on this subject. He greatly feared that the difference was too wide which separated the combatants. A great part of the oppositions made by the Dissenters to his Bill arose from a belief, on their part, that the schools which it proposed to

found would be too closely connected with the Established Church, and that the doctrines of the Establishment would be likely to be inculcated there. On the other hand, the measure was opposed by the adherents of the Established Church, because they thought it was not sufficiently connected with the Establishment, and that the schools would be too open to Dissenters. At present it was almost impossible to reconcile these two parties; but he hoped, when the subject came to be more fully discussed, and better understood by the Dissenters, the great difference of opinion which prevailed would have the effect of teaching both parties, that liberality on the one hand ought to be met by concession on the other. The controversy had been carried on (with few exceptions) for the most part by persons on either side who were sincerely anxious to promote the great common end—the advancement of education of the people. The improvement of the education of the people was, he was convinced, the object of the wishes of both Churchmen and Dissenters, and only a little further time was necessary to afford both these parties an opportunity not only of coming to a clear understanding of the points of difference between them, but to bring them nearer to a common understanding of the operation of the measure proposed by him. Discussion was the best means of making known the nature of his plan; and in order to afford an opportunity for further discussion to arise on the subject, he had come to a resolution to postpone his Bill till next session. He would here beg to remind both parties that great concessions were expected from each of them. He would first remind those who were of opinion that his plan would open the door too widely to the admission of the children of Dissenters, that they were asking Dissenters to support schools from which their own children were excluded. Dissenters were obliged by the payment of parochial rates to contribute to the support of schools from which they were in effect debarred from receiving any benefit. It was a necessary part of his plan that the schools should be, to a certain degree, connected with the Church Establishment; but he thought the Church ought not to desire the exclusion of Dissenters, not only on the general principle of justice and liberality, but for the sake of the Establishment itself, which would be most effectually injured by an adherence to intolerant doctrines. To the Dissenter he would say, that the principle of the Bill was such, even if it should receive no modification whatever, that it must be considered a great sacrifice made by the Church to the peculiar opinions of the

Dissenters to allow it to pass. He was not without hopes that one or two points in the plan which had given the greatest umbrage to the Dissenters might be modified without much difficulty. Those points were not of much importance; and even if he thought the objections which were made to them were wrong, he should still be of opinion, that it would be proper for the legislature to defer to a general prejudice, when it might be done without any substantial sacrifice of principle. The Dissenters had always made the most strenuous endeavours in the cause of education; and speaking to them in their character of friends to education, he would ask them to reflect upon what the principle of the Bill gave countenance to. The principle of the Bill had been involved in all the disputes between the Dissenters and the Established Church for the last twelve years—namely, whether Dissenters should admit the doctrines of the Church. The Church had always said, we insist on the reading of the Catechism and the Liturgy in schools, and that the children should go to Church. The Dissenters, on the other hand, said, that it was much better to omit the reading of the Catechism and the Liturgy, and the going to Church, and to devote the schools merely to the teaching of reading, writing and accounts, which would enable persons of all sects to attend them. The Bill to which the Dissenters now objected sanctioned their principle in opposition to that of their opponents. The Bill proposed that no peculiar creed should be taught in the schools; that the Liturgy should not be read; and that there should be no compulsory attendance of the Church. He hoped that this statement would produce effect in any after-discussion on this subject. Great national good might be effected if both sides would exhibit an equal share of liberality and concession. Should each party continue determined to yield nothing to its adversary, he must then come to the painful but inevitable conclusion, that the legislature could do nothing in the cause of education, and that the undertaking must be eventually abandoned. This led him to the last point on which he would trouble the house. Some persons entertained an opinion that the interference of the legislature in order to promote education, was not at all useful. This was a most extraordinary argument. Doubts might exist respecting the manner, but very little doubt could prevail respecting the necessity, of the interference of the legislature on this subject. In order to support the opposition to the Bill, it had been contended that the parochial returns were incorrect, and could not be relied on. Some persons had gone so

far as to say, that the whole mass of information, so industriously collected by the resident parochial clergy, was a mere bundle of errors, and that all the conclusions drawn from it must necessarily fall to the ground. His answer to this was, that he would delay his measure: he would not call on those who impeached the accuracy of the information to take one step on the assumption of its correctness; but he would tell them to investigate the returns on the table, and to compare them with the facts—and he would presently shew them how that might be done; and if, next session, they should still be of opinion that they were incorrect, he would then resort to other materials from which to draw the conclusion, that the means of education were deficient. He was one of those who placed great reliance on the parochial returns. The respectability of the persons who made those returns was not called in question; and as all those persons lived at the places from which the information was sent, it was almost impossible that it could be considerably or generally incorrect. He chiefly relied on the evidence of the want of education in country parishes. Parishes consisting of only five or six hundred inhabitants must be without those means of promoting education which were possessed by larger towns—he alluded to societies supported by private subscription. He believed the returns from these small parishes to be accurate, because the clergyman must know every individual in his parish, and it was impossible that a school could exist without the circumstance being known to him. Parishes containing a population of 600 and under, formed a very large proportion of the parishes of England; he might say four-fifths. The number of unendowed schools was continually varying from year to year, indeed from month to month; and it might happen that, if inquiry were to be made respecting the number of schools of this description in a particular place, the result might be different from the returns, because this should be recollected—the returns were made three years ago. He would request the opponents of the Bill to look at the statements in the returns respecting the endowments, which were schools of a description less liable to fluctuation; and if they found perfect accuracy in the returns with respect to endowments, it was reasonable to conclude that accuracy prevailed in other particulars. The returns had been found to be perfectly accurate on the subject of endowments. Comparing the statements in the returns on this point with the report of the commissioners, appointed under the bills passed two or three years

ago, he found not a unit of difference between the two sums-total. The Commissioners stated, that they found the returns the best guide to their inquiries, and they were proved to be accurate to an astonishing degree. He thought that if the returns were inaccurate in any particular, they were most likely to be so with regard to the number of Sunday-schools; and yet in the only instance in which the state of a district with respect to Sunday-schools had been compared with the returns, it would be necessary to come to a conclusion of an opposite nature. Some gentlemen connected with Sunday-schools in a district of a northern county, doubting the accuracy of the returns respecting the number of schools of that description in their district, made some inquiries on the subject. They found that the number of Sunday-schools in their district amounted to 38, whilst the returns only gave 20. It appeared, however, that 20 of these schools had been established since the returns were made in 1818; so that, supposing two of those existing in 1818 to have dropped, the correctness of the statement, in the returns, was evident. If there were errors in the returns, they could only be those of omission; but the increase of the population had been so large since they were made, as to make the total result as nearly as possible correct. He was of opinion that it would appear, from the census which had been lately taken, that the population had increased about a million since 1811. The honourable and learned gentleman then referred to the evidence contained in the returns respecting the state of education in Wales. It appeared that in that Principality there were 220 parishes in which the means of education were entirely wanting, and where the poor, although desirous to obtain knowledge, were compelled to remain in ignorance. Under these circumstances, it did not signify whether the returns were accurate to a unit or even to a hundred; but unless it was meant to be contended that the persons affording this evidence were not entitled to any credit at all, it must be confessed that this was a deplorable state of things. The circumstances he had stated, were the grounds which induced him to think that the returns were generally correct, and that the inference which he had drawn from them was, therefore, also correct. He would now shew the House, as he had promised, how the correctness or incorrectness of the returns might be ascertained. A copy of the digest of the returns had been delivered to each member of both houses of parliament. He was, afterwards, persuaded to bind up separately certain numbers of the digest with

the tables for each particular county. Many of these copies had been circulated for the express purpose of bringing to the test the accuracy of the tables, but many remained still uncirculated. If, therefore, any person in any county would take the trouble to write to him (Mr. Brougham) for a copy, he would take care to send him a copy of the digest for that county by return of post, and free of expense, as it was a parliamentary paper. He hoped no person would make an application to him from a spirit of idle curiosity. Any person really desirous of entering on an inquiry, would find in the digest the names of all the persons making the returns. He would ask those gentlemen who might turn their attention to this subject, to bear in mind, should they discover any apparent omissions in their returns, that they were made in 1818, since which time he had reason to believe many schools had been established. He trusted that this notice would have its effect, and that in the course of the summer it might be discovered what part of the returns was incorrect, and that the house would be enabled to enter on the subject next session with satisfaction to all parties. He hoped that this subject would be met in a spirit of amity and good-will for the sake of the common object which all parties had in view; and here he was ready to shew that concession should not be wanting on his part, for although his plan was the result of the most deliberate reflection, both with regard to its general principle, and even its minuter details, for two or three years, yet if any part of it, after a fair consideration of the subject, should be deemed inefficient, or likely to be attended with danger, he would be the first to abandon it. And even if the whole should be considered inefficient, he was not so wedded to his plan as to the great cause of religious and moral instruction, and he would, therefore, if necessary, abandon the whole. He had turned his mind to this subject with calmness; he had weighed all the objections which had been urged against his plan; he had read again and again every line that had been written on the subject; but up to the present moment he saw no reason to depart from the fundamental principle of the Bill which had received the sanction of the education committee, on the report of which, as nearly as possible, the details of the Bill were founded. No modifications could be expected to be made in favour of one party which would be sufficient for the success of the measure, unless they were met by an equal spirit of liberal concession on the other. The

hon. member concluded with stating, that unless he were convinced of the inefficacy of the plan, he would continue steadily to pursue it. (Hear, hear.)

Mr. BRIGHT thought that religious liberty was attacked by the Bill before the House.

Mr. BROUGHAM here observed, that there was no Bill before the House.

Mr. BRIGHT continued. He thought the honourable and learned gentleman ought to have stated more distinctly what was the nature of the modifications of his plan. The effect of the Bill, if it passed, would be to place the management of all schools in the hands of the Established Church. He thought education a great good, but he did not think education in error a good. He was astonished that the Bill was still persevered in. The honourable and learned gentleman had, by his own statement, shewn that education was rapidly advancing; and he (Mr. Bright) had yet to learn that it was more desirable to promote education by legislative enactments, than to allow it to proceed by its own spontaneous operation. The honourable gentleman then proceeded to complain of the inaccuracy of the returns, as an example of which he stated in the digest, that the number of persons educated in Northumberland was only 5,551, whereas it appeared that the number amounted to 9,400. The honourable gentleman concluded with expressing his intention of opposing any measure which would have the effect of placing the system of education, in this country, under the controul of the clergy of the Established Church.

Mr. BROUGHAM thought the honourable gentleman who had just sat down, had no right to presume that the advocates of the Bill wished to do any thing offensive to the feelings of any class of religious Dissenters. The report of the Committee, on which the Bill was founded, was drawn up by gentlemen, many of whom were Dissenters themselves, and others who were as favourably disposed towards Dissenters as the honourable gentleman, or any other member of that House.

Mr. BRIGHT said a few words, the object of which we could not collect.

Mr. BECHER expressed his satisfaction that the attention of the House had been drawn to the state of education in Ireland. He thought that a Parliamentary recognition of the principles contained in the Report upon the table, would be attended with the most beneficial effects.

After a few observations from Mr. GRATTAN, Colonel FRENCH, and Mr. W. SMITH, the Report was ordered to be reprinted.

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[Vol. XVI.]

Biographical Sketches of some of his Contemporaries, by Mr John Fox: with an Original Letter from Mr. (afterwards Archbishop) Secker.

DR. JOHN HUXHAM.

HE was born in Totnes, of very honest but obscure parents. His father was a Dissenter in principle, and a butcher by trade, and a very careful man. He had a small estate in the parish of Staverton, which he left to this his eldest son, which was disposed of when he came of age, in order to defray the charges of his education. The Doctor was young when his father died, who left him to the sole care of Mr. Thomas Edgley, a Dissenting Minister in Totnes, who was empowered to bring him up to any profession that he inclined to, or was fit for. It soon appeared that he was capable of letters, and therefore Mr. Edgley placed him to a grammar school. The most of his time in this way was spent with Mr. Gilling, of Newton, where he acquired a very good knowledge in the classics, and it was discovered that he had a great memory, though assisted by very little diligence or application. From Mr. Gilling's he came to Mr. Hallett's Academy in Exeter. I had been there a year before, and staid two years afterwards, and by that means became thoroughly acquainted with him. He was always esteemed to have very good parts, and to perform his exercises well; but, at the same time, careless, somewhat deceitful in some things, but very honest in making no pretensions to religion. While I staid he behaved decently, and having finished his courses he was sent to Leyden to study physic under the learned Boerhaave. He did not remain there more than one year and a half, his circumstances not admitting any further expense; but it appeared that by his great application, added to his abilities, he had got more in that small time, than some would or could have done in thrice the time. In short, he studied hard, read a great deal, and made the best of his advantages; and after he had gone through all the lectures, he went to Rheims, in France, to take his degree, because

that could be had much cheaper there than at Leyden. Thus furnished, he returned to Totnes, waiting for a place of settlement to try his fortune. He did not wait long, for one Dr. ***, a thick-head physician of this town, dying, Edgley thought it was an opening for him, and accordingly brought him directly for Plymouth. I remember I came home one evening, and found the parlour full of company, and at my entrance was accosted, to my very great surprise, in the grand French air, and with the minuet step, by my old friend and acquaintance Mr. Huxham, who, with a very profound reverence, told me that he was come to *throw himself at my feet*. I was not a little confounded at this unexpected salutation, and began to be under some difficulty of replying to it, but Mr. Edgley stepping forth to speak to me, and my father saying that Mr. Huxham was come to live with us, I immediately understood what he meant, and accordingly bid him welcome and wished him success. His coming recommended by Mr. Edgley was sufficient to put him under the protection of the Dissenters, who were immediately his friends. And that he might appear in lodgings suitable to his quality, he was taken to lodge and board with Mr. Mordecai Cockey, who was then one of the best men in Mr. Enty's meeting. In this station he continued some time, having as yet little practice, for Dr. Seymour had the general run of the town. Business not immediately answering expectation, he began to think of marrying into some family which might have interest to promote it. It happened that Mrs. Ellen Corham was then in town, and not provided for, so he made her an offer, and she accepted it, and being settled in a house of his own, he began to look bigger, and to affect much more gravity than usual. And here was the beginning of that stiff and affected behaviour for which he hath been so very remarkable. He pretended to believe, that his awkward strut and an



unnatural gravity, would gain him respect, though he freely owned to me once, when I was speaking to him about it, that he laughed at himself for doing it: "je moque de moi-même," was his expression. But dissimulation and hypocrisy were so natural to him, that he could wear any disguise, or make any outward profession, without seeming the least uneasy, or out of countenance, provided it contributed to his interest. He began to be much out of humour, a little after he was married, because business did not come in as he expected. He said, Plymouth was a — quacking place, because some people were better pleased to trust themselves in the hands of an old apothecary, than of a young physician who had never been used to them. He used every little art he could think of to make people believe how much he was employed. He would often appear in boots, though he had no place to ride to; he would often ride out at one gate and return by another, though he had no patient to visit; and he scarce ever went to Church but his boy must be sent to call him out, though he had nothing in the world to do. And thus he went on, abusing himself and cheating the world, and inwardly cursing the apothecaries, who did not think it worth their while to recommend him, till, luckily for him, Dr. Seymour's first madness broke out. He then began to be taken notice of by the Church party as well as the Dissenters, upon which he began to shew his gratitude to the latter, by declaring that he never thought himself the least obliged to them. His practice increased daily, and in very few years he got an estate. And that he might be known the better, he wrote up several cases which he met with, to Dr. Jurin, Secretary to the Royal Society: by this means he contracted a correspondence with him, and at last got himself chosen a Fellow of that honourable body. Thus he was soon introduced into the best business both of town and country; and was thereby enabled to live in that splendour which he once never expected, and which on many accounts he never deserved. For he was a man that seemed to be actuated in most parts of life by craft and treachery: he would do almost any thing for his interest, and seemed to have very little

regard to truth in any thing that he said. He was naturally proud and ungrateful; for nothing could mortify him more, than to be spoke to by a relation or a friend who knew any thing of him or his pedigree. If he could not shun such a person, he would pretend not to know him, and if he was made sensible at last who the person was, he would receive him with great shyness and indifference. He affected much to talk of God and religion to his patients, though I have seen and heard such discourse come so very fulsome from him, that the common sort of people have despised him for it; and very justly, for I doubt he never much regarded either any further than he could make tools of them to promote his interest. As a scholar he was allowed to understand Latin well, and to be thoroughly acquainted with books. As a physician he would have shined more, if in his prescriptions he had consulted the interest of the apothecary less and of the patient more. He was very indefatigable in his business, and spared no pains by night or day to visit if occasion required. Nor was he griping for his fee like Seymour, but was generally esteemed moderate in his demands, and very compassionate and generous sometimes to the sick poor. He was very tenacious of his opinion and practice when contradicted by any physician, and would rather sacrifice a patient than suffer himself to be thought mistaken or another in the right. He kept a decent character with regard to his morals, and was guilty of very few excesses in any shape. He was reckoned a very good anatomist and natural philosopher, and had, upon the whole, knowledge and learning sufficient to support his character in business, but neither honesty nor virtue to make him esteemed or respected.

Copies of Original Letters from Mr. (afterwards Archbishop) Secker, and Mr. (afterwards Dr.) Chandler, to Mr. Fox.

From Mr. Secker.

London, May 15th, 1716.

DEAR SIR,

I received your letter just as I began to feel the first disorders of a fever, which has held me for some time, and obliges me now to seek a little fresh air in the country. But neither could my

indisposition destroy the pleasure I took in reading it, nor shall the hurry I am in at present hinder me from returning some answer, which I can do now with the greatest confidence, because I am at liberty to press the needless excuses you made for yourself into my own service, with this additional one too, that a man is as naturally dull when you expect a proof of his wit, as he is grave when you bid him be merry. So that for once you will pardon me if I confine myself entirely to the two venerable subjects you have coupled so happily together, priestcraft and ————. For as orthodoxy is purely an effect of the former, I think it may very properly be ranged under the same head. Now if we take priestcraft in a larger sense, for that temper which engages the priests in most of their designs upon us poor laymen, I have met with a small instance of it, which concerns you pretty nearly, in our friend Chandler. He can neither allow you to doubt of his staying in town after he had so positively asserted it, nor to write the first letter to me, when you had reason to believe he was in the same house; and therefore as absolutely insists upon a letter from you to begin the correspondence, as one ambassador does on a notification of another's arrival, though he saw him enter with his own eyes. If I could have laughed him out of the fancy, you should have heard from us whilst I was ill; but as our friend has not yet carried his point at the lecture, a line from you, I suppose, will remove all scruple and adjust the ceremonial.

The Oxonians talk very much of an act this summer for celebrating the King's victories over the Rebels, which they design as an atonement for past miscarriage. But, as my friend, from whom I had the news, informs me, the majority of them have not loyalty enough to shew that respect to the King, and too much pride to pretend it: and though it were otherwise, he seems to question, with reason, whether his Majesty would accept of a compliment which, as coming from Oxford, would look so much more like burlesque. But the Universities serve very well to keep one another in countenance. Mr. Bowes has been at Cambridge lately, and, excepting their learning, nothing could be at a lower ebb than their loyalty. It may be some proof of both to know they have let the King's library lie in a damp room, neglected all this winter; and now some of them have the modesty to say, they know not of what service that present will be, unless his Majesty pleases to make them another of a house to put it in.

As for the remaining part of our present discourse ———— it is a subject a

little out of my way, and therefore I have but little to say upon it.

The Jury at the Marshalsea, who had already acquitted two persons fully convicted of treason, have this afternoon, contrary to the Judge's direction, done the same favour to Mr. Townley; and as they have not yet, so I believe they are not likely for the future, to find one of them guilty, unless there be made a very great change in them. Mr. Reyner designs you a letter, for he sent to me for direction. Mr. Burroughs and Mr. Reed send their services.

Thus I have wrote you a letter long enough I am sure; if want of other good qualities make that a bad one, charitably believe the reason to be, that I was resolved to write by this post, and assure yourself that the ground of that resolution was, that I am,

Sir,

Your very humble servant,

T. SECKER.

My stay in the country will not be many days.

Questions proposed to Candidates for Holy Orders, in the Diocese of Peterborough, so arranged under Heads or Chapters, that they may exhibit a connected View of God's Dealings with Man under the New Covenant.

[Taken from "A Vindication of the Questions," by the Rev. Wm. Jephson, A. M., an 8vo. pamphlet, 1821.]

CHAP. I.

Of Redemption by Jesus Christ.

1. Did Christ die for *all* men? or did he die only for a chosen *few*?

2. If Christ died for all men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that all men will be *actually* saved?

3. Is not God himself *willing* that all men should be saved?

4. If then Christ died for all men, and God is willing that all men should be saved, must not they who *fail* of salvation fail through their *own fault*?

5. Does it not then behove us to inquire into the terms of our redemption, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the Fall of Adam;

and, *secondly*, our deliverance from that state, through the death of Christ?

Consult Rom. viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; James ii. 2. See also the consecration prayer in the Communion Service, and the Church Catechism, in answer to the question, "What dost thou chiefly learn in these Articles of thy belief?"

Rom. v. 18; 1 Tim. ii. 4.

CHAP. II.

Of Original Sin.

1. Did the Fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?

2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation) a deep sense of *humility*?

3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of *mere* corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?

4. Is it possible, that a doctrine which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God?

5. Do we exalt the *Creator* by degrading the *creature*?

6. What advantage, then, can we derive from a doctrine which converts mankind into a mass of absolute and entire depravity?—See Art. IX.

CHAP. III.

Of Free Will.

1. Is it in the power of *man*, without the assistance of *God*, to do what is pleasing and acceptable to *God*?—Art. X.

2. Is not divine assistance necessary even to obtain the *will* to do so?—Art. X.

3. But when we *have* the will to do what is pleasing to God, is not the grace of God "working with us," and thus *helping* our infirmities?—Art. X. Rom. viii. 26.

4. Would it not be absurd to say, that the grace of God is working *with* us, "if we ourselves had *no share* in the work"?

5. Is it not, then, contrary to our tenth Article, to declare, that man has *no share* in the work of his own salvation?

6. Though the power which we possess is derived from God, yet when God has *given* us power, does it not rest with ourselves to *exercise* that power?

7. Does not St. Paul declare, that where the Spirit of the Lord is, there is *liberty*?—2 Cor. iii. 17.

8. Though it is God who enables us both to will and to do, are we not required in Scripture to *exert* that ability, and to *work out* our salvation?—Philip. ii. 12.

9. Is it not, then, contrary to say, that man has *no share* in the work of his salvation?

10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

11. Is not the power of God *equally* manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

12. Is it necessary, then, to deny the agency of man, in order to promote the glory of God?

13. Has not the doctrine, that man himself has *no share* in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

CHAP. IV.

Of Justification.

Sect. I.—*Of Justification in reference to everlasting Salvation.*

1. Does not the Church of England *distinguish justification* from everlasting salvation? *

2. Do not our Articles represent

* In the very first Homily, and in the very wording of that Homily, we find the expression, "justification and everlasting salvation." If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle.

justification as *preceding* the performance of all our good works? *

3. Does not, therefore, our justification (as the term is used in our Articles) take place in this *present* world? †

4. Is not everlasting salvation the same as everlasting life or happiness in the world *to come*?

5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the *end*?

Sect. II.—*Of Justification in reference to its Cause.*

1. Does not the Eleventh Article declare, that we are “justified by faith only”?

2. Does not the expression *faith* only derive additional strength from the negative expression in the same Article, and *not* for our own works?

3. Does not, therefore, the Eleventh Article *exclude* good works from all share in the office of justification? Or, can we so construe the term *faith*, in that Article, as to make it include good works?

4. Do not the Twelfth and Thirteenth Articles *further* exclude them; the one, by asserting that good works *follow after* justification; the other, by maintaining that they *cannot precede* it?

5. Can that which precedes an effect be reckoned among the *causes* of that effect?

6. Can we, then, consistently with our Articles, reckon the performance of good works among the causes of justification, whatever qualifying epithet be connected with the term *cause*?

Sect. III.—*Of Justification in reference to the Time when it takes place.*

1. When we are justified, are we not, in the words of the Eleventh Article, accounted righteous before God?

2. When we are accounted righteous before God, and so accounted for the merit of our Lord and Saviour Jesus Christ, are we not then admitted to

the benefit of the Christian covenant? ---Art. XI.

3. Is not, therefore, our justification our admission to the Christian covenant?

CHAP. V.

Of Everlasting Salvation.

1. Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in these merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we *are* admitted into covenant, become thenceforth a *bounden* duty?

2. Do all men, who have been admitted into covenant with God, *perform* that bounden duty?

3. Does not, then, experience shew, that faith, which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to *remain* there? *

4. Though the Twelfth Article declares, that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith *in general*?

5. Is there not a *dead* faith as well as a *lively* faith? And does not St. James give the former appellation to the faith which remaineth unproductive of good works?

6. Though good works, then, are the *natural* fruits of faith, are they the *necessary* fruits of faith, or fruits which follow of *necessity*?

7. If our faith should not be productive of good works, will our *admission* to the Christian covenant ensure our arrival at the completion of it? In other words, will the justification which takes place in the present life ensure our everlasting salvation or happiness in the life *to come*?

8. Does not the Sixteenth Article declare that we *may* depart from grace and fall into sin?

9. Does the same Article say more than that “we *may* arise again and amend our lives”? And does it not thus imply that we may *not* arise again and amend our lives?

10. Does it not then follow from the Sixteenth Article, that justification leads not of *necessity* to everlasting salvation?

11. Is not then the performance of

* According to Art. XII. good works *follow after justification*; and according to Art. XIII. we are even *incapable* of doing good works before we are justified.

† It is used also in the same sense by St. Paul.

good works a condition of everlasting salvation though not of justification, viz. as the term justification is used in St. Paul's Epistles and in our Articles? St. James takes it in a *different* sense; and therefore does not contradict St. Paul.

12. Are *conditions* of salvation incompatible with the doctrine, that salvation is the *free* gift of God? Or must we not rather conclude, from the very circumstance, that though, on the part of God, the gift is *free*, he may annex to the offer whatever conditions he may think proper to prescribe? *

13. Are not those conditions repeatedly declared in Holy Scripture?

14. Has not Christ himself declared that we are to be rewarded every man according to his *works*,† and that they only who have done *good* shall come to the resurrection of life? ‡

15. Has not St. Paul also declared that God will render to every man according to his deeds?—Rom. ii. 6.

16. Does not St. James ask the question—Can faith save us? And does he not himself answer the question, by saying that “faith, if it hath not works, is dead”?—James ii. 14, 17.

CHAP. VI.

Of Predestination.

1. Does not the Seventeenth Article enumerate various qualities as belonging to those persons who are predestined to everlasting life?

2. Is it not one of those qualities, that “they walk religiously in good works”?

3. Is not, therefore, the walking religiously in good works, a *criterion* by which they who are predestined to eternal life may be distinguished from those who are *not* so predestined?

4. Does not our Saviour declare that we shall be known by our *works*, as a tree is known by its *fruit*?—Matt. vii. 16—21; xii. 33—35; Luke vi. 43, 45.

5. Does not St. Peter declare that we are elect according to the foreknow-

ledge of God, unto *obedience*?—1 Pet. i. 2.

6. Is it not, therefore, a contradiction, both to Scripture and to the Seventeenth Article, to assert that the decrees of God are *absolute*? Or that election on the part of *God* has no reference to foreseen good conduct on the part of *man*?

7. If we believe that, in respect to a future state, neither our good conduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment to deter us from the commission of crimes?

8. Is not the law of God (which, when rightly understood, affords us an *additional sanction* to the law of man) so perverted by such a belief, as to become the means of *counteracting* the law of man?

9. Is not such a belief *injurious* also to the *individual*, as well as to society, by exciting ungrounded hopes in the confident hypocrite, and driving modest virtue to despair?

10. Though the Creator is not accountable to the creature, and his will alone determines *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice and goodness, should elect on any other principles than such as are *consistent* with those attributes?

11. And does not absolute or indiscriminate election *annul* the distinctions of good and evil, of virtue and vice?

12. Is, therefore, such election possible on the part of a Being who is infinitely wise, just and good?

CHAP. VII.

Of Regeneration, or the New Birth.

1. Is not our *new* birth distinguished from our *first*, or natural birth, by being a *spiritual* birth?

2. Are we not *spiritually* born when we enter into covenant with *God*?

3. Do we not enter into covenant with God, through Christ, at our *baptism*?

4. When the outward sign is duly accompanied with the inward grace, are we not then born (in the words of our Saviour, John iii. 5) “of water and the Spirit”?

5. Does not our baptismal service

* The word used by St. Paul, clearly shews that it is the *giver*, not the *receiver*, who is free from obligation.—See Rom. v. 15, 16.

† Matt. xvi. 27.

‡ John v. 29.

accordingly declare that we *are* regenerated at our baptism?

6. Does it make any exception or reservation on that head?

7. Is not our new or spiritual birth, as well as our first or natural birth, an event which happens only *once* in our lives?

8. If, then, we believe in the doctrine of our Church, that the new birth takes place at *baptism*, can we believe that they who have been baptized according to the rites of our Church will be regenerated at any *other* period?

CHAP. VIII.

Of Renovation.

1. Though at our baptism we become regenerate, and were made the children "of God by adoption and grace," does not the infirmity of our nature still require that we should *daily be renewed* by the same Spirit?—See the Collect for Christmas Day.

2. Does the assistance which we thus receive from the Holy Spirit display itself by sensible impulses, or do we discover this assistance only from the *effects* which it produces?

3. Does not St. Paul describe the fruits of the Holy Spirit? And do not those fruits consist in *goodness and righteousness and truth*?—Ephesians v. 9.

4. If we wish, then, to know whether we are assisted by the Holy Spirit, must we not examine whether we have attained to *goodness and righteousness and truth*?

5. And if we have *not* these fruits of the Spirit, is it not presumptuous to imagine that the Spirit dwelleth in us?

6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit to secure them from the danger of sin?

7. Is it not, then, presumptuous to suppose that, at *any* period of our lives, we can have become either so *perfect* or so *secure* as to have no longer need of renovation?

CHAP. IX.

Of the Holy Trinity.

See the Articles I.—V.; and the Church Catechism.

1. Are not there Three Persons in

the Holy Trinity, equal in power, though different in office?

2. What is the office of God the Father?

3. What is the office of God the Son?

4. What is the office of God the Holy Ghost?

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

Summary of Contents of Vol. I.
pp. 734.

CHAP. I. *On Hebrew Literature generally.—Mode of publishing, preserving and collecting the Scriptures of the Old Testament—their genuineness and canonical authority considered.* § 1—57, pp. 139.

General observations on Hebrew literature.—Importance of Hebrew literature.—Usual mode of publishing new works or writings among the Hebrews.—Manner in which such Hebrew Scriptures as are now extant were preserved.—Collection of the Hebrew Scriptures after the Babylonian exile.—Names of different collections.—Order of the Scriptures so collected.—Mode of division.—On the propriety of distinguishing the writers of the Old Testament by the appellation of prophets.—General remarks on the language in which the Old Testament is written.—Of the various dialects of the Hebrew language.—The genuineness of the Scriptures of the Old Testament considered, proving that they are the productions neither of a single impostor nor of several—criteria of their genuineness.—Of the canonical authority of the Scriptures of the Old Testament as divided into canonical and apocryphal books.—Definition of the term *καπεν*.—Explanation of the epithet apocryphal.—Reasons examined for dividing the Scriptures of the Old Testament into canonical and apocryphal books.—Of the idea attached to the canon of the Old Testament throughout the present work.—Of the canonical Scriptures of the Jews in Egypt and Palestine.—The Egyptian and Palestine Jews possessed the same canonical Scriptures between them.—Reasons assigned for this assertion.—Of the canonical Scriptures of the Jews in Egypt—their sources to be traced in the Alexandrian Version

—and in Philo (flor. A.C. 41).—Of the canon of the Jews in Palestine.—Its sources to be found in the New Testament—Josephus, (nat. A. C. 37,) Melito, (flor. Sec. ii.)—Origen, (nat. A. C. 185, mort A. C. 253,)—Jerom (A. C. 422).—The Talmud (Sec. ii.—iv.).—The result of the whole being that, according to history, all the books of our present editions of the Hebrew Bible were considered canonical.

Chap. II. *Of the History of the Text of the Scriptures of the Old Testament*, § 58—138, pp. 152.

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preserved by tradition only, (as may be instanced in many of the Proverbs and Psalms,)—or even on the part of the original writers, by occasion of their composing or abbreviating their own or the writings of other authors.—Of the destruction of the original autographs.—The new copy made subsequent to the Babylonian exile, deposited in the Temple.—External and internal character of this copy—not exempt from error—written with abbreviations; for instance, numeral letters used in it, instead of the numbers being written in words at length.—Destruction of the copy belonging to the Temple.—Increase of copies—giving rise to numerous variations in the text which had their origin in repetitions of certain passages—in Scholia—in Medrashim, (allegorical interpretations)—in alterations conformably to the Targumim, the Perushim, and the spirit of the Hebrew Grammar—in conjectures made *ex ingenio*—in intentional falsifications—in misplacing single words, and even whole paragraphs—in mistakes between consonants of a similar appearance and form, or of a similar sound—in a custom of reading differently from the actual contents of the text—in mistakes of memory—in an arbitrary use of the *matres lectionis*—in an intimacy with other oriental dialects—in an erroneous interpretation of abbreviations and division of words—in mistakes made with letters used to fill up empty spaces in the lines—in omissions of the same words when repeated or following together—in a predilection for elegantly written copies.—Of the Alexandrine Version.—Neglect of the original text.—The New Testament.—Philo and Josephus chiefly refer to the Version of the Septuaginta.—Of the restoration of the study of the original text.—The original text corrupted by the Jews.—Of copies of the Hebrew text in Greek letters.—Of the first Polyglott of Origen.—Of the state of the Hebrew text between the third and the sixth century.—Of the Talmud.—Critical revisions of the Old Testament undertaken by the Jews.—Origin of Chetib velo Keri and Keri velo Chetib.—Of Jerom.—Critical revision of the Hebrew Bible at Tiberias undertaken about the year 400.—State of the manuscripts at that period, with particular reference to

that used by Jerom.—Of the Masora.—Collection of the manuscripts of the Old Testament in Palestine and Babylon in the eighth century.—The present mode of pointing and accentuating introduced between the eighth and tenth century.—Destruction of the more ancient manuscripts.—Of the fate of the Hebrew text of the Old Testament prior to the discovery of printing.—Names of the most celebrated Jewish critics in Europe.—Opinion of the present state of the Hebrew text.—List of the printed editions of the Old Testament in Hebrew.—General result of the foregoing.

Chap. III. *Of the Advantages to be obtained from various Quarters, in instituting a critical Inquiry into the Writings of the Old Testament.* § 139—338, pp. 442.

Great assistance to be gained from an examination of parallel passages—of the Samaritan Pentateuch—of the Masora—and of the different Greek and other Versions.—The latter comprise two classes, viz. *first*, such translations as were made immediately from the Hebrew; as, 1. The Septuaginta; 2. Aquila; 3. Symmachus; 4. Theodotion, in part; 5, 6, 7. The three anonymous Greeks; 8. The manuscript preserved in the Library of St. Mark at Venice; 9. Το Σαμαρειτικόν; 10. The Samaritan Version of the Pentateuch; 11. The different Chaldee Paraphrases; 12. The Syriac Version of the Polyglotts; 13. Sundry books of the Arabic translation in the Polyglotts; 14. The Arabic Version adhering to the Samaritan Pentateuch; 15. Arabic Erpenii on the five books of Moses; 16. Arabic translations by Saadias Ben Levi Asnekoth; 17. A Hebrew Version of the Chaldee passages contained in Daniel and Ezra; and lastly, 18. The Version of Jerom, from the original Hebrew.—And, *secondly*, such translations as were made indirectly from the Hebrew, or, in other words, grounded on prior Versions from it; such are,

a. Those adhering to the Septuaginta; viz. 1. Theodotion, in part; 2. The Arabic translation of the Polyglotts, for the greater part; 3. A manuscript Pentateuch in the Medicæan Library; 4. The Æthiopic; 5. The Coptic; 6. The Armenian Version; 7. Many Syriac Versions, (among which are included, *a.* the Syriac Ver-

sion in the Hexapla—*b.* the Figurata—*c.* perhaps also the Philoxenian—*d.* the translation of Mar Abba—*e.* of Jacob of Edessa—*f.* of Thomas of Heraclea—*g.* of the Greek, preserved by Ephraim Syrus—*h.* of Simeon, belonging to the Convent of St. Licinius—and, lastly, *i.* the Versio Karkaphensis);—8. The Itala; 9. The Georgian; and 10. The Anglo-Saxon Version.

b. Those following the Syriac Peschito; as, *a.* the Arabic Version of the Psalms, printed in a Convent on Mount Lebanon in 1610—*b.* the Arabic translation of Job and the Chronicles, printed in the Polyglott—*c.* an Arabic Psalter, contained in the British Museum—*d.* a Pentateuch of Abulfaradsh Abdallah Ben Attajib—*e.* the Syriac Hexapla of Hareth Ben Senan—and, *f.* the Chaldee Version of the Proverbs of Solomon.

End of Contents of Vol. I.

(To be continued.)

SIR,

Torquay.

AS the idea of a new Unitarian College seems to have engaged the attention of several of your readers, I take the liberty of sending you a few remarks on that subject.

In the first place, it appears to me highly desirable that all the efforts of our body, in this way, should be concentrated on one institution. I need hardly go into much argument in support of this position, because it will be evident, to a very little reflection, that the advantages of a place of education depend most essentially on its affording the best instruction and liberal competition. Now, though all our contributions should be devoted to one academy, and all our students brought together there, it would still not be on so ample a scale but that it might, very advantageously, both with respect to tuition and competition, be much enlarged. How undesirable is it, then, that we should divide our efforts in attempting to support a plurality of these institutions! If we do this, we can assuredly never give to any one of them that respectability and permanence, and those superior advantages, as a place of education, which we ought to aim at, and which we certainly can attain if we unite all our exertions in the advancement of a single establishment. This, then, is

one point which I would recommend to the serious consideration of our friends ; and, besides the advantages of this plan above-mentioned, I will add one more, namely, that it tends very powerfully to promote a general union of feeling among us, inasmuch as to have been educated together is a very strong and lasting bond of attachment among men. I think this must also, on the whole, be the most economical plan, because the same tutors would be able to instruct a greater number of pupils.

If, then, this be decided, that we are to support one common academy, the next question is, *what and where that one shall be?* I answer, that at present the College at York seems decidedly to claim this patronage : it is at present the only one among us, and it is a very excellent institution, liberally supported and ably superintended. And I must confess, that I think those will not act wisely, though they will act with the best intentions, who encourage the design of a new and distinct academy. But while I am thus an advocate for bending our whole strength to supporting the Institution now at York, I must take the liberty of suggesting what I think would be a very important improvement with respect to that establishment. It is nothing less than that it should be removed into a more central and more favourable situation : that is, I mean to recommend such a step to the consideration of the Trustees. Once already it has been moved, namely, from Manchester to York, and I suppose there is no absolute impediment to a repetition of this measure. A most serious objection lies against York, from its being so very far to the north that it lies more in an extremity than in the middle of the country. Moreover, those who know the situation will remember that it is very uninteresting in the midst of an immense plain, so that the slight risings around only just enable one to see the distant hills that bound it. It lies, too, quite exposed to the north-east wind, as it comes from the northern ocean, and of course the climate is not very genial. Contemplating the future progress of our body, I cannot but think that it would be a wise, though arduous, step, to remove this already flourishing Institution to a more central and favour-

able situation. The ground and buildings connected with the present Academy at York, are not at all such as to make it an object to retain them : and, I think, if the favourers of such a plan as I propose, would engage to provide ground and buildings on a handsome and worthy scale, such as should secure permanence and dignity, in a suitable situation, it might probably seem good to the Trustees of the York College to promise, that on such reception being provided, they would transplant that Institution, and come and take possession of their new quarters. As to the situation which would be most desirable, I would first say, that it cannot be Hackney, which is not only very far from central, but also involved in the overgrown and vicious metropolis. One of your correspondents [p. 11] has named the neighbourhood of Birmingham, and he rightly regards Warwickshire as about the centre of the population of the country. But the immediate vicinity of Birmingham I deem objectionable, both because there is nothing superior in the aspect of the country, and on account of the various evils of so vast a manufacturing town. I have been at most of the principal towns in that neighbourhood, and I think, very decidedly, that there is none which combines so many advantages for our purpose as Worcester. This city contains about fourteen thousand people ; it is a place of very good society, and allowed by most who have seen it to be one of the handsomest towns in England. The situation is not only pleasant and healthful, but beautiful and grand. Washed by the noble river Severn, it beholds rising, at about six miles from it, the stately and diversified range of the Malvern hills, which swell at once to the height of fourteen hundred feet. Its immediate environs lie in the beautiful and luxuriant vale of the Severn, while all around it, though not pressing upon it, are seen various handsome and lofty ranges of hills. It lies from London 110 miles, from Bristol, 60, from Manchester 97 ; and the more its advantages are considered, the more clearly, I think, will it be perceived, that it is the best situation for our purpose that could be chosen.

EUELPIS.

Clapton,

September 3, 1821.

SIR,
YOUR readers, I am persuaded, have been generally gratified by the Review of the "Indian Unitarian Controversy" (p. 477). I have now great pleasure in offering you the following communication, which, you will perceive, is immediately connected with that highly interesting subject.

A few days since I was introduced to the acquaintance of an officer of the British army in India, who bore a distinguished part in the late *Mahratta* war, of which he has since become the very able historian. In conversation with this gentleman, who, on the close of that war, resided at Madras, and has very lately returned to England, I sought to gratify my curiosity respecting Rammohun Roy, whom I soon found to be his friend and correspondent. My new acquaintance very obligingly offered me the two pamphlets which you have reviewed, and a letter from Rammohun; which had accompanied them.

This letter is dated Calcutta, Sept. 5, 1820. After expressing "grateful acknowledgments" of his correspondent Colonel B——r's "frequent remembrance," Rammohun thus proceeds:

"As to the opinion intimated by Sir Samuel T——r, respecting the medium course in Christian dogmas, I never have attempted to oppose it. I regret only that the followers of Jesus, in general, should have paid much greater attention to inquiries after his nature than to the observance of his commandments, when we are well aware that no human acquirements can ever discover the nature even of the most common and visible things, and, moreover, that such inquiries are not enjoined by the divine revelation.

"On this consideration I have compiled several passages of the New Testament which I thought essential to Christianity, and published them under the designation of *Precepts of Jesus*, at which the Missionaries at Shraimampoor have expressed great displeasure, and called me, in their review of the tract, an injurer of the cause of truth. I was, therefore, under the necessity of defending myself in an *Appeal to the Christian Public*, a few copies of which tracts I have the pleasure to send you; under the care of Captain S——, and intreat your acceptance of them.

"I return, with my sincere acknowledgments, the work which Sir S. T. was

so kind as to lend me. May I request the favour of you to forward it to Sir S. T., as well as a copy of each of the pamphlets, with my best compliments, and to favour me with your and Sir S. T.'s opinion respecting my idea of Christianity, as expressed in those tracts, when an opportunity may occur; as I am always open to conviction and correction?"

Rammohun then expresses his determination "to leave India" for Europe as soon as he can arrange his affairs, and his desire, which, however, he did not accomplish, "of going in the same ship" with his correspondent. Yet Colonel B. has no doubt of Rammohun's continued determination to visit England.

From the first paragraph, extracted from the Bramin's letter, it may, I think, be conjectured, that he attributes to our Saviour a *superhuman*, though by no means a *divine* nature. This, after all that has been advanced to the contrary, I must consider as leaving Rammohun in possession of as strong a claim to the title of a Christian *Unitarian*, as if he thought of "the man Christ Jesus," in the manner which appears to my apprehension more scriptural. "The humanity of Christ," as my friend Mr. Fox has well remarked in his *Lectures*, (1819,) "is not essential to Unitarianism;—such limitation is inconsistent with the etymology and meaning of the term, and its historical use. Dr. Price was an Unitarian as well as Dr. Priestley, and so is every worshiper of the Father only, whether he believe that Christ was created before all worlds, or first existed when born of Mary."

There is another subject connected with India, not yet mentioned in your work, as I recollect, in which Unitarians may be expected, in no long time, to take a lively interest. I refer to the efforts of some liberal-minded Europeans at Madras to avail themselves of the enlightened views entertained by the Marquis of Hastings respecting the liberty of the press. Since the public discussion of that subject, at the India House in July last, I have no scruple to name another friend of Rammohun, the Honourable Colonel Stanhope, who resided at Madras, on the conclusion of the *Mahratta* war, in which he bore a command, as one of the chief pro-

moters of the free and manly declarations addressed, by a large number of the principal inhabitants of that city, to the government of Calcutta. There they were received in the manner which such sentiments deserved; though not exactly in the manner desired by the government of Madras.

Colonel Stanhope was so obliging as to shew me, several months ago, some interesting papers on this subject. Of his speech at the India House, which I had the pleasure of hearing, and in which he appeared a zealous and well-informed disciple of Milton's *Areopagitica*, the fullest and most correct report is in the Morning Chronicle of July 5th.

While we may thus congratulate ourselves on promising appearances in far-distant lands, I am sorry to observe any thing which, however designed, appears too well calculated to paralyze our efforts at home. Such I cannot help considering the "Remonstrance against Lay-Predaching" (p. 447). The present is surely the time, if there ever was a time, when Unitarian Christians should encourage one another, if they have any thing to say to the people, to say on. Yet at such a time M. S. advances into your *arena*, where he had scarcely a right of admission without either giving the authority of his name, or at least naming the "one or two chapels," in which he complains that "the vulgar and illiterate" have been allowed to perform "the sacred offices of religion."

Admitted, however, by your courtesy, and secure, as one of Homer's half-divine heroes, in the mysterious panoply of an anonymous signature, this champion of "priests," of "superior education," and "of somewhat superior rank," proceeds to *cast about his arrows, even bitter words*, "against lay-predaching;" the only preaching, after all, by which we may expect that *Christian* Unitarianism will ever reach the people. This, I apprehend, many "an enlightened and respectable minister" will admit, and readily acknowledge that the ability, at once "to suit the sons of Wapping and Whitehall," is as rare as it is invaluable. Nor will such a minister lose any of his respectability, however such as M. S. may complain, when he "sanctions the performance of the religious duties in a man whose situa-

tion in life is little better than a common servant."

But I admire how your correspondent can have contemplated the most solemn and awfully-levelling subjects, or where he has sojourned, if he cannot suppose that a man of such a "situation in life," according to his *Christian* nomenclature, "the clumsy candidate for holy orders," may do something; or if he knows not that such men have done much "to comfort the sick, to administer hope and consolation to the dying, to animate the penitent, and to reprove the guilty." The annals of human misery in our jails and poor-houses, and in the mud-walled cottage, which the luxurious palace yet leaves to toilworn penury, would, I believe, justify the claim of such men to a large share of these meritorious exertions, very properly comprehended by M. S. in "the active duty of the Christian minister;" while, with illustrious exceptions, too many "priests of superior learning," and "of somewhat superior rank," would, on no uncandid estimate, be *found wanting*. Yet such appear to be your correspondent's only authorized ministers, those "proper supplies," who can alone preserve "the extempore prayer" free from "canting nonsense" and "imaginary ornament," and in whose absence "the place" of Christian assembly "had far better be closed."

But it is time to recollect the hazardous adventure in which I am engaging. This anonymous impugner of the laity may be some *great clerk*. His talents, as virtually described by himself, are, indeed, of the highest order. He is "fully aware that there are few whose opinions—would not be perused with greater interest and more solid conviction." Thus having substantiated his claim to the amiable grace of humility, we know where to look for M. S. when he presently delivers it as an axiom, "that humility is found only in those whose attainments are far above mediocrity."

Under these circumstances I cannot act more discreetly than by now adopting the style of conciliation, and proceeding to thank your *anti-laical* correspondent for the *rare* information he has been pleased to communicate. Whatever doubts your readers may have admitted on those subjects, they

will not scruple, henceforth, boldly to assert, on such unquestionable authority, that "there are distinctions and gradations of rank," and that "we know the influence which they carry even in the common concerns of life;" that "the learning of the scholar and the theologian has thrown a light upon many passages, from which much knowledge and improvement have been derived; that the wild enthusiast and bold declaimer are generally ignorant," or, at least, deficient in judgment to direct the application of their knowledge; that no one "can hope for improvement from the silly rhapsodies of a self-created minister," or from any other retailer of "silly rhapsodies;" and that "it is infinitely better in the propagation of important truth, to appeal rather to the reason than the passions."

J. T. RUTT.

P.S. When I observed the *Correspondence* on the cover of your Number for July last, I expected that my friend Mr. B. Flower was about to avail himself of your established impartiality, to complain of an impeachment of his veracity, such as I little expected from your learned correspondent, especially while consulting "the interests of truth and the credit of the Monthly Repository." The calumny which that P. S. (279) too clearly appears to contain, and which could only by accident have found a place among your pages, is, in my judgment, and, I trust, in that of most of your readers, poorly compensated by any display of learned research, or superiority in argument. It can, however, mislead only those who are strangers to the life and character of the gentleman who is the subject of it.

I was glad to observe (p. 415) the notice of a republication of *Wakefield's* "Directions for Students in Theology," which I have long desired to reprint. That "little tract" was not "inserted in the Appendix to his Memoirs."

P. 456, Note. If *Arctius*, who, in 1554, deserved the praise of Castalio for having "embraced liberal opinions," should be found to be *Benedictus Arctius*, a divine of Bern, who, in 1567, dedicated to the magistrates of that city, his book entitled *Gentilis Valentini Historia*, containing insults

on the memory of Gentilis, and an unqualified approbation of his cruel punishment, from which history Bayle took his article *Gentilis*, such a circumstance would afford a striking instance of lamentable degeneracy.

Castalio, as mentioned in one of your early volumes, appeared to great advantage in 1551, when dedicating his *Biblia Sacra* to Edward VI. *Calvin*, already possessed by the spirit which too soon projected the murder of *Servetus*, "barbarous Calvin," as Robert Robinson styled the Geneva Reformer, while himself a Calvinist, had, in 1548, recommended persecution in a letter to the Protector. I cannot recollect his words, but he intreats Somerset to cut off heretics by the sword entrusted to him. *Castalio*, on the contrary, thus counsels the prince, "Obediamus justo judici, et zizania atque ad messem sinamus;" happily adding, "Neque enim adhuc ultimus mundi finis est: neque nos angeli sumus, quibus hæc sit mandata provincia."

I wish "The Nonconformist" may prevail upon his learned associate to give us "a complete history of Religious Liberty," as I see, with great satisfaction, that such a history would comprehend the liberty, as it respects civil controul, of being irreligious; a liberty essential to Christianity as an unimposing system, but which the *professed* followers of Jesus are still grossly violating; spoiling *unbelievers* of their property, and thrusting them into prisons, there to learn how Christians love their enemies.

Page 495, col. 2. The late justly lamented and revered biographer of Mr. Cappe, who so well sustained the honour of his name, mentions, in her Memoirs, (1802, xxxv.,) that "a passage from one of his fast sermons was quoted by Mr. Erskine on the famous trial of Paine." It was introduced by the learned advocate, who afterwards named Mr. Cappe, as I well remember to have heard in the crowded court assembled on that occasion, as "part of a sermon written by a person of great eloquence and piety," who "looks forward to an exemption from the intolerable grievances of our old legal system in the infant establishment of the new world." As the circumstance of this quotation does not appear to be mentioned in the

Memoirs, 1820; as Paine's Trial, nearly thirty years old, has now given place to the learned labours of later Attorneys-General; and especially as the passage, so creditable to the discernment and independent spirit of the author, when compared with the *common stuff* uttered on the wisdom of our ancestors, will be read with an interest increasing with every year's growth of "the infant establishment," I here copy it *verbatim* from Gurney's edition of the Trial (1793, 176):

"It may be in the purposes of Providence, on yon western shores, to raise the bulwark of a purer reformation than ever Britain patronized; to found a less burthensome, more auspicious, stable and incorruptible government than ever Britain has enjoyed; and to establish there a system of law more just and simple in its principles, less intricate, dubious and dilatory in its proceedings, more mild and equitable in its sanctions, more easy and more certain in its execution; wherein no man can err through ignorance of what concerns him, or want justice through poverty or weakness, or escape it by legal artifice, or civil privileges, or interposing power; wherein the rule of conduct shall not be hidden or disguised in the language of principles and customs that died with the barbarism which gave them birth; wherein hasty formulas shall not dissipate the reverence that is due to the tribunals and transactions of justice; wherein obsolete prescripts shall not pervert, nor entangle, nor impede the administration of it, nor in any instance expose it to derision or to disregard; wherein misrepresentation shall have no share in deciding upon right and truth; and under which no man shall grow great by the wages of chicanery, or thrive by the quarrels that are ruinous to his employers."

SIR, Clifton, August 9, 1821.

ALTHOUGH I doubt not the character of the late Mrs. Cappe, of York, will be delineated in your pages by a far abler hand than mine, I cannot refrain from expressing my veneration for her memory, and my sorrow at being deprived of the high privilege of her acquaintance and friendship.

Her end, no doubt, was blessed. In the midst of years and honours and prolonged usefulness, occupied to the

very last with unabated enjoyment, and scarcely abated activity, in employments which afforded her supreme delight,—she may seem almost to have been translated rather than to have died. Yet when I consider how much good she might have effected even during the *very* few years that could have remained to her, that her character seemed to be *ascending* to nobler degrees of disinterestedness and pious zeal, and that the extent of her experience, the weight of her counsels, the love and respect of her acquaintance, and the lustre she reflected on our cause, were *increasing with every advancing year*, I cannot help feeling and deploring the loss we have sustained.

However, those who have known her may now console themselves with retracing the many good qualities by which she was distinguished.

Of her *devotion* it may scarcely become us to speak. (But who can doubt the unsullied nature of the spring whose waters were so pure and refreshing?) I speak of her as she developed her own character, with all the simplicity of truth, in her conversation and her letters and in her *deeds*, which speak for themselves. Few persons at her advanced age felt so *universal* a concern for the welfare of the human race. Earnestly as she was devoted to the particular objects which she had successively in view, within the *immediate sphere* of her exertions, she appeared to feel an almost equal interest in *every* method by which the progress of knowledge, liberty and virtue, were advanced in every part of the globe. Her heart embraced the whole habitable world; and did we know more of the dwellers in distant spheres, it was wide enough to embrace them with all their interests also.

The *divinity students at the college* have particular reason to remember the delight and improvement with which they listened to her conversation, and the unbounded generosity and kindness with which she followed them to the field of their several labours in after life. It was highly gratifying, too, to observe that those to whom she extended so large a portion of her intimacy and kindness, were not the only persons who formed an equally high estimate of her moral qualities. Religious Bigotry seemed to be be-

guiled of her unfriendliness, and to lay aside her anathemas; though she often breathed a prayer for the conversion of one whose final security rested on no better foundation than a long life of obedience to the commands of her heavenly Father! "Oh, Madam, if you were not a Unitarian!" pathetically exclaimed a benevolent clergyman, after conversing with her long and with deep interest on subjects of common interest. Mistaken man, though amiable in his errors! I trust that he will hereafter be convinced that the "pure in heart," whatever be their religious persuasion, "SHALL see God;" that the mansions of his heavenly Father's house are of far wider dimensions than he had laid them down; that the impassable gulph separates not the believers from the unbelievers in the Creed of St. Athanasius: and how will he start back with surprise (if aught of prejudice and infirmity remain) at discovering in the foremost rank of the countless multitude, clad in robes of white, and bearing palm branches in their hands, *one* who he had, perhaps, once trembled to think *must* be banished for her opinions to the regions of outer darkness and unceasing woe; at beholding the Son of Man himself conversing with "publicans and sinners"!

But "you Unitarians live well," said a zealous Methodist to a friend, whose error he lamented, "but you do not die well." Look at Dr Priestley employing the last glimmering light of the lamp of life in defending the truth of the Christian revelation. Look at Mr. Lindsey, steadying the trembling hand of 82, to prove by his writings "that all is of God and for good to all." Look at Dr. Cogan calmly conversing at his brother's fire-side, a few days before his expected decease, on the advantages of death under the system of Divine Providence. Look at Mrs. Cappe, who, to the last throb of life, continually *wished* the happiness of the whole family of man, redoubling her diligence with the lengthening shadows of her setting sun, foregoing the rest which is the appropriate enjoyment of age, and overtaken at last in the very midst of the protracted labours of the pen and tongue, to promote the highest interests of her fellow-beings!

But I forbear, Sir; a lengthened

panegyric would be an offence against the gentle spirit of its subject. Long, long will those who enjoyed the benefit of her society, remember that benevolence which was spread over her whole social intercourse, and wrought into the lines of her countenance.

May her intelligent *female* acquaintance in particular, be stimulated to supply the vacant place *in the pages of your valuable work*, and in the circle in which she moved!

GEORGE KENRICK.

SIR, *August 12, 1821.*

I LATELY met with a tract entitled, "The Scripture Account of Prayer, in an Address to the Dissenters of Lancashire," by the learned and pious Dr. John Taylor, which has tended, in no small degree, to confirm me in my opinions as to the impropriety of cramping the spirit of piety, by subjecting it to the controul of a previously composed form of words in public prayer. In the hope that a little more attention may be drawn to this important subject, I will proceed to quote some passages from the learned author, whose observations may not be less worthy of the serious consideration of our young ministers in particular, from their having been the last production of his pen.

"Prayer doth not properly consist in language, how curious and elegant soever, but in the real sense, and sincere desires of the mind. It is the heart, not the tongue, that prays. It is the true and sincere devotion of the heart only, that can make our prayers acceptable to God. Those expressions, therefore, are the most proper in prayer, not that are adorned and polished by the rules of human eloquence, but that are adapted to convey the sense and affections of pious, praying souls; and every wise man will prefer that language, how plain and simple soever, which penetrates and excites his heart, before all the elegance of smooth, flowing and harmonious periods, which please the false taste of curious, delicate ears, and are apt to lead the thoughts to attend more to the diction than to the duty, to the words than to the sense. For which reason, the language and style of prayer is the more improper, the more it appears to have been laboured. Some in St. Augustin's days ridiculed the

coarse and uncouth language which some of the bishops and ministers then used in prayer. 'But,' saith he, 'let them know there is no voice besides the affection of the soul that reaches the ear of God; and they will not jeer, if perchance they observe that some of the bishops and ministers of the church do call upon God with barbarisms.' 'And,' according to Chrysostom, 'God seeketh not the eloquence of the tongue, nor the elegant composition of words, but the flower and vigour of the soul.' He that only reads his prayers, may never be able to do any thing more than read; may never be able to use his own thoughts in conceiving a regular address to God, his maker, father and ruler. In the use of free prayer, the careful performer can take in and expatiate upon whatever relates to particular cases and occurrences, so as to engage, affect and piously dispose the minds of those that join with him. On these accounts, I reckon that the spirit and gift of prayer are infinitely preferable to the finest compositions in the world; and surely every one must be convinced in his conscience, that they are a most excellent qualification in a minister of the gospel. Happy, beyond expression, is the man who is thus qualified for communion with God. He worships him in spirit and in truth, in the pure, spiritual, lively devotion of the soul, and stands in no need of other assistance. His heart is his Prayer-book, vastly preferable to the most curious compositions. Reading of prayers cannot give a minister any character of esteem in a Dissenting congregation, where it is considered as a very low manner of performing this office. If a minister prays by heart or memory, which is the least that is done among Dissenters, he must, at the same time, shew some previous care and application to qualify himself for the duty, and some present thought and attention in the discharge of it, and so may appear to be deserving of some respect; which must arise to a high degree of esteem when the propriety of expression and sentiment, together with the life and fervour of utterance, plainly indicate that the address proceeds from the immediate conceptions and sense of a well-prepared and truly pious and devout mind."

From the foregoing extracts from this excellent little tract, it would appear, that the learned author had a decided objection, not only to a *Liturgy*, but also to precomposed prayer, in any way. The only instances when he would allow a minister to use his own precomposed prayer, are "on some extraordinary occasions, or under a disconcerted state of mind. On these occasions," he adds, "I think they may be allowed to read such written precomposed prayer." The growing custom, among our Unitarian ministers, sanctioned and encouraged as it is at our colleges, of reading their prayers, is certainly matter for deep consideration. I own I am not without my fears, that it is not only injurious to the interests of piety, but to those of *Dissent*. I am at least confident in the assertion, that it is by no means approved by the great majority of our congregations, and this alone ought to make us hesitate at introducing generally a custom, which was certainly regarded by our ancestors as an unscriptural innovation.

A DISSENTER.

Lewes,

June 21, 1821.

SIR,

I NOW resume my pen, to lay before your readers (according to an intimation given in a former letter, pp. 402---407,) some queries which have arisen in my mind concerning Dr. Priestley's attempt to prove that the Gentile Christians were originally *simple* Unitarians. I feel extremely doubtful whether his attempt has perfectly succeeded.

He appears to me only to have proved, that very early there existed among the Gentile Christians *two* principal opinions respecting the divinity of Christ; some believing that the Divine Logos, (or Word,) which constituted his divinity, was a *person* distinct from God the *Father*; others, that it was an extension from the Father of his divinity, by which he himself was incarnate, in the man Jesus: both parties thus agreeing, that the Messiah was God and man in one person, by "all the fulness of the Godhead bodily dwelling" literally in the man.

I cannot perceive that Dr. P., in quoting ancient writers, has been able to produce any one expression or inti-

mation of *simple* Unitarianism among the Gentile Christians for the two first centuries: on the contrary, in referring to those writers, to prove that Unitarians were not accounted heretics in those early times, he has also proved by the same authority, that they were in fact *Sabellians*. * For instance, in the History of Early Opinions, (I. 292,) he says of Origen, "In one place he evidently considers the heretics and Unitarians separately, &c.; but supposes the *Unitarians* confounded the person of the Father and Son." II. 107, referring to something said by Tertullian, he says, "This respected the *Sabellians*, who laid great stress on Christ saying, 'I and my Father are one.' These were the philosophical *Unitarians*." III. 348, he speaks of Cyril of Jerusalem, as saying, "There is an apostacy; for men have departed from the right faith; some confounding the Son with the Father: meaning," says the Doctor, "the *Unitarians*." P. 293, he says, "Eusebius, in his controversy with Marcellus, says, Some, for fear of introducing a second God, make the Father and Son the same; Marcellus, for fear of saying there are two Gods, denies the Son to be a separate person." P. 346, speaking of Austin, he says, "It is also the *Unitarians* that he refers to in the following passage: Let us not hear them who say, &c., that the Father himself is sometimes called the Son, and sometimes the Spirit."

It even appears that some, if not all of these, whom the Doctor calls *Unitarians*, so nearly approximated to the opinions of the orthodox, as to allow the Logos a *distinct personality*, only differing from Trinitarians in not allowing the personality to be permanent, independent, and a mode of existence proper to the divine Logos; but continuing only during its prolation or extension from the Father. This will be better understood by a reference to the Doctor's own words. II. 45, speaking of the principles of Philo, he represents them as follows: "That the divine Logos could assume

occasional personality to answer particular purposes; and then be resorbed into the Divine Being again." Pp. 46, 47, he further says, "The doctrine of the occasional emission of this divine principle, preceded that of the permanent personality." He then adds, concerning the occasional emission, "The opinion, &c., was the same that was held by Marcellus of Ancyra, and other learned Christians, ranked among *Unitarians*." He further says, "On this scheme it might have been said the divine Logos would have been a *person* at the creation of the world; and again, when it was employed in the divine intercourse with the patriarchs; in the interval of which it was deprived of its personality, and recovered it again at the baptism of Christ, &c. This, therefore," (adds the Doctor,) "may be called philosophical *Unitarianism*." In his second volume, p. 275, he says, "Athenagoras considered the Holy Spirit as an efflux from the Deity, flowing out, and drawn into him again at pleasure, &c. This was that kind of existence which some persons ascribed to the Son, and which constituted what may be called the philosophical *Unitarianism* of that age." In Vol. III. p. 386, he quotes Epiphanius, as saying, "The Sabellians say that the Son was sent from the Father, as a beam of light from the sun, to administer every thing relating to the gospel dispensation, and then drawn up into heaven as a beam of light which returns to its source." Page 388, the Doctor says, "Marcellus is generally described as being what I call a philosophical *Unitarian*; but he is not said to be a patripassian. According to Theodoret, he held that *Christ came as an extension of the Father's divinity*: this he called *God* the Logos; but after all the œconomy (that is, the gospel dispensation) shall be accomplished, it will again be drawn into him and centred in God, from whom it had been extended."

Such, according to the Doctor's own representation, were the opinions of the *learned* part of those whom he considered as the early Unitarian Christians. The passages he has quoted, to prove they were not heretics, are so interwoven with proofs of their Sabellian notions, that he could not have concealed it had he been dis-

* I apply the name to persons who lived before Sabellius, because it has since his time been generally used to distinguish their doctrine.

posed to do so ; he endeavours, however, to soften this fact in favour of his main argument, by calling these persons *philosophical* Unitarians ; and often intimates, that the common people, who were the majority of believers, were *simple* Unitarians, holding the pure truth, undisguised by the prevailing philosophy of the age. I would just remark here, that the writers he has quoted make no such distinction : they do not inform us that the unlearned Unitarians differed in doctrinal notions from their learned leaders. The Doctor's distinction I consider as mere hypothesis, unsupported by facts, and indeed *opposed* by them. Some persons may, perhaps, be surprised that I should venture to make such a declaration ; they may be ready to ask, "Has he not adduced plain proof, in two or three quotations at least, that the common people, or majority of believers, in the times referred to, were really *simple* Unitarians ?" I answer, No ; those authors are of too late a date for the purpose. I know of only three to whom he appeals for direct proof, and two of them, if not all, (besides being too late,) although they do speak of the common people, yet say not a word which implies *simple* Unitarianism. I will give their words as quoted in the History of Early Opinions. In Vol. III. p. 265, is the following passage from Tertullian : "The simple, the ignorant and the unlearned, who are always the greater part of the body of Christians, since the rule of faith transfers the worship of many gods to the true God, not understanding that the unity of God is not to be maintained except with the œconomy, dread this œconomy, imagining that this number and disposition of a Trinity, is a division of the Unity. They, therefore, will have that we are worshipers of two and even three Gods ; but that they are the worshipers of one God only. We say they hold the monarchy. Even the Latins have learned to bawl out for the monarchy ; and the Greeks themselves will not understand the œconomy." P. 268, Athanasius is quoted as saying, "It grieves those who stand up for the holy faith, that the multitude, and especially persons of low understanding, should be infected with those blasphemies. Things that are sublime and difficult are not to be apprehended

except by faith, and ignorant people must fall if they cannot be persuaded to rest in faith and avoid curious questions." In these quotations I cannot see any thing but what may be as properly referred to *Sabellians* as to *simple* Unitarians. That the "multitude," called by Athanasius, "persons of low understanding," and by Tertullian, "simple, ignorant and unlearned," must, because thus named, be *simple* Unitarians, is mere gratuitous inference, and nothing like a fact expressed by those authors. *Sabellians* might with propriety distinguish themselves from Trinitarians, as "worshipers of one God only," and "bawl out" (as Tertullian says) "for the monarchy." And also the common people might prefer Sabellianism, as more easily understood and less liable to objections than the Trinitarian doctrine.

In pages 263 and 264, are the following passages from Origen : "Some are adorned with the Logos itself, others with a Logos which is akin to it, seeming to them to be the true Logos, who know nothing but Jesus Christ and him crucified, who look only at the word made flesh." "There are who partake of Logos which was from the beginning, which was with God, and which was God, &c., that speak of him as the Logos of God, and the Logos that was *with* him ; but there are others who know nothing but Jesus Christ and him crucified, the Logos that was made flesh ; such is the multitude of those who are called Christians." To "know nothing but Jesus Christ and him crucified, the Logos that was made flesh ;" and to "acknowledge Christ" only "according to the flesh," may be thought to imply a denial of his divinity, and a belief, that in his *person* he was no more than man ; but it is not evident to me, that Origen meant more than that the people he mentions knew nothing of the Logos as distinct from the Father, except in its humble state of incarnation, or of prolation from the Father, they being ignorant of its *personal* pre-existence *with* the Father before the world was. It is remarkable that Origen says, "Some are adorned with the Logos itself, others with a Logos that is *akin* to it ;" for the Logos of the Sabellians might truly be considered as akin to that of the orthodox, both believing the Logos

to be that of the Father, by which he made the worlds, conversed with the patriarchs, and at length "*united God to man*" in the person of Jesus Christ, only differing on the question of its distinct and permanent personality. It is further remarkable that Origen speaks in a peculiar manner of "the Logos of God, and who was *with him*," and was "from the *beginning*." Many persons, (I imagine,) upon recollecting the sense in which Origen and similar writers used such language, will be inclined to believe he meant that the Logos was from the beginning a *person* existing with the Father, as one person with another, and was not before his incarnation the Logos of the Father as an *attribute*; hence, by what he says after, of knowing the Logos only according to the flesh, as contrasted with the above, he meant to condemn the Sabellian doctrine, which denied the proper and permanent personality; and that, therefore, he had no thought of *simple* Unitarians.

If any think the above arguments invalid, I shall only remind them, at present, that I have said of Origen and the other two authors before noticed, they lived at too late a period to answer Dr. P.'s purpose in quoting them, as I intend to say more on this circumstance at the close of my letter. In the mean time, I shall bring forward what I think to be positive evidence, that the common people were no more *simple* Unitarians than were those learned persons whom Dr. P. acknowledges held Sabellian tenets, and distinguishes as philosophical Unitarians.

First. It appears that simple Unitarianism was broached, about the close of the second or beginning of the third century, by Theodotus, who was thereupon immediately excommunicated as an heretic; so that, contrary to the Doctor's opinion, *simple* Unitarians were deemed heretics, and *treated* as such, from their *very origin*, although Sabellianism had been long tolerated. That Theodotus was excommunicated, Dr. P. himself informs his readers (III. 237): "We find," says he, "that all the Unitarians continued in communion with the Catholic Church till the time of Theodotus, about the year 200, when it is possible that upon his excommunication some of his most zealous followers might form themselves into separate societies." The

Doctor, indeed, denies that Theodotus was excommunicated for Unitarianism, and says it must have been for something else: what that something else was, however, he could not tell us, but only that he was excommunicated by Victor, who was himself an Unitarian, or at least favoured Unitarians. To this I answer, the passage he refers to proves that Victor, or, as he is sometimes called, Victorinus, favoured *Sabellians*. See Vol. III. p. 304, where it is said, "Praxas introduced his heresy into Rome, which Victorinus endeavoured to strengthen. He said that *Jesus Christ was God the Father, omnipotent*," &c. Now, that this Victor should excommunicate a man who taught that *Jesus Christ was not God at all*, is no wonder; and, that it was on this very ground Eusebius expressly declares, as quoted in the above page. He says, "Victor excommunicated Theodotus, the *leader* and *father* of that God-denying heresy, who *first* said that Christ was a *mere man*." The distinction which I make between Sabellians and simple Unitarians, and which the Doctor did not make, I think appears by the above to be of some importance: I will add, it seems to me to be a just distinction, and one which materially affects *many* of his arguments, as founded on his historical axioms.

Secondly. I think the common people of the two first centuries, and later, were not *simple* Unitarians, but of the same opinions as the learned, they being the leaders and teachers of the multitude, who were their disciples and followers. The Doctor himself says, (II. 48,) "Marcellus was popular among the lower people:" and, Vol. III. p. 350, he says, "His" (Basil's) "strongest apprehensions were from the Unitarians, the disciples of *Sabellius*, *Marcellus* and *Paulus Samosatenensis*." P. 329, he also says, "In a treatise ascribed to Athanasius, the more simple are represented as easily taken with the assertion, that *God the Logos* suffered in the flesh." Here the common people are described as admirers and disciples of Sabellian teachers, and as easily taken with Sabellian doctrine; surely, then, it cannot be reasonably thought they were *simple* Unitarians.

Thirdly. The creed, so early as the time of Irenæus, (A. D. 150,) and as

given by him, was so framed as to exclude *simple* Unitarians from the church; yet we do not find the multitude of believers was excluded, therefore they could not be *simple* Unitarians. This creed is given as follows (I. 308): "He" (Irenæus) "represents all Christians as believing in one God, the maker of heaven and earth, and all things that are therein, by Jesus Christ, the Son of God, who, from his great love to his creatures, submitted to be born of a virgin, and by himself *united God to man*," &c. P. 311, the Doctor insinuates that this could not be the *proper* creed, to which *all* Christians in the Catholic Church subscribed, because it would not suit Unitarians, of whom he says it is universally acknowledged there were many in the church. Here again appears his error in confounding *Sabellians* with *simple* Unitarians. The creed might and did suit *Sabellian* Unitarians, and of *these* it was acknowledged there were many in the church, but not of *simple* Unitarians. Thus his argument against the creed appears to be founded on an error; and this creed, as given by Irenæus, remains a legitimate historical proof, that *no simple* Unitarians could, in his day, be in the church.

Fourthly. With respect to the passages before noticed, which the Doctor quoted as *direct* proof of the *simple* Unitarianism of the common people, I have now to remark, that the authors themselves of those passages actually spake of the simple, the ignorant and unlearned, whom they mention as holding *Sabellian* doctrine. Tertullian, as referred to, History of Early Opinions, III. 268, says concerning him, "The tares of Praxeas grew up, while many slept in the simplicity of doctrine." We have already seen the doctrine of Praxeas was, that "Jesus Christ was God the Father, omnipotent." Athanasius, we have also seen, considered the common people as easily taken with the assertion, that "*God* the Logos suffered in the flesh," and that Origen considered them as believing in "*a Logos akin*" to that of the orthodox. I am, therefore, at a loss to understand with what propriety these writers can be considered as ever speaking of the common people as *simple* Unitarians.

Fifthly. What I have hinted respecting the dates of the above authors,

would be a serious objection against their testimony of the *simple* Unitarianism of the primitive Christians, even if they *had* asserted it in the passages which have been considered (which, however, I believe they have not). Tertullian, the earliest of them, died twenty years after Theodotus is said to have "*first*" advanced the doctrine "that Christ was a mere man;" Origen, 54 years after, or later; and Athanasius, 171 years. Now allowing, for the sake of argument, that these writers really did complain of the common people of their time being *simple* Unitarians, yet we need not admit, as the Doctor requires, that *all* the common people throughout the Christian world had always been such: it is not a necessary consequence. For if *simple* Unitarian doctrine prevailed considerably in the *neighbourhood* of the above writers, it would be natural for them to complain of its generally affecting the people, and to ascribe its prevalence to their simplicity and ignorance; and it might even, as a *new* doctrine, thus considerably prevail in the course of twenty, fifteen, or even ten years; that is, in the time of Tertullian, after the excommunication of Theodotus; much more in the later times of Origen and Athanasius, especially after Sabellianism (which appears to me to have led to its being advanced by Theodotus). Zealous teachers, under circumstances by no means miraculous, though favourable, have been known to make a very general impression upon the mind of the multitude in the course of but a few years. I have noticed that Theodotus himself had been a Sabellian, and that, forty or fifty years after his expulsion, Sabellians themselves, who had taken an active part in that deed, began also to be generally expelled from the church, which is a presumptive argument, at least, that Sabellianism, which had long been tolerated, began to be viewed as dangerous, in that it had led to the entire denial of the divinity of Christ.

Not presuming to determine whether these objections against Dr. P.'s History, which seem weighty to me, may appear so to others, I commit what I have written to the impartial judgment of your readers; not anxious for the fate of my arguments, but only for *truth*.

R. MARTIN.

Sir, *Bristol, Sept. 1, 1821.*

I HAVE read with great pleasure Mr. Wilson's entertaining work, entitled, "The History and Antiquities of the Dissenting Churches in London," and I am sorry that he has not had sufficient encouragement to enable him to give the Dissenting public another volume or two, containing the History of the Religious Societies in the neighbourhood of the Metropolis. I feel a deep interest in all such accounts, as recording the efforts made, from time to time, by the friends of religious liberty, in support of the great Protestant principle of the right of private judgment in religious matters, and of what I conceive to be the duty of every serious inquirer into the true meaning of the Scriptures, to lay his convictions and discoveries, whatever they may be, with charity and good temper before the public. What Mr. Wilson has done for the London churches, I wish some other friend to the noble cause of conscientious Non-conformity, would do for the kingdom at large, at least for England and Wales; and in order to furnish materials for such a work, I propose, what might be very easily accomplished, that every Dissenting Minister should draw up, and send to the Repository, a concise account of the church of which he is minister, ascertaining, where it can be done, the earliest date to which the existence of his society can be traced, the names they have borne at different periods, where any change has taken place, a list of their ministers, how long they occupied their respective places, where they removed to, if they did not continue their services in any one congregation for the residue of their lives—with an account of the literary productions of such of them as appeared before the public as authors, and any well-authenticated and important particulars concerning them or the churches to which they belonged. Thus, Sir, I think a valuable addition might be made to our stock of religious information, and the names and labours of many excellent and worthy individuals, both in and out of the ministry, be preserved from total oblivion. I am, Sir, with best wishes for the increasing circulation of your truly liberal and useful work,

E. BUTCHER.

Brief Notes on the Bible.

No. XVIII.

MATT. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

There are two subjects so fruitful of controversy, that the dome of St. Paul's Cathedral might not, perhaps, be found adequate to contain the volumes which have been written and published upon them; but which, in my humble estimation, have about the same degree of intrinsic importance as the publications on the sublime science of astrology.

The first I allude to is the question of infant or adult baptism; the other is the ever-confounding question, whether the soul be a substance distinct from the body, or the result of its confluent particles.

If the free expression of my sentiments should pass unnoticed, well! Otherwise, I may provoke a nest of hornets, whose buzzing, however, will not intimidate or disturb a mind, cased as mine is in the armour of indifference.

With the first question I meddle not, nor make, conceiving it to be of no imaginable consequence, whether the offspring of Christian parentage be baptized in infancy, in mature age, or at all. The practice, at whatever period, is decorous and unexceptionable; but the Judge of all mankind will consider only whether professing Christians have lived upon Christian principles; and I may safely pronounce, that He will not condescend to ascertain what rites and ceremonies they have either been submitted or spontaneously conformed to.

Upon the second question, however, if the subject be not too beaten, I would indulge in a few very brief remarks. Uninteresting as it may be to me, it is not so to others; and as I cannot well be refused the credit of writing dispassionately, the little I have to say may have the better chance of an unprejudiced reception.

Perhaps there is nothing that counteracts the notion of the separate existences of soul and body more than this consideration, that the structure of the mind is progressive, together with that of the body. Its deteriora-

tion is not less evident when the human frame is much relaxed and disordered. Upon the hypothesis of the mere junction of a reasonable soul with perishable matter, and its surviving the dissolution of it, how are we to account for the gradual expansion and maturity of intellect? If one be essentially independent of the other, by what process are they mutually affected? Metaphysicians may busy themselves in this inquiry, and produce hypotheses as various as the moulds in which the human mind is cast; but all must end in conjecture, however profound their disquisitions. Whereas, on the principles of materialism, the subject is simply and satisfactorily wound up, and without, in the slightest degree, touching our belief of a future existence. What is there in the popular doctrine of the separate existence and survivorship of the soul more credible, more comprehensible, or more consoling, than in the rival doctrine, namely, that although the soul, the mind, the perceptive or conscious faculty, (no matter what terms philosophers apply to it,) be the result of a subtle organization of the human frame, and must expire with it; yet that God's assurance of our revivification is as safe a rock of dependance, as any assurance would be that the souls which animate our bodies are distinct and imperishable? How are we, to any serious purpose, concerned in the question that has been so vehemently agitated; with the mode in which God has decreed to prolong or renew our existence; or, indeed, with any thing but the evidence of his promise of a resurrection to a future life?

If, as we are told, it be impossible for mind to be a result of any organization of matter, (which is a pretty bold assertion, considering who is the architect of our frames, and the chemist who amalgamates their materials!) how come brutes by the sentient principle, and in degrees almost as various as men possess it? Have they souls, in the popular acceptation of the term? Are their spirits too imperishable?

The text prefixed to this paper may seem in its terms to indicate the broad distinction contended for; but their meaning should be sought in their connexion. It asserts nothing, it implies nothing, concerning the source, spiritual or material, whence what is

called the soul is derived. Jesus, we know, was in the habitual use of language accommodated to the notions prevalent among his countrymen—as in the instance of demoniacs. It was an opinion of the Pharisees, the predominant sect, that the soul was distinct and immortal, and to be dealt with, after his demise, according to the tenour of a man's life; and the words used on the present occasion appear to fall in, though partially, with their conception of the subject. The great article of the Christian revelation is a resurrection from the state of death to a renewed existence. The current hypothesis made the soul, though in union with the body, indestructible. But, in adverting to the power which human governments assume of inflicting the penalty of death, Jesus would have his disciples regard that power with comparative indifference, and be apprehensive of nothing but the displeasure of his Father, who could withhold the gift of eternal life, and suffer them to perish without resurrection; for destruction in hell (Gehenna, the place where carcases were consumed by fire) can only be figurative, I apprehend, of total extinction. Taking the words in this sense, I understand the power of destroying the soul to signify that of extinguishing every posthumous hope; and, so understood, the text may be thus paraphrased:—"Fear not them which kill the body, but are not able to affect the future life, which it is the purpose of my mission to announce, and which the Father only can deprive those of, who shall be found unworthy of it." I would, however, propose this with diffidence; for in the whole circle of theology there is not perhaps any one subject from which the spirit of dogmatizing ought more carefully to be excluded.

There is another passage in which our Saviour uses the word soul, certainly not in the distinctive and exclusive sense. He makes the prospering man soothe himself thus, Luke xii. 19: "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry." Saying this to his soul was but soliloquising to himself. The soul, if incorporeal, could neither eat nor drink, however merry it might be; and this application of the term suffi-

ciently shews that the man's entire self was predicated by it.

It appears to me an important illustration of the Materialist's persuasion, that, when Jesus had risen, his body was missing from the sepulchre; which certainly affords no countenance to the doctrine of the separate existence and survivorship of the soul; and I presume that no person will be found to contend that the resurrection of Jesus, as it was the pledge, was not also in its mode and completion the pattern, of our own. BREVIS.

To Mr. John Ashworth, on the proposed Unitarian Chapel at Padiham.

SIR,

THOUGH a stranger to your person, I admire your zeal, and hope a generous public will aid your endeavours to enlighten the ignorant and to encourage the inquirer after truth. Anxious to see your benevolent appeal to Christians (pp. 425, 426,) speedily complied with, I take the liberty of suggesting a few hints, that, if carried into effect, would soon enable the people of Padiham to have a place for the education of their children, and for the worship of the one living and true God. I have no doubt that the statement you have given will excite the immediate attention of Fellowship Funds; and the example furnished by Bristol will be followed in every place where means are possessed for assisting their brethren in need. But if the plan of Bible Associations were applied by Unitarians, who are desirous to unite in Christian fellowship, zeal would be increased, a bond of union secured, and a spirit of independence excited, which are essential for the prosperity of societies in which the wealthy do not join. Let the weekly subscription, or monthly, be ever so small, if many contribute, its effect will be powerful. The habit begun, will extend, and a willingness be manifested to pay something towards the education of their children. This is a circumstance of no small importance. Allow me to add the scheme of a friend to the cause, and whose ardour to advance every plan for promoting the best interest of man is constant. It is this: Let a few friends in each Unitarian congregation agree that each should take a list of five persons, to

whom they are willing to apply for 5s. The amount of the sum so collected to be paid to the treasurer of their Fellowship Fund, or if no Fellowship Fund exist, to be transmitted to some other society, or, by some friend in London, paid to your order. By this means the difficulties under which our brethren at Padiham labour would soon be removed, an encouragement given to other places to imitate their example, and those who have the opportunity of doing good may experience the blessings attached to the liberal giver, whilst the less wealthy will be enabled to cast in their mite to the treasury of benevolence. That Divine mercy may crown your work and labour of love with abundant success, is the sincere desire of

L. E. F.

Evesham,

SIR,

September 10, 1821.

THE Diary and other Manuscripts of the late Rev. Paul Cardale, of Evesham, having lately fallen into my hands, but written in a short-hand which I do not understand, I should be glad to know if any of your correspondents are acquainted with the short-hand written generally by Dr. Latham's students, and whether there is a Grammar of it now to be found; and what short-hands were known and used among the Dissenters in Cardale's time?

T. D.

P. S. I have in my possession a copy of Cardale's "True Doctrine of the New Testament," with some notes and additions in his own handwriting, which he considered as "improvements which might be made" in a third edition.

London,

SIR,

September 17, 1821.

THE attention of your readers has of late been often directed to the extraordinary Indian scholar and philosopher, Raminohun Roy. The Review, especially in your last Number, [477—485,] of the controversy which he has so ably maintained with the English Calvinistic Baptist Missionaries, one of the most singular controversies which the world has ever witnessed, has exhibited this extraordinary man in so interesting a light as to render, I doubt not, any additional

information respecting him, very acceptable to your readers. A friend of mine, who is a merchant in Calcutta, an intelligent young man, who has received a most liberal and pious education, and whose opinions, dispositions and conduct are worthy of it, has formed some acquaintance with him. The letter, from which I am about to give you an extract, was written without the least conception that the name of Rammohun Roy was known in England, and the book referred to was written by an Unitarian. It is delightful to have received, through so unexpected a channel, so satisfactory a confirmation of the attainments and excellencies of a man who seems capable of doing incalculable good in India, and whose qualifications to diffuse amongst his countrymen purer and nobler conceptions of the Supreme Being, one cannot think have been bestowed on him in vain.

SOUTHWOOD SMITH.

Extract of a Letter from R— G—, Esq.

"Calcutta, Nov. 27, 1820.

"You recollect a little book of our friend — —, sent me by my brother. I have shewn it to three of my most rigid acquaintance, who have been so satisfied with the justness of his reasoning, that they are now converted to our opinions.

"We have in Calcutta a very learned native, a Hindoo of very large fortune, and a Brahmin, who has changed his opinions, and is now what we should call a Free-thinker. I know not exactly what his religious opinions are, but the good people of Calcutta call him a Deist.*

"He is one of the first scholars in India, Europeans not excepted, quite a critic in the dead European languages, and is altogether one of the first men of the age. This man is now avoided by all his family and friends, not one of them can eat with him without becoming an outcast from his friends, and this, in their opinion, likewise in a future state. Still he is firm in his opinions, and has written various excellent works for the instruction of the native youth, in which he is succeeding to his wish.* This Brah-

min's name is Rammohun Roy, and I have the satisfaction to inform you, that he is quite delighted with our friend's book; says it is one of the most convincing books he ever read, and his opinions incontrovertible.

"I expect he will call on me, and when I am sufficiently acquainted with him, I will endeavour to get a few of his books to send you."

Account of the Establishment of Presbyterianism in Manchester. From the Original Document.

No. II.

Manchester,

September 15, 1821.

SIR,
ACCORDING to my promise I now send you an account of an *ordination*, from the Register of the first Classis, described in my last (p. 387).

"ORDINATION by the Presbytery of the first Classis, in the county Palatine of Lancaster, of seven Expectants, viz. Mr. Tho. Clayton, Mr. Tho. Holland, Mr. Nehemiah Pott, Mr. Hen. Vaughan, Mr. Jn^o. Malden, Mr. Jn^o. Worthington, Mr. Jn^o. Bridges.

"Preparation thereunto (according to ordinance of Parliament) begunne March 4^{to}, 1646.

"Mr. Tho. Clayton, aged about 24 yeares, Mr. of Arts of St. Johns, brought a certificate of his good conversation from Blackburne, where he was borne, took the nationall covenant before the Classis, desired and freely elected by the people of Didsbury in this county of Lancaster, was examined according to the ordinance. An Instrument affixed on the church door of the said Congregation. Answered without exception. His question in Divinity, An gratia Dei sit irresistibilis? His deff. affirm. [defensio affirmativa] approv'd. And the 15th of April, 1646, ordayn'd. See the file."

The other six *Expectants* are entered in the Register in a similar manner, *mutatis mutandis*; and as what relates to them personally cannot be interesting, I think it unnecessary here to transcribe it.

"Upon the 15th day of April, 1647, being appointed a fast for this present businesse, Mr. Walker preacht. The aforesaid Expectants, having made publique confession of their faith in the Congregation at Manchester, according to the ordinance, with earnest prayer, they were very solemnly sett apart for the work of the Ministry by imposition of

* According to this writer's explicit acknowledgment he is not accurately acquainted with Rammohun Roy's religious opinions. That he is a Unitarian we now know: whether he be a Unitarian Christian still remains a matter of doubt.

hands; and afterwards had such Instruments of Testimonials as theese delivered to each of them; thus signed,

"Apud Manchester,
in Com. Lanc.

"Whereas Mr. Thomas Clayton, Mr. of Artes, aged about 28 yeares, hath addressed himself unto us, authorized by ordinance of both Houses of Parliament of the 26^o August, 1646, for the ordination of Ministers, desiring to be ordayned a Presbyter, for that hee is chosen and appointed for the work of the Ministry in the Church of Didsbury, in the county of Lancaster, as by a certificate now remaining with us, touching that his election and appointment appeareth; and he having likewise [taken?] the nationall covenant before us, and exhibited a sufficient Testimoniall of his diligence and proficiency in his studies and unblameableness of life and conversation. He hath beene examined according to the rules for examination in the said ordinance expressed, and thereupon approved; and there having beene noe just exception made against his ordination and admission; theese may certify to all whom it may concerne, that upon the fifteenth day of this month of April, wee have proceeded solemnly to sett him apart to the office of Presbyter, and worke of the ministry of the gospel, by the laying on of our hands, by fasting and prayer, by virtue whereof wee doe declare him to be a lawfull and sufficiently authorized Minister of Jesus Christ; and having good evidence of his lawfull and fayre calling not only to the worke of the ministry, but to the exercise thereof in the Church of Didsbury, in the county aforesaid, wee doe hereby send him thither, and actually admit him to the said charge to perform all the offices and duties of a faithfull Pastor there: exhorting the people, in the name of Jesus Christ, willingly to receive and acknowledge him as the Minister of Christ; and to maintaine and encourage him in the execution of his office: that he may be able to give up such an account to Christ of their obedience to his ministry, as may be to his joy, and their everlasting comfort. In witnesse whereof wee, the Presbyters of the first Classis in the county of Lancaster, have hereto sett our hands, this fifteenth day of April, anno Dni. 1647.

"RICH. HEYRICKE,
EDWARD WOOLMER,
JOHN HARISON,
WILL. WALKER,
TOBIE FURNES.

"The other six had the like Instruments (and so subscrib'd) verbatim, ex-

cept only such difference as hereafter followeth."

The "difference as hereafter followeth" consists only in names and localities, and it can be of no use to transcribe it. Your readers, however, will forgive me for transcribing two or three lines from the beginning of Mr. John Malden's certificate:

"Mr. John Malden, aged about 24 years, was four years at the University of Oxford, took not his degree on account of the King's coming thither. Brought an approbation from the Committee of Salop for his place; and a certificate from the Minister at Salop," &c.

Without offering upon these curious documents any observations, I shall proceed to make such extracts from the accounts of the succeeding meetings, as may appear to me most curious and interesting.

"The 4th Meeting at Manchester, May 12, 1647.

"4. Question being debated in the Classis, whether the 4th branch of the ordinance of the 14th of March, 1645, limiting scandall to that which hath been given within twelve months before, doe take away the liberty of examining (whether the Elders be men of good understanding in matters of religion, sound in the faith, prudent, discrete, grave and of unblameable conversation, and willing to undergoe the said office, as by the directions of both Houses, die Martis 19^o, 1645,) beyond the time or noe. Considering the 5th branch of the said Ordinance of 14th of March, 1645, viz. that the Triers shall have power to examine, whether the Elders that are to be chosen be so qualified as is expressed in the ordinance of Directions which hath passed both Houses.—Resolved negatively.

"6. Question upon the proceedings of such part of the severall charges against James Parkinson as is made already. Whether the said James Parkinson is to be judged fit in point of qualification (according to the ordinance) to be a Ruling Elder at Chorlton.—Resolved in the negative.

"9. Upon the warrant sent out to the Expectants, Mr. Hall and Mr. Briggs appeared: Mr. Angier, Mr. Harrison, Capⁿ. Wm. Booth and Robert Leech ordered to deale with Mr. Wigan privately; to labour to satisfy his doubts of coming to the Classis, before the next Meeting of the Classis.

"The 5th Meeting at Manchester, June 9th, 1647.

"1. Mr. Heyricke, Warden, Moderator, beguene with prayer."

The old parish church in this town is a *collegiate* church, the incumbents, (if the term be appropriate to them,) consisting of a Warden and four Fellows. In what sense the term *Warden* is here used, or with what propriety the term, in the present use of it, could be retained, under the Presbyterian system of church discipline, I pretend not to know.

"4. The Members of the last Classis appointed to deale with Mr. Wigan return'd answer, That the said Mr. Wigan not desiring to meete them as members of a Classis, but as fellow-brethren, promised to returne his scruples to them in writing.—Not yet done.

"5. Upon complaint of clandestine marriage by Mr. Jones. It is ordered, that the Elders of that congregation now at this Classis, doe seriously admonish Mr. Jones that there bee noe more such miscarriage by him.

"6. Debate about the removinge the Font at Flixton: the churchwardens of the said parish are desired to doe it. Request sent to them by the Classis.

"8. A man that is guilty of notorious sinne publicly knowne, when the Elders have dealt with him, and found some willingnesse in him to give satisfaction; they are to publish this his willingnesse, and to desire the congregation to pray for him, and to observe the proceeding of the work of God in him, preparing him for publique satisfaction.

"The 6th Meeting at Manchester, July 8^o, 1647.

"3. The Elders of Eccles (deputed) have spoken to Mr. Jones, and he has promised to forbear clandestine marriages.

"4. Mr. Birch produced testimony supposing him to be Deacon, but produced no letters or orders; hee is appointed to produce his letters of ordination before hee execute any ministeriall acte.

"5. All the Elders elect for Didsbury are desired to come to the next Classis, to be tryed.

"11. Persons not marryed by their own Ministers, nor publicly, may be called before the Congregationall Eldershipp, to shew where, when, and by whom they were marryed, that they may free themselves from suspicion of living in whoredome.

"12. Mr. Walker and Mr. John Wright are desired to tell Mr. Hall, that this is the third day that he hath been expected

by the Classis: that Mr. Holland give the like notice to Mr. Briggs; and Mr. Angier is desired to speake to Mr. Martindale, to know the reason of his not coming, seeing he hath professed to have received satisfaction.

"The 7th Meeting at Manchester, August 4th, 1647.

"3. Ordered that Mr. Hall be summon'd to answer his non-appearance, and for some miscarriages in his Ministry, and unlesse he engage himselfe to come to the next Classis, to stand disallowed. Mr. Walker and John Wright appointed hereunto.

"4. Mr. Birch not allowed to exercise ministeriall actes within this Classis.

"10. Agreed that the Elders elect of Didsbury should be summon'd againe by Mr. Clayton to come to the next Meeting.

"The 8th Meeting at Manchester, September 2d, 1647.

"Mr. Ad. Martindale to bee warned to appeare at the next Meeting by Mr. Angier.

"5. Mr. James Hall appeared, acknowledged his mistake in baptizing, being unordained: hath liberty till the next Meeting but one to prepare for his ordination.

"6. The businesse about Capn. Birch, of Ardwicke, received upon appeale into the Classis.

"The 9th Meeting at Manchester, October 6th, 1647.

"3. Complaint made by Mr. Woolmer of 2 Elders, who neglect the discharge of their duty after the acceptation of their office; viz. Rich. Rogers and Rich. Cowper. Ordered that a warrant be sent for them to appeare at the next Meeting.

"The 10th Meeting at Manchester, November 3^o, 1647.

"5. Ordered that Mr. Hall, Mr. Briggs, Mr. Brerely, be preumptoryly summon'd to the Classicall Meeting."

No extracts can be given from the 11th and 12th Meetings, which are entirely taken up with matters of *scandal* against Mr. Tobie Furnes, the Minister of Prestwiche. The details are very curious and characteristic of the times; but, upon the whole, I think they could not be inserted with propriety in a work addressed to general readers.

"The 13th Meeting at Manchester, January 5^o, 1647. [By mistake, instead of 1648.]

"5. Mr. Benson produced allegations against his Elders at Chorlton, upon which James Chorlton, Elder at Chorlerton, [same as *Chorlton*,] confessed that

hec gave Mr. Benson the lye, as the said Mr. Benson was in the pulpit. The said Elders produced allegations against Mr. Benson, had warrants for witnesses as on the file. The inhabitants of Chollerton desired him to stay.

"6. Divers of the inhabitants of Prestwich complain'd because they were kept from the Sacrament.

"7. Mr. Hall appeared upon summons, intreating more time, is appointed either to come in the next month to ordination, or else to forbear, or to receive inhibition from preaching."

The principal object I have kept in view in making the foregoing selections from the Register of the Classis, is to exhibit a faithful picture of the Presbyterian system under the Commonwealth, as far as my materials are efficient for this purpose, as well as to illustrate the general spirit and state of the times. With the same view I shall send you further extracts from the same source as soon as convenient.

W. J.

Exeter,

SIR, September 14, 1821.

I WAS sorry to see in your last Number (p. 446) an article entitled, a *Remonstrance against Lay-Preaching*, which, as it seems to me to be founded on very false principles, is also, I fear, calculated to give pain to many truly estimable individuals, and valuable supporters of our common cause.

I trust it will ever be felt by the Unitarian Dissenters as a matter of serious duty, as well as an object of honourable ambition, to secure a learned and well-educated ministry, who may be able to apply extensive knowledge and sound critical principles to the interpretation of the sacred volume, to perform the various duties of their office with eminent ability, acceptableness and usefulness, and to defend and promote their opinions from the pulpit or the press, with clearness of argument and force of persuasion.

But if we rightly understand the grounds of the importance of a learned ministry, we shall not, I apprehend, reject the services of all who do not come under this character.

There is no authority in the New Testament for the separation of any body of men from the ordinary labours and pursuits of life for the work of the ministry, much less for their assump-

tion of any controul over the faith of their brethren, or any exclusive power to administer the ordinances, lead the services, or conduct the religious instruction of Christians. The pastor performs these duties by the appointment of a Christian congregation; and with this appointment his authority is the same, whether he be learned or unlearned, since in this particular, religious societies are bound by no apostolic command.

The reasons which, in these times, render a *learned* ministry highly desirable and important, are, shortly, the necessity of learning, for the attainment and distribution amongst the people of knowledge already stored up, and for collecting new light on the criticism and interpretation of the Bible; for the proper exhibition and illustration of the evidences of revelation, and for the acquisition of such a mode of recommending and enforcing its doctrines and precepts as may best fix the attention, convince the judgment, and affect the hearts of persons of all classes in an enlightened and inquiring age. It may be added, that men who have enjoyed the advantages of education themselves, and possess refined and cultivated minds, cannot engage with satisfaction in the services of religion, or listen with advantage to its public instructions, unless its ministers possess intellectual cultivation equal, or not greatly inferior to, their own.

The reasons which make a *separate* ministry desirable, are, the impossibility of having a learned ministry without it, both from the necessity of previous education, and on account of the time which is absolutely requisite for pursuing Theological studies with effect; and the various useful branches of ministerial duty calling for a greater consumption of time and thought, than an individual engaged in the common concerns of life can possibly afford.

But whilst these reasons shew the expediency and very great importance of a regular and learned ministry, so far as it can be obtained, they by no means oblige us to reject all other aid in the diffusion of gospel truth, or the maintenance of religious worship on what we believe to be scriptural principles. There are some small societies which cannot support a minister at all, and are they on this account to

be forbidden the pleasure and improvement of social worship? Surely the same principle would lead to the suppression of family worship. The individuals who, in such places, lead the services of their brethren unrewarded, but by the approbation of their own consciences, and the gratitude of those they serve, in my opinion at least, occupy situations of distinguished honour, and deserve the encouraging testimony of their fellow-christians wherever their conduct is known. The case is exactly similar where a congregation is from any cause destitute of a minister for a time. I have known instances in this neighbourhood, of public worship being kept up during considerable intervals by respectable laymen, when the congregations must otherwise have been materially injured by its suspension, and I regard those individuals with high respect and esteem.

There are cases again of congregations consisting so entirely of persons in the humbler ranks of life, and able to contribute so little towards the support of a minister, that it is hardly possible for them to have one disengaged from other pursuits, and they could not estimate, could hardly derive satisfaction from a man of learning and refinement: is it not plain that such congregations must seek the assistance of men of humbler acquirements; and if they be good Christians, lovers of, and seekers after truth, zealous for the best interests of mankind, and frequent, serious, and reflecting readers of the Scriptures, what are such men the worse for being tradesmen, mechanics, or even *common servants*? It will be recollected that W. Roberts, the promoter of Unitarianism at Madras, is a *servant*, and which of us respects him the less on this account? Is he not even deserving of more respect because his advantages have been fewer and his exertions greater? We would not surely say that truth is inaccessible to those who are not possessed of learning. Learning may smooth the way to its attainment, and remove many difficulties; but the sincere, humble and cautious inquirer is in the right road, and will generally be rewarded. The possessors of truth cannot be *wild enthusiasts*, and are little likely to be *bold declaimers*; and your correspondent's assertion that "*humility is found only in those whose attainments*

are far above mediocrity," though in some senses true, must not be admitted in the sense in which his argument requires it to be taken. I should be sorry if I did not know many destitute of all pretensions to learning, who are possessed of true humility; and I do not call that *humility* which prevents us from using our talents and attainments, such as they are, in the service of our fellow-creatures when an opportunity is afforded us. None certainly can hope for improvement from *silly rhapsodies*; but the epithet, *self-created minister*, is as applicable to the most learned as to the humblest who ascends the pulpit; and I am confident that, in my limited experience, I have known more than one individual in our own body, who has exchanged his *honest employment behind the counter*, and without neglecting it too, for a situation of real usefulness on the Sunday in the public instruction of his brethren.

I do not like such expressions as *priests* and *holy orders* when applied, as by your correspondent, to our ministers. They may not be in themselves objectionable, but they are so much connected with priestcraft and superstition, that it is at least safer to avoid them.

Let us have as many learned ministers, and as many ministers entirely devoted to their work, as we may; (if our societies were more sensible of the importance of this last, in particular, it would be better;) but let us reject the labours of none who can be useful—and there are, I am persuaded, many cases in which men who, though illiterate, having strong perceptions of truth derived from thought and inquiry, being animated with lively zeal for its promotion, and being capable of communicating to others with clearness and strength the arguments which have impressed their own minds, may be eminently useful; more so even than men of higher attainments, because they can obtain readier access to the minds of those whom they wish to convince.

I do not know what particular ground of complaint M. S. may have, but as I do not conceive literature or learning to be *necessary* for rightly understanding the Christian religion, or justly feeling its excellence and importance, I cannot think them to be in all cases

essential for conducting the services of a Christian society. I cannot but consider it as a very illiberal assertion, that "*the illiterate pastor is miserably ignorant both of what he is to convince, and of the art of convincing.*"

For myself I avow, that it is from the hope of gaining proselytes, (I have little fear of losing converts,) that, in addition to my own best exertions, I would sanction the performance of religious services by a man in any situation in life whom I believed to possess strength of mind, knowledge of the truth, zeal for its diffusion, and a Christian character. I should expect the labours of such men to be peculiarly valuable among persons in their own class of life, but of different religious opinions, and I should consider them as extending my own means of usefulness. I must also say, that I should be very sorry if societies not having ministers were to follow the advice of your squeamish correspondent, and close places of worship which might be kept open upon Christian principles, through fear of the derision of bigots, or of having their ears offended by the illiterate piety and zeal of lay-preachers.

W. HINCKS.

SIR, September 13, 1821.

I COULD wish, with your leave, to put the following questions to the Unitarian body of my fellow-christians :

Do they believe that the apostles baptized *their* converts in or into the name of the Father, and of the Son, and of the Holy Spirit ; or solely and simply in or into the name of the Lord Jesus ; or, ad libitum, and as it happened, sometimes in the one form, and sometimes in the other ; or never in either form, but generally, and in various modes at their discretion, into the religion of Christ ?

Do they, or do they not, believe that the apostles required of those whom they baptized, a specific and uniform profession of some faith or other ?

If they do so believe, What in their opinion was the specific and uniform faith required ? A faith in Jesus as the Messiah—the Son of God ; or a faith in a religion which originated with the Father, was taught by the Son, and attested by the Holy Spirit ?

I could wish also to put a question or two to my fellow-christians generally :

Is the baptism of an infant, a few days old, a ceremony in the eye of piety or common sense one whit less "questionable" than the baptism of an embryo in the womb ?

If the custom of baptizing our horses could be traced up to the earliest ages of the church, subsequently to that of the apostles, should we deem such a custom imperative on our practice, as incontrovertible evidence of the apostolic usage ?

AN HONEST AND PLAIN-SPOKEN
MAN.

Warwick,

September 10, 1821.

SIR,
WITH high gratification and delight did I read the judicious and excellent address to the students of Manchester College ; [428—431 ;] and sincerely do I wish, that the very valuable admonition it contains may be carefully observed, and sedulously reduced to practice ; not only by those to whom it was immediately addressed, but also by every one who fills the important situation of public religious instructor. This wish arises from a conviction, to me the most rational, that, were this the case, were our ministers to act on the hints suggested, respecting the devotional part of religion, the composition of discourses, the instruction of the young, the admonition of adults, and constant and zealous activity ; the most pleasing effects, the most happy consequences, would soon display themselves in not a few of our congregations.

The worthy addressor's remarks on the advantages that would, in many cases, result from *extempore*-speaking, merit particular attention. How very desirable it is that, "in the discharge of his private duties," a minister should be able, in proper language, to give that beautiful, engaging and instructive variety to his discourse, which each particular occasion will at the time suggest, but which can seldom, if ever, be effected by previous composition ! But if any one particular subject alluded to in the address deserve more than another, especial consideration, it is *prayer*. It cannot be too deeply and solemnly impressed on the mind, that prayer is a direct address to

the DEITY! If much circumspection be necessary in addressing erring and sinful men, who happen to be elevated by their fellow-mortals to princely dignity or kingly power; what solemn care, what awful circumspection should accompany that religious act in which the being addressed, is the holy, unerring, eternal JEHOVAH, KING OF KINGS, AND LORD OF LORDS! This brings me to the point I have particularly in view, namely, to recommend *extempore*-prayer, and to adduce some arguments in proof of its superiority to written forms. Its superior utility in visiting and administering religious consolation to the sick, is demonstrated thus:—Every one who has been in the habit of ministering in “spiritual things” to the sick, knows that the views, the feelings, the circumstances of almost every individual are distinct from those of every other. The manner and method, therefore, of praying with the afflicted, should be as diversified as are the cases. But this cannot be effected by any forms of prayer. I would by no means depreciate those excellent devotional compositions, which do the greatest honour both to the heads and hearts of the authors. Yet I can, from my own experience, aver, that *reading* prayers to the sick rarely produces the desired effect. Something more is necessary; and to enter the house of affliction and mourning with a mind intent on doing all possible good; to examine, as far as necessity and prudence dictate, into the peculiar circumstances of the case; to read the Scriptures, give admonitions and advice; to soothe and lead the sufferer’s mind into the best possible devotional frame; and then to breathe forth in solemn and fervent prayer to Almighty God, the spontaneous effusions of a devoutly animated, benevolent, sympathizing heart, seems to be pointed out by reason and revelation as the only proper manner of discharging this very important, this most sacred duty.

The preceding arguments apply with nearly the same force to the use of *extempore*-prayer in public worship. It is generally admitted, that “what comes from the heart, reaches the heart,” but it is very questionable, whether, while the eye and the tongue are engaged in reading the compositions of others, the heart can feel and send forth the sentiments so effectually

as when they have their origin in the mind of the speaker. “There are very few mere readers,” says an elegant and judicious author, “who have the facility of penetrating the soul and awakening the passions of those who hear, as the man who seems to talk every word from his very heart.” * The amazing difference between the effects produced by a mere reader, and an animated *extempore*-speaker, is easily ascertained by a visit to the place of worship conducted by the former, and then to that served by the latter. Here, the speaker is heard with deep attention: the audience anxiously rest on his lips, catch the sacred fire that glows in his bosom, an holy flame is kindled in every breast, and thence ascends a sweet-smelling incense to heaven. There, the reader goes over his task unaffected himself, and consequently without affecting his hearers. His audience feel no interest in what is going on, unless indeed they now and then express a secret wish that it were finished.

But I suspect some will be ready to say, What! are rant and rhapsody the criteria of true devotion? Certainly not. On the contrary, all possible discouragement should be given to every thing unbecoming and irregular in the awful solemnities of religious worship. Clamorous unmeaning prayer, as well as the mere reading of refined composition, is doubtless disregarded, or indignantly rejected by Him who requires that the feeling sincerity, the rational sensibility of the heart, should be engaged in the production, and have the direction of every sentence uttered in prayer. It might be imagined, that to attain that elegance of language and correctness of expression which are necessary to the right performance of *extempore*-prayer, is extremely difficult: but that this is by no means the case, I infer from the circumstance, that persons of but ordinary capacity do pray *extempore*, (as I have many times witnessed both in public and private,) in very appropriate, and not inelegant language. I am aware that this is commonly denominated “a gift of prayer,” and so indeed it is from Him from whom proceedeth “every good and perfect gift;” but then He hath given to every man, and the only difference

* Watt’s Imp. Mind, chap. xvii.

between him who utters forth his thanksgivings, praises and supplications before his God, extemporaneously and readily, and him who cannot, is, that the former has, by practice, improved his talent and turned it to proper account, while the latter has hid his in the ground, until the rust and canker have either destroyed, or rendered it useless. If, therefore, *extempore*-prayer be of such vast importance as has been endeavoured to be shewn; and if a facility to perform it be to be acquired by practice, (as I think it is,) surely no exertions for its attainment can possibly be too great.

H. CLARKE.

P.S. Some time since, it was thought necessary, by the Unitarian congregation in this place, to introduce some new regulations into their public worship. These were, that each individual offer up a private ejaculation to God, on his first entrance; that the congregation stand during singing, and kneel during prayer; and that a solemn pause should succeed the service, to enable every one again to breathe forth a short secret prayer. Should any, or all of these be esteemed worthy of adoption by other congregations, I shall congratulate myself on the recollection of having supplied the stimulus.

Dr. J. Jones on Dr. Smith's Critique on Phil. ii. 5.

IN perusing Dr. Smith's critique on Phil. ii. 5, a few observations suggested themselves to me, which I cannot withhold from the Repository, though I have before made the passage a subject of discussion. That able and learned divine thus renders the verse: "Who (though) existing in the form of God, did not esteem it an object to be caught at to be on a parity with God." 1. I observe that ἴσα Θεῷ is a parallelism with ἐν μορφῇ Θεοῦ; and is therefore but a varied expression of the same idea; and as the latter means a form or appearance of God, so the former means to be like God, and not to be equal with God, as rendered in the common version, or to be on a parity with God, as rendered by Dr. S. 2. The verbal nouns in *μα* or *μο*; in Greek, denote not the action of their respective verbs, but an object or adjunct of that action. Thus βαπτισμα signifies

not an act of baptizing, but the right of baptism; φωτισμος, illumination and not the act of illuminating; δεσμος, (from δεω, to bind,) a thing that binds, a bond, and not the action of binding; δεσμος, (from θεω, to lay,) a thing laid down, a law, and not the act of laying. And though instances of equivocal meaning may doubtless occur, this is the genius of the language through its whole extent. Analogy therefore requires the term ἀρπαγμος to mean a thing to be caught or seized, and thus Dr. S. has properly translated the word. But what is most material to observe is, that the passage is elliptical; and the supply of the ellipsis will render the whole at once obvious and natural. 'Ος ἐν μορφῇ Θεοῦ ὑπαρχων ἐχ' ἀρπαγμον ἡγήσατο το εἶναι ἴσα Θεῷ (ὡς θανατου απορρύσταιτο) ἀλλὰ (τοῦ εἶναι ἴσα Θεῷ) ἑαυτον ἐκενῶσε . . . καὶ . . . ἐταπεινώσεν ἑαυτον . . . μέχρι θανατου: i. e. who being in a form of God, did not think his being like God a thing to be caught at, in order to rescue himself from death; on the contrary, he divested himself of that divine form, and humbled himself to death."

Now a form of God can only mean a divine or splendid form; and thus it stands opposed to the "form of a slave," or a mean and humble form. The question then is, Whether there was any occasion in which our Lord before his death assumed a splendid form calculated to inspire those around him with the hopes that he should not die? If such an occasion existed, to this the apostle must allude. After he had fully assured his disciples that he must go to Jerusalem to suffer, we read that he went up to a high mountain with three of his disciples, and there assumed an appearance before them bright as the sun, and was seen to converse with Moses and Elias. Peter was distressed at the prospect of the fate that awaited his Divine Master; and he instantly seized the present occasion as a happy omen of his deliverance from the impending evil, exclaiming, "It is good for us to be here, let us make three tents, one for thee, one for Moses, and one for Elias:" which means, "Let us stay here, and not now go to Jerusalem; for when the report of this noble appearance will go abroad, the whole nation will gather here; and even the rulers, when they

shall witness thy splendour, and see Moses and Elias bearing testimony to thy claims, will all receive thee, and thus the necessity of dying on a cross will be done away." Thus we see that a Jew and a disciple regarded the splendid scene on this occasion as a happy means of saving his Master from death. Peter grasps it with avidity; and this conduct in seizing an object so desirable, seems to have suggested, by association, the language of the apostle.

Mr. Belsham, in his *Calm Inquiry*, pp. 128—144, has given a fair and full account of the manner in which this passage is explained by different interpreters. With the majority of Unitarian divines, he takes the "form of God" to mean the being invested with miraculous power. The ellipsis above pointed out, renders their interpretation more pertinent and forcible than they are aware of; "Jesus being invested with miraculous power did not consider this power as a thing to be caught at to avoid death; but declined the use of it for his own sake, and voluntarily submitted to death." The truth and importance of this meaning might make it worthy of being asserted by the apostle; but two circumstances render it demonstrable, that it was not the idea which he meant to inculcate. There is no analogy between the possession of miraculous power, and the phrase "form of God," to warrant the metaphor; and a writer who paid the smallest regard to distinctness and congruity in his ideas, or propriety in his language, would not have adopted it. If the form of God means miraculous endowment, the form of a slave must denote the absence or disuse of that endowment; and in this sense Jesus never assumed the form of a slave; for from his baptism to his crucifixion, he remained in the full and uninterrupted possession of his miraculous power. Besides, the form of a slave means the death of a slave, which usually was that of crucifixion. In this sense and in this alone, Christ assumed the form of a slave; and the context sufficiently manifests that it was the death of a slave which Paul had in his mind.

J. JONES.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCLXXXII.

Lipsius and the States of Holland.

(From the "Baltimore Unitarian Miscellany.")

Lipsius, who wrote a work on steadfastness, and, notwithstanding, changed his religious creed four times, declared in his book on Politics, that one religion only ought to be tolerated in a state, and that all persons who would not profess themselves to be of the Established Church, should receive no mercy, but be persecuted with fire and sword. Johann Cernheert refuted these intolerant principles, and gave rise to various controversial publications. To prohibit these, Lipsius attempted to have a mandate issued, *that his own book on Politics should not be refuted*. The states of Holland, however, refused his prayer on the following very wise grounds: *Either the asserted principles are true, and then they cannot be refuted; or, they are false, and then the state has no injury to expect from such a discovery.*

No. CCCLXXXIII.

Sign of the True Faith.

When Henry the Fourth of France was reconciled to the Church of Rome, it was expected that he should give some remarkable testimonial of his sincerity in returning to the true faith. He accordingly ordered a cross to be erected at Rome, near the church of Santa Maria Maggiore, with this inscription, *In hoc signo vinces*, on the principal part of it. This passed at first as very Catholic, till it was observed that the part in which the inscription is put is shaped in the form of a cannon, and that he had really attributed only to his artillery what they had taken to be addressed to Heaven.—(On the authority of *Ficoroni*, at Rome, from Spence's *Anecdotes*, (Malone's edition,) 8vo. 1820.)

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Practical Sermons.* By Abraham Rees, D.D. F.R.S. &c., Editor of the Cyclopædia. Vols. III. and IV. £1. 4s. Pp. 560 and 550. Longman and Co., and Hunter. 1821.

DR. REES is not more remarkable for his gigantic scientific labours, than for his maintaining for more than half a century his popularity as a preacher amongst the Protestant Dissenters. The bare statement of this fact cannot but excite curiosity with regard to his pulpit compositions, which, allowing for the influence of character, person, voice and manner, must have contributed in no small degree to the effect. The venerable preacher who has so long occupied an eminent ministerial station, connects the age of Chandler and Foster with our own; and his Sermons partake of the excellencies of those and other celebrated divines of the last century, while they are in some degree accommodated to the altered taste and habits of the present times. They are in truth specimens of the best style of sermons that for the last seventy or eighty years has been acceptable to the English Presbyterians. They are not moral essays or controversial lectures: they are scriptural and evangelical discourses, simple and unpretending in their plan, embracing the more general views of divine truth, of a moderate and catholic spirit, adapted to all classes of hearers, but supposing a certain degree of information and refinement, even in their tenour, sparing of figures, elegant by being perspicuous and eloquent by being impressive.

In 1811, Dr. Rees published the two first volumes,* a second edition of which was soon called for. Both editions are, it appears, disposed of, and thus encouraged, the author dedicates to the congregation of the Old Jewry Chapel these two additional volumes, “as his last public tribute of gratitude,

affection and best wishes.” We bore our willing, though humble testimony, to the merits of the two first volumes, [Mon. Repos. VII. 104—107,] and we are prompted no less by a sense of duty to our readers, than by the feelings of private friendship, to recommend to public attention the two volumes recently published.

The following are the contents of the volumes: Vol. III. Serm. I. The Connexion between Just Sentiments of Moral and Religious Truth, and its practical Influence. Dan. xii. 10. II. The Origin and pernicious Influence of an Evil Heart of Unbelief. Heb. iii. 12. III. A Caution against Infidelity. Prov. xix. 27. IV. The Expectation of a Future State, as a Principle of Conduct, founded on the most satisfactory Evidence. Luke xvi. 31. V. The peculiar Excellence of Christianity. Matt. xi. 11. VI. The Guilt and Danger of despising Christ. Luke x. 16. VII. The Prevalence and Subsistence of Christianity urged in Proof of its Divine Origin. Acts v. 38, 39. VIII. Our Saviour's Victory over the World instructive and encouraging. John xvi. 33. IX. Reflections on the Close of our Saviour's Life. John xvii. 1. X. The Belief and Profession of Christianity vindicated from Reproach. Rom. x. 11. XI. The Reasonableness and Utility of the Exercise of Private Judgment in the Province of Religion. Rom. xiv. 6. XII. The Conduct of the Beræans stated and recommended. Acts xvii. 11. XIII. The Insufficiency of the Form, without the Power, of Godliness. 2 Tim. iii. 5. XIV. The Inutility of Religion, an unfounded Apology for the neglect of it. Deut. xxxii. 47. XV. The Folly of making a Mock at Sin. Prov. xiv. 9. XVI. Difficulties in the Contemplation of the Moral Providence of God, stated and resolved. Eccles. ix. 2. XVII. God an impartial Sovereign and Judge. Rom. ii. 11. XVIII. Reflections tending to produce Fortitude and Resignation in a Season of Trial. 1 Pet. i. 6. XIX. The Evils of Life directed and overru-

* Price £1. 1s.

led for Good. Gen. i. 20. XX. The beneficial Influence of Hope in a Season of actual or apprehended Distress. Lam. iii. 26. XXI. An Abstract of the History of Esther, and its practical Application. Esther iv. 13, 14. XXII. The Errors of Human Judgment, and the Importance of avoiding them. John vii. 24. XXIII. XXIV. Solomon's Preference of the Day of Death to the Day of Birth, stated and vindicated. Eccles. vii. 1. XXV. The Patriarch Jacob's Review of Life. Gen. xxxii. 10. XXVI. Reflections adapted to the Close of the Year. Psalm xc. 9. XXVII. The Privilege of Descent from Religious Ancestors. 2 Tim. i. 5. XXVIII. The Piety and Virtue of Children the Cause of Joy to their Parents. Prov. xxiii. 15.

Vol. IV. Sermon I. II. The Credibility of the Evangelical Writings. John xx. 31. III. IV. V. VI. The distinguishing Blessings of Christianity. 1 Cor. i. 30. VII. The Humiliation and Sufferings of Christ, stated and vindicated. Isa. liii. 3. VIII. The Apostolical Method of preaching Christ. Col. i. 28. IX. The Duty of examining and vindicating our Christian Principles and Hopes. 1 Pet. iii. 15. X. Instruction deduced from the Character and Conduct of Nicodemus. John iii. 1, 2. XI. The Scruples of well-disposed Minds, with regard to the Lord's Supper, examined and obviated. 1 Cor. xi. 29. XII. Love to Christ, in its Nature and Influence, explained and enforced. Eph. vi. 24. XIII. Christianity the Source and Support of Intellectual and Moral Liberty. 2 Cor. iii. 17. XIV. The Nature and Value of the Rest promised by Christ to his Disciples. Matt. xi. 28. XV. The Christian Doctrine of Forgiveness guarded against Perversion and Abuse. Psalm. cxxx. 4. XVI. Reflections on Peter's Denial of Christ. Luke xxii. 61, 62. XVII. The Power of Conscience, illustrated in the Case of Herod. Matt. xiv. 1, 2. XVIII. A good Conscience illustrated and recommended. Heb. xiii. 18. XIX. The Praise of God preferable to that of Men. Rom. ii. 29. XX. The Distinction between the Soul and Body stated and confirmed. Matt. x. 28. XXI. An Antidote to the Fear of Death. Heb. ii. 15. XXII. The Re-union of pious and good Men in a Future World.

Isa. xxxviii. 11. XXIII. The present Character and future Felicity of true Christians. Isaiah xxxv. 10. XXIV. Death the Boundary of the Expectation of the Wicked. Prov. xi. 7. XXV. The Wisdom and Goodness of God manifested in the Formation of the principal Organs of the Human Frame. Psalm xciv. 9. XXVI. God's Delight in the Happiness of Mankind. Jer. xxxii. 41. XXVII. The Conduct of Moses recommended to the Attention of Young Persons. Heb. xi. 24, 25. XXVIII. A Caution against Delay, addressed to Young Persons at the Commencement of the Year. 2 Cor. vi. 2.

There is considerable variety in these topics. We have observed some passages and even discourses similar one to another, but this it was scarcely possible to avoid in so great a number of sermons. Without being aware of it, a preacher naturally falls into the same train of thought and the same turn of expression, though he may be professedly treating of subjects essentially different.

The peculiarity in Dr. Rees's Sermons that first and principally attracts the notice of the critical reader is, that whilst the sentiments are generally such as every intelligent believer in Christianity admits and approves, the language frequently wears what is called an *orthodox* complexion. This is attributable, we conceive, partly to early habit, partly to a real belief in a few of the popular doctrines which have the greatest influence on the feelings and language, and partly to a theological style of expression formed upon the phraseology of scripture. But whatever may be the cause, the effect is favourable to the Author's reputation and usefulness amongst the mass of readers. At the same time, if he does not shock them by a bold exposure of generally-received opinions as certain errors, he is sufficiently explicit to make it clear, that he ranges under the banners of no human leader of faith, and that all the more prevailing *systems* of doctrine are remote from his views of divine truth.

The Sermon on "The Apostolical Method of preaching Christ," in Vol. IV., justifies this last remark, and therefore we shall, though somewhat irregularly, bring it first under notice.

Dr. Rees says very truly,

"There is hardly any charge more common, in the present day, against preachers of a particular description, than this; that they do not *preach Christ*. The charge is received with avidity, and inculcated with industry; and it is scarcely possible to refute it. The clamour is raised, and serves a purpose; the unchristian and obnoxious preachers are avoided; and thus have no opportunity of exculpating themselves before their accusers, or of bringing the charge to a fair hearing and trial. And yet there is not a more reproachful and atrocious charge, if it were founded in truth, that can be alleged against the character of any person who assumes the appellation and exercises the office of a Christian minister." IV. 131.

He explains "preaching Christ," as follows:

"To *preach Christ* is, in other words, to preach Christianity, or to preach those doctrines of faith, and rules of life, and motives of obedience, and objects of expectation and prospect, which are set before us by Jesus Christ, and contained in the revelation of the New Testament. Christ is often used, by a well-known figure, for the whole of Christianity, of which he was the Author; and in this sense the appellation is used in the verse preceding the text: *Christ in you*, that is, the Christian doctrine declared amongst you, and received by you, as *the hope of glory*; whom, says the Apostle, *we preach*: and in this large and comprehensive extent the phrase of preaching Christ must be understood, whenever it occurs."—IV. 132, 133.

He discusses the subject by a series of observations; as, 1st. "That those preach Christ who occasionally recite, illustrate and enforce the various evidences of Christianity." 2dly. "Those who preach Christ will often recur to the peculiar and distinguishing doctrines of Christianity." 3dly. "That Christianity is a system of doctrine in reference to the duties which it inculcates; and therefore, those who preach Christ must constantly recommend and enforce a practical observance of the Christian precepts." 4thly. "Preaching Christ implies, that every personal and social duty should be principally enforced by evangelical motives:—motives derived from the example and character of Christ; from a regard to his authority, as a divine teacher; from the consideration of his love, manifested in his sacrifice and sufferings for our redemption, and of the

various benefits which he has promised; from the efficacy of his mediation; from the promise of his assistance; from a view to the government with which he is intrusted and which he exercises for our welfare; from those benevolent offices which he is performing on our behalf, and that righteous judgment which the Father has referred to his conduct, because he is the Son of man."

Under the second head, relating to "the peculiar and distinguishing doctrines of Christianity," Dr. Rees says, that he omits disquisitions concerning the person of Christ, not because he has not a decided opinion concerning the pre-existent dignity of our Lord's person, but because he apprehends, that, as far as they do not interfere with the unity of God, they seem to be more suitable subjects for private than for public discussion. Of the doctrines that he conceives to be practically evangelical, he enumerates, 1st. That of Divine forgiveness, originating in the free grace of God, and ascertained to mankind by the efficacy of our Saviour's mediation. 2nd. That of Divine assistance. 3rd. Those of immortality and a future judgment.

After he has gone through his explanatory observations, the preacher says,

"It must also appear, that preaching Christ is a rational kind of preaching; it does not consist in mere sound and gesture, in uninstructional addresses to the senses and passions of men; but in a sober appeal to the judgment as well as to the heart; in an attempt to inform the understanding, in order thus to influence the affections and will. When God condescends to speak to mankind, by his Son, or by any of his inspired and merely human messengers, he treats them as beings endowed with understanding, capable of reflection, and expects from them a rational tribute of affection, homage and obedience. But how common is it for men, when they address one another on the subject of religion, to set faith and reason at variance, and to treat religion in a manner which, were it not for the solemnity of the subject, would be truly ludicrous! And yet, so far have some persons proceeded in this way, degrading the understanding in thinking and judging, and even speaking concerning religion, that it may be doubted whether our Lord's Sermon on the Mount, excluding all knowledge of the Divine Speaker, would command any considerable degree

of attention in some popular religious assemblies. But I trust that we have not thus learned Christ."—IV. 149, 150.

He concludes with an animating representation of the state of such, both ministers and people, as conscientiously fulfil their Christian obligations :

"We shall then be able to appeal, with modest confidence, from the judgment of men to that of our God and Saviour; and be hailed welcome to mansions of bliss, even by some of those who now disown and condemn us. Oh, transporting prospect! Shall the happy period arrive, when the multitude of those who believe, however now alienated from each other in opinion, and even in affection, shall be of one heart and one soul? When Christians of every name and of every church, and good men of every nation and of every age, shall forget all the occasions of their variance and discord, and rejoice to find *that the ways of God are not like the ways of men, nor his thoughts like their thoughts*. May we find a distinguished place in this blessed assembly! *What is our hope, or joy, or crown of rejoicing*, in this delightful prospect? Are not even ye in the presence, and honoured with the approbation, of our Lord Jesus Christ, at his coming? *Ye are our glory and our joy*."—IV. 151.

A stern theological critic may object to a few phrases in this sermon as of doubtful meaning; the systematic Calvinist will brand it at once with the character of *heterodoxy*; but such as read with candour and for edification will allow, we think, that it is a satisfactory vindication of those that preach the gospel rationally and practically.

Several of the Sermons in the former part of the third volume treat of the evidences of Christianity, and in these Dr. Rees manifests a familiar acquaintance with the whole argument on this all-important subject. He makes the following pertinent observations on the triumph of infidelity over the errors of Christians :

"There are, also, certain out-works raised by mistaken zeal, which are not tenable, and which may be surrendered, not only without danger, but with advantage to the vigorous and successful defence of the sacred citadel itself. Against these the artillery of its enemies has been often levelled, and they have triumphed, as if they had obtained a complete victory, by merely demolishing what was not worth defending. In other words, in guarding against *instruction which causeth to err from the words of knowledge*, we

should be careful to form just notions of religious truth; distinguish between what is true and false, unquestionable and doubtful, important and of little moment. We should not be tenacious of error, blind to evidence, though it should chance to expose our most favourite opinions, and obstinate in maintaining them. The cause of religion has sometimes suffered by the mistaken zeal of its friends; by their invincible attachment to doctrines that are disputable and dubious; and by their ill-judged attempts to vindicate, as true and credible, what they ought to have rejected as false and erroneous. By thus misapplying their skill and labour, and undertaking a defence which truth did not require, they have been foiled and vanquished. Infidelity has plumed itself on the imaginary advantage thus obtained, and they, perhaps, chagrined and mortified by the defeat, have surrendered principles of religion which they ought to have retained, because they found themselves unable to vindicate errors which they ought to have relinquished.

"Some persons we must have known, who, after having been zealously attached to an erroneous creed, and finding themselves mistaken and deceived, have become sceptics and infidels: and who from the extreme of credulity, have proceeded so far as even to doubt the truth and deride the importance of the most obvious principles. Among such persons, Infidelity has gained its principal trophies. Accordingly, it is a notorious fact, that in those countries where the established system of religion is the most irrational and absurd, the number of unbelievers is the most considerable."—III. 44, 45.

The plan of Serm. XI., Vol. III., on the trite subject of "Private Judgment," and on the common text, Rom. xiv. 5, (latter part,) is excellent. The preacher explains in the introduction the dispute between the Jewish and Gentile converts to which the words refer, and then proposes a criticism upon the text :

"*Let every man be fully persuaded in his own mind*; or, as the words might be rendered, let every man freely enjoy his own opinion, and proceed in the course which his judgment prescribes to him, without impediment or censure. The Greek term translated *to be fully persuaded* is most properly applied, as learned critics have observed, to a ship, which is carried on by the wind and tide, with all its sails spread to forward it, whilst nothing obstructs it; and thus the meaning of the declaration in the text will be, 'Let him go on in his own way, without impediment.' But as the ship is under

the guidance of a pilot, who steers it to its destined port by means of a chart and compass, and other instruments of observation, so should every man pursue the course which a well-informed judgment, availing itself of all necessary means for obtaining true wisdom, prescribes; or such a course as will secure him from danger, and bring him at last to the attainment of the highest honour and felicity which he can propose to himself."
—III. 199, 200.

He then considers the apostle's exhortation, 1st, as a caution against religious indifference; 2dly, as a caution against incredulity and obstinacy in error; 3dly, as the best preservative against inconstancy in the profession and practice of religion; 4thly, as a virtual authority for communicating to others just sentiments of the obligation and utility of religion, wheresoever our own connexions and influence extend; 5thly, as a prohibition of every obstruction and restraint, to the exercise of private judgment; and 6thly, as a preventative of dissension and discord among Christians, however they may differ from one another in matters of religious opinion.

Throughout this discourse, Dr. Rees maintains those generous principles of religious liberty, which he is well-known to have uniformly asserted and to have successfully diffused amongst the Protestant Dissenters, at the head of whom in their corporate character, his years, talents, acquirements and reputation, have long properly placed him. We cannot refrain from one extract on this vital topic:

"The means of conviction should be adapted to the nature of religion, and to the faculties of the human mind. If we recur to any other kind of influence but that of persuasion in order to promote a religious faith and profession, and just sentiments of both, we shall counteract not only the spirit but the express precepts of Christianity. If those who possess the power are disposed to use it in this way, they may succeed in making hypocrites or martyrs; but they can never produce one genuine convert to the belief and practice of the truth. The injunction of the text, *Let every man be fully persuaded in his own mind*, establishes the right of private judgment, independently of all foreign jurisdiction and controul, and of all attempts to force conviction, or an external profession of religion, in a manner so clear and so explicit as to need no comment. If it be every man's duty

to be *fully persuaded in his own mind*, it can never be the prerogative of any one man or any body of men, by whatever denomination they may be distinguished, or with whatever ecclesiastical or secular powers they may be invested, to establish and enforce any public standard of religious faith or of religious profession, to which all are bound to conform, and by which, under the awe of worldly and civil penalties, they are expected to regulate either their creed or their mode of worship. It is to no purpose that the Scripture, which I regard as the only authoritative rule of religious faith and practice, requires me to be *fully persuaded* in my own mind with regard to all doctrines of importance, and with regard to all positive rites that are in their own nature indifferent, if any individual or any class of men may say to me with an authority, which at my peril I am forbidden to resist, *Subscribe to the creed which we have formed, and practise the rites of worship which we enact*. Beware lest the persuasion of your own mind deviate in a single article or a single ceremony from the code to which we demand your submission. You may indeed judge for yourself: this we allow because we cannot prevent it: the empire of the mind is beyond the reach of human authority and law; but in every public declaration of your judgment, and in every visible expression of your mental persuasion, you must conform to an established standard, that is, in other words, whatever may be your thoughts, your language, your profession, every thing that is visible or audible by which your sentiments may be judged of by others, must be regulated by a common code, from which you are not allowed to differ. Such is the inconsistency inseparable from almost every civil establishment of religious faith and worship that has ever existed, and the mention of which both the letter and the spirit of the text would not allow me to omit. Happy are we in this country, who enjoy the benefits of a toleration, notwithstanding the limitations and disqualifications by which it is restrained! Happier may we still be under a government that shall extend its protection to our religious privileges without any infringement on our civil rights! Thus secure and unmolested in the province of religion, let every one of us, with the spirit of meekness, peace and charity, exercise *that liberty with which the Gospel has made us free*; and in all matters of conscience, *let every one of us be fully persuaded in his own mind*. We may then claim, and, I trust, by the favour of Providence, long enjoy the blessings transmitted to us by our ancestors. May a sense

of their value, and a disposition wisely to improve them, secure to us and to our descendants their continuance."—III. 211—214.

The Sermons do not abound in rhetorical figures, but they contain a few passages which prove that the preacher was fully able to reach a more elevated style than that which he has thought proper to assume. We may quote by way of example the following apostrophe to religion, the conclusion of a passage asserting the inadequacy of youth and beauty, genius and learning, wealth and prosperity, power and popular favour, honour and friendship, to procure perfect happiness:

"It is thine, Religion! thou power celestial and minister of God for good to mankind, to conduct thy votaries, and at the same time to succour and shield them in their journey through life, nor wilt thou desert them in the hour of their last distress! It is thy prerogative alone to accompany them to an unknown world, and to bring them, with modest confidence, to the tribunal of their judge, and to secure for them a sentence of applause, which shall render their happiness immutable and everlasting. Let no unhallowed tongue, then, attempt to despoil thee of thine honour, to degrade thy dignity, and to depreciate the service which thou art disposed to render to mankind, formed for happiness, but apt to err and miscarry in the pursuit of it! Under thy conduct and influence may we be ever secure and happy!"—III. 274, 275.

(To be concluded in the next Number.)

ART. II.—*A Speech delivered in the House of Lords on Thursday, June 14, 1821, by Herbert, Lord Bishop of Peterborough; in Answer to a Petition presented to the House of Lords respecting his Examination Questions.* 8vo. pp. 32. Rivingtons. 1821.

ART. III.—*Episcopal Innovation; or, the Test of Modern Orthodoxy, in Eighty-Seven Questions, imposed as Articles of Faith, upon Candidates for Licences and for Holy Orders, in the Diocese of Peterborough; with a Distinct Answer to each Question, and General Reflections relative to their Illegal Structure and Pernicious Tendency.* 12mo. pp. 136. Seeley. 1820.

ART. IV.—*A Vindication of the Questions proposed by the Bishop of Peterborough to Candidates for Licences and for Holy Orders within*

his Diocese, from the Objections contained in various Pamphlets, more particularly in one entitled, "Episcopal Innovation, &c." By the Rev. William Jephson, A.M. 8vo. pp. 70. Rivingtons. 1821.

ART. V.—*A Letter to an Undergraduate on the Subject of Episcopal Ordination, occasioned by the Introduction of Certain Questions into one of the Dioceses of the Kingdom, and proposed to the Candidates for Holy Orders, demanding a full, clear and unequivocal Answer to every one of them on Pain of Exclusion from the Ministry.* By Robert Hawker, D.D., Vicar of Charles, Plymouth. 8vo. pp. 80. Sherwood and Co. 1821.

THE controversy to which these pamphlets relate is of no mean importance. It occupies, at the present moment, the two great and active parties into which the Church of England is divided. The result may involve the momentous interests of truth and freedom. We are lookers on, but not indifferent spectators.

Bishop Marsh's "Speech" was reported from the Times newspaper in a former Number, (pp. 434—436,) and on comparing the report with the publication before us, we cannot but be surprised at both its fulness and correctness. There is nothing, indeed, which is more decisive of the improved state of England than the accuracy with which the proceedings in Parliament, in Courts of Law and Justice, and at Public Meetings, are related in the public journals, and within a few hours made known throughout the whole kingdom.

The "Questions" which have excited so much controversy and which form quite an era in the history of the Church of England, are inserted, from an Appendix to the third of these pamphlets, in the present Number (pp. 507—511). A careless reader may see little in them; but the practised theologian will instantly perceive that they penetrate to the marrow of some of the most vital questions in religion, and that where they do not express much they imply the more.

The Bishop, we think, makes good his legal right to enforce his "Questions;" but we cannot help thinking that his adversaries have the advantage when they deny his moral right to im-

pose upon candidates for Licences and Holy Orders, the necessity of replying affirmatively to Questions which by implication contradict the plain sense of the articles of his own Church, which he is pledged to believe *ex animo*, and bound to uphold and defend.

To such as know Bishop Marsh's history, and respect his talents and character, it must be gratifying to perceive with what indignation he replies before the Lords to the charge of requiring *subscription* to his Questions :

"But, my Lords, I must not merely deny the charges: I must confute them. And first, my Lords, I will reply to the charge of requiring subscription, 'subscription' (as the Petitioner says) 'to the entire document,' which document, as he further says, contains a new standard of faith. Now the document, as he calls it, consists of a string of Questions; and subscription to Questions would be so absurd, that no man in his sober senses could require it. The name of the person examined can be affixed only to his Answers. If, therefore, the signing of his name to his own Answers is a subscription to a new standard of faith, it is at the utmost only a subscription to his *own* standard of faith. But, my Lords, the signature to those Answers is required for a very different, a very obvious, and a very common purpose. It is required merely as an acknowledgment on the part of the person examined, that the Answers which are sent to me, are really *his* Answers. And this signature, which neither is, nor can be, required for any other purpose, than merely to authenticate the Answers, is represented by the Petitioner, as subscription to a document setting forth a new standard of faith. Really, my Lords, I could not have supposed, that so gross a perversion of the truth could ever have found its way into a petition to the House of Lords."—Pp. 17—19.

His Lordship says, that his Questions were "intended as a test of *doctrines*, and form only a *preliminary* examination for Holy Orders," (p. 26,) and adds in a note,

"Very incorrect statements have been made on this subject, even where it might not have been expected that the Bishop of Peterborough would have met with unfair treatment. On the mere supposition, that the answering of those Questions forms the *whole* examination of Candidates for Holy Orders, the Bishop of Peterborough has been represented as deficient and superficial in his mode of

examination, and of directing the chief attention of young men to polemical divinity. The Translator of Michaelis, and the Author of Theological Lectures embracing the whole body of Divinity, of which the Lectures on the Criticism, the Interpretation and the Authenticity of the Bible have been already published, did not anticipate the charge of attempting to *narrow* the views of young divines, or to circumscribe theological learning within the limits of controversial divinity. The Examination Questions are proposed in the *first instance*, because if it shall appear from the Answers to them, that the doctrines maintained by the candidate, are contrary to the doctrines of the Liturgy and Articles, he cannot be a fit person for the ministry of the Established Church. This point being ascertained, due inquiry is then made as to his *proficiency*: and the Bishop's Chaplain will at any time assure all persons who doubt on that subject, that such inquiry is carried as far as can possibly be desired. And with respect to examination in the *Evidences* of Christianity, the Bishop's Chaplain can inform them, not only that such examination has *never* been neglected, but that the Bishop has printed, for the use of those who apply to him for ordination, 'A Summary Statement of the Principal Evidences for the Divine Origin of Christianity.'"—Pp. 30, 31.

The Author of "Episcopal Innovation," is probably an "Evangelical" clergyman of the "Calvinistic" order. (He himself admits the distinction of Calvinistic and Arminian "Evangelical" clergymen.) The praise cannot be refused him of a laborious and acute polemic. But his talents, and they are great, cannot relieve him from the embarrassment of having to maintain at the same time, the doctrines of Scripture and the decisions of the Church of England. From the following passage, it would seem as if he regarded the Prayer-Book as the last appeal in a theological dispute:

"In the *CHURCH*," (the capitals and italics are quoted,) "the *essence* of her *principles*, and such as may be common to other Christian denominations, is the system of *doctrines* which she embraces: or in other words, her *doctrinal Articles*.—*These*, like the essential laws of the state, are the *basis* of all *genuine religion*, and the foundation of all *future felicity*. *These* are the *vitals* of the *Church*."—P. 113.

This Author, as if conscious of his own strength and of that of his party, is

very bold in his warnings to the Episcopal bench on the fatal consequences of such innovations as Bishop Marsh's:

"But we warn his *Lordship*, we warn our *Archbishops* and *Bishops*, we warn the *Legislature*, we warn every person *great and small* who has at stake any thing valuable either in *Church* or *State*, or who approves (to use his *Lordship's* words) '*the religion of their fathers*' and the *constitution of their country*, to put a speedy stop to such unauthorized, such unchurchman-like, such destructive innovations. If the *Bishop of Peterborough's* measures are pursued, if his *conduct be imitated*, if our *genuine articles* are to be *laid aside* as antiquated things, if our *sons* are to be shut out of the Church, by *new tests* of religious faith, if *Incumbents* are to be deprived of their assistants, and *Curates* dismissed from their Cures, if the *people* are to be robbed of their spiritual treasures, and an iron yoke of bondage placed on the neck of 'them that are quiet in the laud,' and *all this*, for *no crime, no cause*, but because the Bishop or Bishops will have it so,—there needs no *prophet* to predict the result;—the *Mitre* and the *Crown* will *fall together!*!"—Advert. pp. iv. v.

We apprehend that the Bishop's "Evangelical" antagonist suspects the "Questions" of a tendency to "Socinianism;" for there are several passages (we have marked about half-a-dozen) in which this heresy is brought in as a bugbear to terrify the reader. Good Richard Baxter, in his *Life*, we remember, holds up a certain Roman Catholic to abhorrence, and to make him appear more abominable, calls him a "Socinian Jesuit." But it may give rise to speculation, that Dr. Marsh, who so well understands the bearing of every question, should have thought it necessary to shut out Calvinism from the Church by a multitude of searching inquiries, and should have left the doctrine of the Trinity to be guarded by the Articles and the Nicene and Athanasian Creeds.

This writer against "Episcopal Innovation" is an unlimited admirer of the Church of England as by Law established, and moreover, an eulogist of the "Evangelical" party on account of their being adorned in a higher degree than others, with the graces of humility and tenderness; but he does not think himself called upon to keep any terms with one of the Heads of his own church. He thus characterizes the Bishop of Peterborough's scheme:

"First.—It *subverts the foundation, and destroys the source of genuine morality.*

"Secondly.—It *admits of baseless and spurious morals.* And yet makes such morals a '*condition of salvation!*' In other words, the *true character* of his *Lordship's* 'Questions' is this, '*SALVATION by good WORKS WITHOUT HOLINESS!*'"—Pp. 70, 71.

Again, he draws this inference from the defectiveness of the chapter on "the Holy Trinity:"

"It affords an alarming proof how far the reception of what is called an '*Orthodox*' Creed, and how far the professed faith of a dignified Clergyman, yea, of a Bishop, may consist, with the most determined hostility to *every vital, every heart-cheering, and every saving doctrine* and principle of *divine truth*, as they are found recorded in the *Bible*, and in the '*Articles of the Church of England*!' We say *determined hostility.* For without this, a step so *bold, so dangerous, so arbitrary, so even hyper-papistical*, would never have been taken as that of *forming* 'Questions' like those we have been considering; and then of making a peremptory demand of the belief and signature of the Candidates in a '*full, clear, and unequivocal*' manner to every one of them!"—P. 103.

He asserts in the following passage, that the Bishop is only pursuing a long and deep-laid design:

"We know very well, and every body who is at all acquainted with the history of the business, and the determination with which his *Lordship* left *Cambridge*, knows very well, that these 'Questions' were intended as a *Trap* in which to catch *evangelical Candidates*; or, as his *Lordship* prefers to call them, *Calvinists.*—But why catch *evangelical* Candidates? Would not the *Articles* and the *Prayer-Book* of the '*Established Church*' catch them? Would not that legitimate test shut them out? What! will not *that* '*safeguard*' keep the door against *evangelical Candidates*? How then can his *Lordship's* 'Questions' do that? Here is a *dilemma* which we would wish his *Lordship* well out of."—P. 110.

But a still more biting passage remains to be quoted. We have no pleasure in extracting it, but it may be of some use to shew to our readers that the polemic spirit is always the same, and that if Churchmen do sometimes fall upon Unitarians without mercy, they do not hesitate, when passion or the supposed influence of the

spirit prompts, to worry and devour one another.

“Dr. Marsh took great pains, some time ago, as his *Holiness* has since done, to prove how ever-dangerous it is to send the Bible into the world ‘without note or comment;’ and he wished the ‘*Prayer-Book*’ to be circulated with it as a ‘*safeguard*.’ The secret, however, is now come out; and we learn that his Lordship is as jealous of the ‘*Prayer Book*’ going abroad *alone*, as he formerly was of the *Bible*: and that he cannot even suffer it in the hands of ‘*Candidates for Holy Orders*,’ without the commentary contained in these ‘*Questions*’ as a ‘*safeguard*.’ Do we wonder that Gandolphy should have claimed Dr. Marsh as a Brother and a *Papist*!!

“Dr. Marsh, in his ‘Address to the University of Cambridge,’ and subsequent controversy against the Bible Society, certainly made a great show of zeal and regard for the ‘*Prayer-Book*.’ And he at the same time (in order to discredit the *Calvinistic Clergy*, who, he says, generally support the Bible Society) insinuates that they ‘cannot have much pain in parting with the Liturgy.’ It becomes now a grave and important inquiry, *why* Dr. Marsh (now Bishop of Peterborough) should feel so close an attachment to the *Liturgy*, while *Calvinistic Clergy* ‘cannot’ feel such attachment.—We can assure his Lordship, however, that the ‘*Calvinistic*’ Clergy (under which appellation he includes the *Evangelical*, not a few of whom are *not Calvinistic*) do most highly esteem the Liturgy; and that no event could easily be mentioned which would give them *more ‘pain’* than its destruction.

“We hope that a sufficient body of evidence has been afforded in the preceding pages, to prove the *coincidence of sentiment* between the *Church of England* and those *Clergymen*; and we further trust that as little doubt remains upon the reader’s mind about the want of conformity to the Church documents in the sentiments of *Dr. Marsh*. No unprejudiced reader can for a moment hesitate to decide who *loves* the Liturgy most for its *own intrinsic* excellency. Its prayers and its doctrines breathe the spirit of heavenly devotion. And to every *evangelical* divine, they are the Theme of his instruction and the Life of his soul. But does any thing like this appear in the spirit and language of these *Questions*? Alas, nothing like it. For *what* then does *Dr. Marsh* assume to value, in so superior a manner, our admirable ‘*Liturgy*’? The following sentence in his address may possibly help us to a solution of the diffi-

culty—‘The established Liturgy is the ‘*Tenure of Civil and Ecclesiastical Preferment*!’

“Does it then, we ask, stand confessed that the *evangelical Clergy* love the Liturgy for its *intrinsic excellency*, its *scriptural doctrines*, and its *spiritual purity*, while Dr. Marsh loves it because it is the ‘*tenure of Ecclesiastical Preferment*’? But if this be true, had we a *Popish*, a *Socinian* ‘Liturgy; or one as highly *Calvinistic* as he supposes ours to be otherwise, whatever might be the effect upon the *Evangelical Clergy*, his *Lordship*, ever true to the Liturgy as ‘the tenure of ecclesiastical preferment,’ would still continue to retain his *Living*s, or enjoy his *Bishopric*!!”—Pp. 106, 107.

This Author taxes Bishop Marsh with Jesuitry. The Bishop might retort, if it were not at the expense of their common church. The Baptismal Rubric declares infants baptized, to be regenerate. This, says the Bishop, is Christian regeneration. No, says his antagonist, referring to the substitution of godfathers and godmothers for the unconscious infants; a profession being made, the Church accepts it “in charity and in faith.” “She cannot make a service for any but spiritual receivers, nor can she consider receivers as any other than spiritual persons, THOUGH SHE KNOWS” (the capitals are our own) “ALL WILL NOT BE SUCH.”—Pp. 88.

Mr. JEPHSON is a respectable writer, but less versed in controversy than the Author to whom he replies. He is quite as “orthodox” as he can be, but he makes no needless parade of his capacity for believing. A charitable spirit pervades his pages, and, though he does not vaunt himself of it, he appears to us to understand fully the true Protestant principle with regard to authority in matters of faith: what can be better than this paragraph?

“For after all, it is not to the Articles of any Church only, which are not of Divine Authority, but to the Bible, and to the Bible alone, that we must make our final appeal, as that is the only rock impregnable upon which the true Church must be built.”—Vind. p. 25.

There is not much vivacity in Mr. Jephson’s pages, but he can retort with some smartness: e. g.

“By the confession of the author,

were it not for the influence of a fixed National Creed, upheld and prospered by a gracious Providence, we should long since, according to all human probability, have had our land overrun with Popery, Socinianism and Infidelity; and were it not for the providential interference of Episcopal vigilance, exactly adapting its salutary measures to the times and seasons, notwithstanding all our Articles, bulwarks of the Faith as they are, and ever have been, we might be exposed to perils from our treacherous friends within, far more to be dreaded than any perils from our open enemies without. It is upon the principle of self-defence from such treachery that this Prelate, who has so frequently and successfully shewn himself a zealous champion of the Church, comes forward, with a manly and open spirit of inquiry, to probe and sift the minds of the Candidates most thoroughly and without reserve, on those parts particularly which have of late become more interesting, from the manner in which they have been distorted even by some of our own ministers; and it is for the sake of excluding such, and not with the most distant view, as this author would insinuate, of imposing any new articles of his own, or of indulging a passion for innovation; but inspired with an honest zeal to contend earnestly for the Faith once delivered to the Saints, not to the modern Saints, who arrogate to themselves exclusively the name, though, with the same breath, they scruple not to call themselves the most desperate Sinners, but to the Saints of old, who may be now looking down from on high, and rejoicing with the angels over this one among the many pious efforts of this Prelate to frustrate the machinations of the common Adversary, who never enjoys a greater triumph than when he is able to pervert Holy Writ, and make the very articles of Faith, upon which we all rely for truth and consolation, turn directly by artful devices against the Church itself."—Pref. pp. xiv. xv.

Dr. HAWKER's services would, we believe, have been willingly dispensed with by his "Evangelical" brethren on this occasion. He has asserted Calvinism so broadly and obnoxiously, that it has been found expedient to disown him as an *Antinomian*. His relentless system, including what Calvin himself called the *decretum horribile*, would mar the union of the two sects, before described, of Evangelical Churchmen. He will therefore be regarded as an intruder in the Peterborough warfare. Perhaps, too, his brethren form a

juster estimate than he himself of his controversial powers. He is confident and fearless, and has that species of eloquence which consists in saying whatever one likes, and in the crudest manner, which will sometimes look like originality; but he is unequal to the conflict with Bishop Marsh, and would do wisely to content himself with the greatness that he has attained amongst a portion of the good people of that warlike outport Plymouth, and especially "the Lord's people," "the companions and brethren of his pilgrimage," in *Charles*.

The Doctor dwells upon the doctrine of the "Holy Trinity." He is indignant at the Bishop of Peterborough's questions concerning the *offices* of the Three Persons; shrewdly guessing that herein is wrapped up some design of abolishing the Tri-une Personality. Yet this sound divine describes the "glory of the Holy undivided Trinity" in these following "acts:—" God the Father *choosing* the Church, God the Son *marrying* the Church, God the Holy Ghost *regenerating* the Church"—P. 17.

This mystical jargon is bad enough, but there is something worse in the Vicar of Charles's bigotry. "That man," says the oracular Devonshire divine, (p. 20,) "be he who he may, who merely professeth his belief that there is a God, doth in effect virtually deny him, while he acknowledgeth not the Scripture testimony of God, that he exists in a Trinity of PERSONS." So then, suppose Dr. Hawker could call up from their graves Moses and John the Baptist, and they should refuse to follow him in his Athanasian Creed,—he would call them *Atheists* to their faces.

ART. VI.—*The Nature and Reward of Christian Watchfulness. A Sermon, preached in the Chapel in St. Saviourgate, York, on Sunday, August 5th, 1821, on occasion of the Death of Mrs. Catharine Cappe, Relict of the late Rev. N. Cappe.* By the Rev. C. Wellbeloved. 8vo. pp. 56. York, printed; sold by Longman and Co., Hunter and Eaton.

MRS. CAPPE's was an admirable and venerable character. The

memoir of her in our last Number (pp. 494—496) has been read with deep interest. This sermon, by her most intimate friend, is altogether worthy of the subject of it, and higher eulogy cannot be passed upon it.

Mr. Wellbeloved opens his sermon with a brief statement of the impression made by Mrs. Cappe's death. He next explains, and we think truly and satisfactorily, the import of the words of his text, Luke xii. 37, 38; and then proceeds to inquire, I. What this state of watchfulness implies; II. What is the nature of the happiness which attends it: and he proposes, III. To observe how admirably this watchfulness, and all its happy effects, were illustrated in the life and character of her whose decease had brought together the large and solemn assembly before whom the discourse was delivered. The sermon is tinged with the peculiarities of the York school of theology, and these upon the whole give new force to the preacher's application of the Evangelical admonition. The character of Mrs. Cappe is simply and unaffectedly, and therefore beautifully and impressively described. Considered as a whole, we have never seen a Funeral Sermon in which the subject is better adapted to the occasion, in which there is more of the genuine pathetic, or in which the moral lesson is more effectively delivered.

The preacher is exceedingly happy in some quotations from Mrs. Cappe's own writings. The following Reflection of hers, on the passage including the text, taken from her "*History of the Life of Christ*," is strikingly appropriate:

"It was of the utmost importance to the first disciples, even on the principles of temporal security, to watch for the coming of their Lord; when, according to the bold hyperbole of eastern language, he should descend from heaven with the sound of a trumpet, to inflict destruction on his enemies, and to gather his elect from the four corners of the land: but these awful predictions having long since been fulfilled, they can apply to us of this distant day, only in a secondary sense, and in the way of accommodation: but they are not on that account the less important: the day of our death, in respect to us, is *the coming of the Son of God*. Then our account is closed—the time of our probation is over—and as the hour is not less unknown

to us, than was the destruction of Jerusalem to the Jewish people, the event not less certain, or the issue less momentous, it surely behoves us, as much as it did them, to watch always, to have 'our loins girded, and our lamps burning.'—Pp. 8, 9.

This passage, so suitable in itself, is rendered more interesting by the circumstance which Mr. Wellbeloved states in the following note:

"My revered friend was busily engaged at the time of her death in reprinting, in a cheap form, the beautiful and impressive Practical Reflections which accompany this very useful work. Two or three days before that event, she had put into the hands of the printer the part in which the above extract occurs; and it was my painful task to revise the proof sheet, while preparing to commit her remains to the silent grave."—P. 9.

To the discourse are subjoined some short meditations and prayers found amongst Mrs. Cappe's papers after her decease. These Mr. Wellbeloved has with great propriety published as illustrating her character and justifying his description of it, and particularly as proving that the religious system, to which she was so strongly attached, is not that cold and presumptuous system which some, who know little of it or of those who maintain it, so erroneously assert it to be, but that it is perfectly consistent with devotedness to God, with ardent piety and with deep humility of spirit. We extract two of them:

"On having attained the age of seventy.

"O most merciful and righteous Father, through many perplexities and difficulties has thy kind and good providence graciously conducted me. Many have been my failings, many my imperfections and errors; but most of all have I to lament that insensibility of heart which has too often estranged my spirit from that delightful communion with thee the only true source of all perfection, and in which can alone consist permanent and real felicity. I acknowledge, with the devoutest gratitude, that the disappointments and privations to which I have been subjected, as well as the success with which I have on many occasions been favoured, have equally been the effects of thine infinite goodness. Praise the Lord, O my soul! and all that is within me, bless his holy name! And now, O Lord, for what remains, having attained, through thy goodness to the age of threescore years and ten, enable me,

I humbly beseech thee, to dedicate the short remainder of my life wholly to thee. I ask not so much to be exempt from the weaknesses and pains of declining age, as that I may so conduct myself under them, whatever they may be, as shall finally tend to thy glory, and to promote the interests of true and undefiled religion. Amen. Amen.

"September, 1814."—P. 44.

"On her last birth-day.

"June 14th, 1821. By thy good providence, O most merciful Father, I have this day entered into the seventy-eighth year of my age. Many indeed have been my failings and imperfections, but to thy goodness I am unspeakably indebted, that by the gracious arrangements of thy providence I have been uniformly preserved through the course of a long life from the guilt of wilful transgressions. The time cannot now be distant when I must render up my account, and my earnest prayer is, that the small remainder of my life may be wholly dedicated to thee; not that I may be exempted from the pains and sufferings of the dying hour; but that, in humble imitation of my Lord and Saviour, I may so sustain whatever thou mayst see fit to appoint, as not through my feebleness and want of faith in the precious promises of the blessed gospel, to cause the way of truth to be evil spoken of. And now, my God and Father, I would commit the keeping of my soul to thee. O enable me, I humbly beseech thee, by whatever means thou pleasest, so to demean myself, that whether in life or in death, thy name may be glorified. Amen. Amen."—Pp. 45, 46.

We rejoice to see announced by Mr. Wellbeloved, as shortly to be published, in one volume, 8vo., "*Memoirs of Mrs. Cappe, written by Herself.*"

ART. VII.—*The Temper and Manner in which Inquiry into the Doctrines of Religion should be conducted. A Discourse delivered at Halifax, May 9th, 1821, before the Association of Presbyterian Ministers of the West-Riding of Yorkshire, and the West-Riding Tract Society, and published at their Request.* By John Kenrick, M.A., York: printed by Wilson, and sold in London by Hunter, and by Eaton. 12mo. pp. 32.

THIS discourse is worthy of the reputation which its author has deservedly acquired by his former pub-

lications: * a highly important and appropriate topic, is here treated with the care that it requires; and Mr. Kenrick still gratifies and instructs us by his precision of statement, his soundness of reasoning, his comprehension of views, and his elegance of style and method.

There are those "who make their desire of human virtue the plea for their hostility to knowledge," who allege that the mind, "by accustoming itself to call every thing in question, and to suspend its belief till full evidence has been produced, comes to take a perverse pleasure in discovering reasons for doubt, and prefers the scepticism which displays independence and originality, to the humble and obscure duty of receiving the truth and living in obedience to it." In reply, however, to the individuals, who, by these pleas, would prevent mankind from exercising free inquiry, Mr. K. observes "that good and evil are necessarily interwoven in the Divine plans, and that we must choose the part in which good decidedly preponderates;" and he afterwards shews "that the least faith, and the most relaxed morality, have been found in those countries in which the greatest pains had been taken to prevent all liberty of speculation."

Commenting on his text, (1 Thess. v. 21,) this preacher asks,

"If indeed there were any necessary connexion between a bold inquiry and a wavering, doubting mind, what would be the meaning of the Apostle's exhortation *to prove all things, and hold fast that which is good?* It would have been, on this supposition, an exhortation to combine things mutually inconsistent."

While "the liberty of thinking for ourselves is apt to be turned, like every other kind of liberty, into licentiousness, the proper remedy is to shew the limit between the beneficial use and the dangerous abuse, the spirit and temper in which our inquiries should be begun, and the method by which they should be conducted, in order that we may so *prove all things as to hold fast that which is good.*" To this employment Mr. K. accordingly proceeds: he remarks that we must really be seekers after truth; that reli-

* Mon. Repos. IX. 238, &c.; XII. 733, &c.; XIV. 573, &c.

gious truth must be sought with a *serious mind*, with a *pure heart*, with humility, with diligence and patience; and that "practical religion must not only not be neglected, when we are engaged in inquiries into the doctrines of the gospel, but that this is precisely the time when we should exercise the greatest care, to keep alive every religious sentiment, and practise every religious duty."

The following reflections claim the attention of all who have the care of young persons:

"He would deserve our pity, and not our praise, whose mind should exhibit a mere blank tablet at a period of life when he must have been already called to the discharge of duties, to the just performance of which religious faith is indispensable. It is chimerical to think of teaching, for example, the being of God, and excluding every allusion to the question of the unity or plurality of persons in the Godhead; or the mission of Christ, and suppressing all mention of his offices and nature; nor can any parent be blamed for conducting the religious education of his child according to that system of opinion which he believes to be evangelical. It is then only that he oversteps his duty, and raises barriers in the mind of his offspring against the reception of the truth, when he inculcates his own opinions upon him as infallible dogmas, teaches him to shun inquiry as the enemy of faith, and to regard all those who differ from him as men of corrupt heart and stubborn pride of understanding."—Pp. 10, 11.

Mr. K.'s reasoning in another part of his discourse, is extremely pertinent and just:

"Those who prove all things by subjecting all alike to ridicule, would do better to seek out amidst the extravagancies of human opinions some theme less dear to the feelings, less important to the well-being of men, than religion, on which to exercise their powers. It is evidently the pleasure of the chase, and not the value of the prize, which attracts them; and they might display their ingenuity on some other topic, with more honour to themselves, and less offence to others. Ridicule, which is a dangerous instrument whenever it is applied to subjects of deep interest, should be regarded as a forbidden and unhallowed weapon in religious discussion: the bloom of the religious affections is destroyed by it, even if the root of principle remains untouched. Without sobriety and seriousness, we

have no reason to expect that we shall find the truth, and still less, that if found, it will meet with those dispositions in our hearts, which are necessary to its beneficial operation."—Pp. 14, 15.

Equally seasonable and interesting are the remarks that we shall next transcribe:

"There is, perhaps, some danger at the present day, that zeal in the diffusion of our opinions should lessen our care and diligence in forming them; it is easy to see which of these occupations is the most animating and attractive. But we are building on the sand, if we hope permanently to enlarge our numbers, while we neglect to found conviction upon cautions and strict examination."—Pp. 27, 28.

Extracts, not less creditable to the author, or less gratifying and instructive to our readers, might with ease be made. We are admonished, however, of the limits of this department of our work. It was with good reason that the Association of Ministers and the Tract Society, before whom Mr. K. delivered his discourse, requested him to publish it: for it is eminently calculated to subserve the best wishes and interests of *Unitarian Christians*.

N.

ART. VIII.—*A Charge delivered to the Clergy of the Archdeaconry of Derby, by Samuel Butler, D. D. F. A. S. &c., at his Primary Visitation, June 21 and 22, 1821, and published at their Request.* Shrewsbury, printed: sold by Longman, Hurst, Rees, Orme and Brown. London. 4to. pp. 20.

IN the body of this *Charge* Dr. Butler touches on "the principal topics immediately connected with what he may perhaps call the conservatorial part of his office:" he delivers to the clergy of his archdeaconry judicious and, occasionally, *minute* advice concerning the care of ecclesiastical buildings, of cemeteries and of parsonage-houses. The Introduction sketches, with great felicity, the character of his "lamented predecessor."*

"Of him," observes Dr. B., "I may be allowed to say, that, during my early life at the University, I enjoyed some

* Edmund Outram, D. D. &c. Mon. Repos. XVI. 124, 182.

THE Death of the late Queen was a favourable subject for pulpit eloquence, though at the same time her name and history had been so connected with angry politics, that it was difficult for a preacher to treat the subject cautiously, without being thought tame, or boldly without being censured as violent. This difficulty induced many ministers that sympathized deeply in Her Majesty's afflictions, to be silent on a topic which they felt incapable of discussing so as to preserve the dignity, purity and charity which belong to the services of the House of Prayer.

Mr. John Clayton's Sermon is only one continued and ineffectual struggle with this embarrassment. The text (Esther i. 15) and the composition are quaint, and the whole discourse is unsatisfactory. Yet the preacher is praiseworthy in having conveyed no sentiment, in the little that he has said or intimated of the Queen, that is not sympathetic and kindly.

The Sermon by Mr. Fletcher is still more characterized than Mr. John Clayton's by those Calvinistic opinions which these gentlemen hold in common: it also approaches nearer to politics; and it goes much further in its declarations in favour of the Queen's character and cause. The text is 2 Tim. iv. 7. The divine speaks thus of the exclusion of the Queen's name from the Liturgy:

"It is not our duty in this hallowed place, to blame the decree by which her name was removed from the National Liturgy of the country. The remarks we are about to make, are not of a political, but of a moral and ecclesiastical description. Let it be observed, we do not blame those who conscientiously obeyed the royal mandate of him whom they sacredly and piously consider as the head of their holy hierarchy. We may pity the man who has a mistaken conscience, but it would be ungenerous to blame him for rigidly obeying the inward monitor, which is itself beclouded by a mistaken delusion. He deserves our *pity*, not our *blame*. Whom then do we blame? Those who considered the mandate sinful, and obeyed it. We conceive that they have brought upon themselves deserved reprobation. But what could they do—the command was urgent, and must not be dispensed with: if they opposed it, they did it at their peril. We state in reply, rather than submit to a command they considered sinful, as violating the liberty of

the gospel, as interfering with the most sacred and valuable rights of men, they should have removed themselves from an establishment which *could* command such impositions. Had they done so, they would have held up their character to future ages, as entitled to their admiration. As it is, they have preferred emolument and filthy lucre, to peace of conscience and Christian consistency. It is true, that some were to be found among the Dissenting bodies of ministers, who preserved the same capricious silence in not praying publicly for her late Majesty. The cases are widely different. They who are unconnected with the hierarchy, were bound by no preventing laws; they were left to the freedom of their own wills, with consciences unfettered by the restraints of rulers. If they followed the humour of their inclinations, in opposition to the dictates of their conscience, we consider their conduct more criminal than that of the minister of the Episcopal Establishment; as they sinned, comparatively speaking, without temptation."—Pp. 17—19.

Mr. Fletcher describes and comments on the Queen's death with manly and Christian feeling:

"Our late Queen died at Brandenburg-House, on Tuesday, August 7th. The complaint which terminated her life was violent and painful. She experienced more bodily anguish in her last moments than generally falls to the lot of expiring mortals!—It appeared as if the *more violent* efforts of the king of terrors were required, to dissolve her naturally vigorous constitution. Her death was sudden. If the last enemy performed his work violently, he did it *speedily*. Her death was most unexpected. But a few days before, were witnessed the magnificent, expensive and imposing ceremonies of the Coronation of a British monarch! But a few days before, in perfect health, she demanded a crown, which she considered herself never to have forfeited! It is probable she died of a broken heart! Whether the instruments of her suffering acted justly or unjustly, is not our province to determine. In whatever light we view their operations, we forbear to state it. We leave it with Him who is the searcher of hearts, and who, at the day of final retribution, will reveal the secrets of all hearts, and bring to light the most hidden plans and machinations of mortals.

"On her death-bed she displayed some noble virtues. As far as we are enabled to judge, she died in a manner worthy of a Queen. We must regret, that those who attended her during the closing scene

of life, have said so little of her religious views and hopes, and of the confidence she placed in Christ, her only refuge. *This we regret.* We cannot forbear thinking she must have said something on this great and fundamental theme. It is to be hoped, that when she desired the sacramental elements, agreeably to the forms of the English Church, she looked through these elements to Him they represented, as the only Saviour of a lost world. This brings to our remembrance the piety of George III., who sometimes thought, (a short time previous to his death,) when a prisoner in his own palace, while partaking of his ordinary meals, that he was receiving the holy Supper, and was heard to repeat those holy expressions which the fathers of the Church had collected, to assist the devotion of her members.

"One thing has been handed down, to the lasting honour of our late Queen, —*she died, forgiving her enemies*; and we consider this as one of the most solemn and satisfying proofs of her innocence of the crimes with which she was accused. This is among the most difficult and the rarest of Christian virtues and Christian acts. This most striking part of her Majesty's conduct in her dying moments, we hold up for the imitation of all. Were I ambitious of the highest class of disinterested honour, it would be this, to lead a life of innocent suffering, terminated by the solemn, unfeigned act of forgiving my enemies!"—Pp. 19—21.

Mr. Fox's "Funeral Sermon" is, as might be expected from his former publications, of an unhesitating, decisive character. He is the fearless, indignant champion of "the Injured Queen of England." His zeal carries him to the verge of decorum. Confident in the truth and justice of his cause he makes little reserve of his opinions or feelings. His statements are forcible and his reflections poignant, and many passages exhibit the sallies of a brilliant fancy. Mr. Fox's text is Job iii. 7. Having contemplated the appearance of the great and small and the good and evil before the last tribunal, he thus sums up the Queen's character:

"The voice of candour and charity, nay, as seems to me, that of the sternest justice, warrants our best and brightest hopes at that bar for Her who is departed. That she was innocent of the foul offence laid to her charge, (and never did fewer honest and disinterested men, some such there were undoubtedly, dis-

sent from a general opinion than on that subject,) is saying comparatively little, as many are free from such offences who have small claims on respect; though it should be observed, that not once in an age is any one so completely abandoned to inducements to error. She had an active and vigorous mind, and she did not debase that mind: it was perhaps irregularly exercised and cultivated; but still exercised and cultivated it was: nor did she ever act more wisely, justly, and greatly, than when relying on her own decisions. Her greatest error during her last residence here, the rash rejection of the Parliamentary grant, was caused by yielding her own conviction to the judgment of others. If in her manners there was somewhat of a foreign tinge (the inevitable result of education) which suits not England, this can scarcely be imputed as a fault, while the condescending kindness which marked them, even to the meanest, raises them into goodness. Her charitable disposition was not merely most unquestionable, but most admirable. It had the strength of a passion, and the firmness of a principle; and blended beautifully with her habitual energy of purpose and action. In the very difficult situation in which she was placed in this country, where her rank and the aspersions on her character made it an imperative obligation to relinquish voluntarily no right, and where policy and duty alike warned against being factious, or unnecessarily vexatious, her course was (in my opinion) guided by the soundest judgment and the correctest feeling. Her particular forgiveness of Louisa Demont was truly Christian, and this and other circumstances of her last illness which have been published, can have been read by few (I pity those few) without tears of admiration and regret. Of what her religious notions were, I know nothing, nor whether her celebrated journey to Palestine was connected with them, or merely prompted by an honourable curiosity; but her conduct impresses with a conviction of her piety; and in her superiority to the fear of death, steadily for some days as she contemplated his approach, in her submission to the will of God, and her charity to all, even the most injurious, we trace the fruits of piety—such fruits as are better than a thousand professions.

"It was her first misfortune, to be born of royal parentage,* and the suffer-

* In my opinion a heavy misfortune, in a moral view, on all so born. I enter not on politics. Sovereignty may be necessary for the well-being of society;

ings which flowed from that source, may well reconcile us to the humbler, but more sheltered station in which Providence has kindly placed us. That misfortune, as it were, included all the rest, or, at any rate, was closely connected with them; for had not such been her lineage, she might not have become a wife without being the object of affection; she would not have been almost immediately cast off without the breath of imputation; she would not have been

monarchy may be the best form of government, the most adapted to provide for the security, the prosperity, the freedom, the morals of a people, and if so, it ought to be established and cherished. But there is a sacrifice to this good, a sort of moral martyrdom of the elevated family: the early sense of solitary superiority, kept alive by a thousand flatterers; the early perversion of the mind by those to whom ascendancy over it is the great prize of life; the base readiness of many to minister to any passion however base; the difficulty of making the voice of truth heard in palaces; all are dreadful obstacles in the moral path of the high-born, which it must require extraordinary strength of mind, or extraordinary grace from heaven, to enable them to overleap. Alfred (every way the greatest name in our annals) was trained in the school of adversity; without such training the vices of monarchs may almost be considered as their misfortunes, attributable to their stations, rather than to themselves; hence their virtues claim eminent praise, and their faults unusual allowance. Let this allowance be made, where it is needed, and as far as it is just. The object of our present attention requires it not.

deserted by those who had paid court to her, and should have been her associates; she would not have been subjected to groundless accusations by sheltered accusers, nor have found acquittal ineffective as to many of the results that should have followed; she would not have been interdicted the society of her only child; she would not have been cajoled out of the country, where it was safest for her to remain; she would not have been a slighted wanderer, by every petty government that thought to pay its court to a greater power by insult; she would not have heard at a distance of the sad death of the child who bore a motherless inscription on her coffin; she would not have had her assumption of the rank which had fallen to her menaced with the scaffold; she would not have had her house haunted by spies and her actions chronicled by calumniators; she would not have returned to her kingdom to be sheltered by the hospitality of a private individual; she would not have been a mark for unchecked malice; she would not have sustained the severest trial that ever guilt or innocence stood, and to which nothing but conscious innocence or downright insanity could have made her expose herself, only to find acquittal succeeded by nearly all the degradation that could have followed conviction; she would not have been turned back from even the sight of the ceremony in which, according to custom, she should have been a principal figure; she would not have expired without one relative near her dying bed; she would not (though of this happily unconscious) have been — but of this last disgusting scene I dare not trust myself to speak."—Pp. 19—24.

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POETRY.

LINES

On the Death of the Queen.

*Æquâ lege Necessitas,
Sortitur Insignes, et imos!*

HOR.

We will weave a wreath for our
Queen's cold brow,

And we'll sing this requiem o'er her,
For all who hated, must pity her now,
And all who loved, must adore her.

"She is gone to the land where her
fathers are gone,"

And she lies with *them* in their glory,
And she needs no proud and sculp-
tur'd stone,

To tell future ages her story.

Of her faults and her follies much was
said,

While the fame of her *virtues*
slumber'd,

But now she is gone to the land of the
dead,

Oh! let not those follies be number'd.

And why should she ask that her holy
bier

Should lie by the side of her
daughter?

We should think that the pangs she
suffered *here*;

A different wish had taught her.

'Tis better to lie in the land of her
birth,

From the shores of the stranger
returning,

Than, even in death, to trust to that
earth,

Which has been but the scene of
her mourning!

In peace may her honour'd ashes rest
In the gloom of the dark grave
shrouded,

And her life to come, be as bright and
blest,

As her life that is past—was clouded!

Chichester.

F. F. D.

LINES

*On the Death of Queen Caroline, the
Consort of George IV.*

Much injured Woman, royal Shade,
farewell;

Thy countless wrongs, the public sor-
rows swell;

Loud bursts of anguish, honest and
sincere,

Attest thy worth, and wail around thy
bier.

Heroic Spirit! Royal Sufferer, go
To courts above, *too good* for courts
below.

Nor power, nor fraud can there thy
peace molest,

Nor dim the sunshine of eternal rest.

In vain the yells of spite and faction
roar;

The blackest malice now can wound
no more.

Stung with remorse, may thy repentant
foes

Abhor themselves, and mourn thy bit-
ter woes;

Confess the injustice of their foul mis-
deeds,

And hide with shame their self-con-
demning heads. B.

LINES

*Occasioned on seeing a Child in its last
Moments, which was carried off by a
few hours' Sickness.*

Why this struggle, little sufferer?

Why this struggle to be free?

Friendly is the hand that holds thee,
Cold and chilly though it be.

From this scene of ills and troubles

That kind hand shall thee remove;

Lead to realms of joy unsullied,

Realms of happiness and love.

Couldst thou see the snares and sorrows,
Which the path of life invade,
Born with each succeeding morning,
Thickening with the evening shade:—

Not a mother's strong affection,
Not a father's anxious care,
Not thy thousand fond attachments
Could induce thy lingering here.

Cease thy struggle, little sufferer!

Cease thy struggle to be free!

Friendly is the hand that holds thee,

Tho' the hand of Death it be.

August 17, 1821.

J.

OBITUARY.

The Rev. Sampson Kingsford.

Eternal mansions, bright array—

O blest exchange, transporting thought!

Free from the approaches of decay,

Or the least shadow of a spot!

There shall *mortality* no more

Its wide-extended empire boast;

Forgotten all its dreadful power,

In *LIFE's* unbounded ocean lost!

The Rev. SAMPSON KINGSFORD was born in the year 1750, at Sturry, near Canterbury. His parents were pious and respectable. His father died many years ago, but his mother, a venerable lady, is recently deceased, at a very advanced age, being a prodigy of health and vigour at the expiration of an almost revolving century! He used to expatiate on the advantages of a religious education with gratitude. To this most important circumstance his revered parents paid strict attention. Hence he always regarded them with an affectionate esteem, imitating their virtues through life, and devoutly venerating their memory.*

In the year 1766, Dec. 7th, and at the early age of sixteen, he was baptized, and took upon him the profession of the religion of Christ. He deemed it a duty enjoined by his Master, who, at his own baptism, declared, *thus it becometh us to fulfil all righteousness*. He well knew that it was not an idle rite or an insignificant ceremony. He bowed to an authority which was imperative. Regarding the New Testament to be the alone rule of faith and practice, he dared not neglect an institution which is there solemnly and repeatedly enjoined. He viewed *baptism*, as the Apostle Peter hath represented it, *not the putting away the filth of the flesh, but the answer of a good conscience towards God*. Having thus made a public profession of religion, he attended sedulously to all the duties which it involved. At that period there were in the church young persons seriously inclined to improve themselves in an acquaintance with the Holy Scriptures. Conferences were held, where passages were explained to their mutual satisfaction. This was fa-

vourable to intellectual and moral improvement. Religious knowledge was extended, and the exercises of piety cherished. With some these social meetings terminated in a more public exhibition of talent, in a wider sphere of usefulness. Accordingly, our deceased friend was led to think of the pulpit, which he afterwards filled for so many years with credit to himself, and with so much advantage to his own religious community.

On the 2d day of Dec. 1770, he was regularly called by the Church to preach, and officiated with acceptance among them. He was now only twenty years of age. But his ardent love of information, particularly that to be derived from the Holy Scriptures, joined to an unwearied activity, made him very useful in his new profession. Not having an education for the ministry, he thus supplied the deficiency in the best manner he was able. Indeed, it is wonderful how much may be done by the exercise of a good understanding in the study of the Sacred Writings. Scripture is the best interpreter of scripture; and this position is happily exemplified by the usefulness of those individuals who have not been trained for the Christian ministry. At this time he assisted Mr. Oldfield and Mr. Chapman; so acceptable were his labours that they wished him to be ordained amongst them. This he modestly declined; for he was not ordained till after the expiration of ten years, when, on the 3rd of September, 1781, he was devoted to the office of the ministry by the Messrs. Evershed and Boorman, *messengers*, a primitive office still retained by the General Baptists. And here it is somewhat remarkable, that, in the adjoining cemetery, on this same day of the month, September 3, 1821, forty years after, he was consigned to the silence of the tomb!

For many years he and the venerable Mr. Chapman officiated alternately in the exercises of the pulpit; and on Mr. Chapman's death, Mr. Farren became his assistant, and survives him.* Nor must it be omitted, that at Sturry, where he always resided, till his recent removal on his eldest son's marriage to Canterbury, he many years ago fitted up a neat

* His eldest brother, *William Kingsford, Esq.*, of Barton Mills, died a few years ago, a gentleman distinguished for his benevolence and piety. A younger brother and sister survive him—*Michael Kingsford, Esq.*, of Dover, and *Mrs. Child*, widow of *Michael Child, Esq.*, at Canterbury.

* Mr. Chapman died at an advanced age, and has a grandson, an old pupil of mine, the Rev. *Edwin Chapman*, settled at Billingshurst, Sussex. May every success attend his labours in the Christian ministry.

little chapel. Here he delivered a Sunday evening lecture, occasionally assisted by others. He generously resolved that his neighbours, the inhabitants of his native village, should not want means of religious improvement.

Though engaged in the management of temporal concerns (miller and banker), which were conducted on a large scale, he never neglected the duties of the ministry. At home and abroad he did not lose sight of his work. At the Annual Assembly, held in London on the Whitsun-week, he regularly attended, as also at the annual associations in the country. He was often seen likewise at the quarterly meetings, either preaching or advising for the welfare of the churches. Such was his zeal and activity. Nor was it with his own denomination alone he united for the promotion of rational piety. He attended the *Kentish Unitarian Association* held at Maidstone, July, 1820, where he was called to the chair at the public dinner, and presided (as he had done a fortnight before at the *General Baptist Assembly* dinner) with his accustomed cheerfulness and animation. He intended to have met them at Tenterden this year, which illness prevented; and even anticipated the pleasure of receiving them next year at Canterbury. Indeed, his soul was attuned to brotherly love and to Christian harmony.

On the first Sunday of December, 1820, he preached his *Jubilee Sermon*, for that day *fifty* years he delivered his first discourse amongst them. [See Mon. Rep. present volume, pp. 159—161.] Three only of his hearers were present who had survived that occasion. He chose an appropriate text, Phil. i. 3: *I thank my God upon every remembrance of you*. He introduced the subject by remarking, in these words: "My Christian friends, having been long spared, and for fifty years a preacher in this society, I could not let the opportunity pass without addressing you on this occasion. Looking at the general estimate of a man's life my existence in a few years may close; and, to use the words of Peter, *I must put off this tabernacle!* But while I continue with you, I am sure you will suffer the word of exhortation. We are all children of the dust; even the lives of the young are not insured. Nature every day is pouring vast tides of mortals into eternity, and it becomes survivors to consider that *life* hangs upon a thread delicately fine and slender; let us live prepared for the solemn change!"

The theme of his ministry, he assured them, had been those prime topics, *the Unity of God, the Divine Mission of Christ, and a Future State of Rewards and Punishments*. For by him it was

never forgotten, that "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." From a few passages in this *Jubilee Sermon*, in which he has concentrated the substance of his ministry, his own character may be delineated.

As a *man*, he was kind and generous. He reminded them, that, "placed in eligible circumstances he had, like the apostle, 'coveted no man's silver and gold,' nor had received, because he needed, no pecuniary remuneration; yet he had from them what was infinitely more valuable to himself—their *prayers*, their *esteem*, and their *gratitude*."

As a *Christian* he entertained the most cheerful ideas of the Supreme Being. "God is neither unjust nor cruel, nor partial," (says he,) "but, on the contrary, infinitely amiable. Make him a tyrant, and though we may fear and dread him, yet we cannot rationally love him. God is love. My aim has always been to justify the ways of God to man; and wisdom will eventually be justified, at least of all her children." These are truly scriptural sentiments, of which no well-informed disciple of Jesus Christ need be ashamed.

Of his temper and spirit as a *minister* of Christ, take the conclusion of this discourse:

"My Christian friends, another ground of thankful remembrance is, that in this society we have never had commotions and divisions which some other bodies have experienced. Individual differences undoubtedly have occurred, but during *my fifty years'* connexion with you, both as a minister and pastor, I cannot bring to mind that the slightest difference has ever happened between myself and the church. Thanks be to the God of peace, the demon of discord has never driven us from each other. Harmony has been the order of the day through the revolving days and years of half a century. May we still live as the disciples of the Prince of Peace, that we may reign with him for ever and ever!"

On this paragraph, an intelligent friend, the Rev. B. Marten, remarks with truth, that although his character and circumstances gave him a commanding influence in his congregation,—yet he never betrayed a lordly, dictatorial spirit, nor had ever been the master of their faith, but the kind and tender and constant helper of their joy. This *Jubilee Sermon* ought to have been published and distributed amongst his flock. It would form a memorial of his labours—an honourable tribute of respect to his ministry. His grateful congregation, on this memorable occasion, presented him with a valuable piece of plate, having this inscription:—

"As a tribute of respect, Dec. 2, 1820,

the congregation of General Baptists, Blackfriars, Canterbury, presented this piece of plate to their pastor, the Rev. SAMPSON KINGSFORD, on the completion of the *fiftieth* year of his public ministry among them. "I thank my God upon every remembrance of you, Phil. i. 3."

From the Introduction to his Jubilee Sermon, it is evident that, though he had reached the age of man, yet feeling himself so well, he reckoned on a few years longer; but, alas! the Supreme Disposer of events had otherwise determined concerning him. This was his last anniversary. His work was finished, his labours were soon closed. Early in the spring he began to complain of indisposition, which gradually increased upon him, irradiated by occasional but slender hopes of recovery. He was unwell at the last Assembly. Returning home he was still capable of attending to business and to the duties of the ministry. During my stay in the country I received a long and excellent epistle from him in reply to a letter of my own, inquiring concerning his health. An extract describing his own case shall be transcribed, and will evince the composure with which he wrote on the subject. It is dated July 21, 1821: "I hardly know when so much debility has been upon me. The pulpit has not been occupied by me for the three Sundays past, nor do I know that I shall be able to preach to-morrow. I am much fallen away, except in my face, and my flesh hangs very loosely on my bones. My complaint (excessive thirst) was not taken in hand soon, and medicines did not perfectly suit; yet throughout the whole I have kept on in the usual routine of business. I feel better this morning, and have been drinking of our chalybeate springs. I think bathing in the sea would be bracing to me. Tunbridge Wells also might give relaxation and strength." He did preach the next day, and was not, he said, the worse for it. He then touches on the state of the religious world in his neighbourhood, with his usual good sense and freedom. "The new sect of *Byrantes* are very zealous. They attempt preaching in almost every village. It is said they have sixteen women preachers. The peculiarity of their sentiments I cannot learn, unless it be *Methodism* running mad. Madness in religion makes, as I conceive, the half mad become the more sound and sober. So it often is, that good is educes out of evil; but we are not to do evil that good may come."

He concludes with mentioning his own religious connexion, the General Baptists; for he ever had at heart their welfare and prosperity. "Cannot your son come and give us a sermon at Canterbury? We should be glad to hear him. None

of the young students (of the General Baptist Education Society) have been with us this vacation. We should have some of the *first-fruits*. In fact, should I be able to preach, my wish is, at my age, to be relieved from the work. *Fifty years* is a long period to be stationed at one place, yet such is the paucity of preachers, that it still remains for every one to do what he can." Thus it may be perceived his heart was in the work to the very last. And it is pleasing to remark his disposition to cherish first-fruits, when aged fruit was maturing and about to be gathered into the garner by the great Master of the vineyard.

After writing this letter his indisposition did not abate, for he continued to decline, yet he still clung to the work of the sanctuary. On the first Sunday in August he administered the Lord's Supper, for the last time, in much weakness, and not without a depression of spirits. He began the service with the declaration of the Saviour, Luke xxii. 15: "With desire I have desired to eat this passover with you before I suffer," which in his circumstances must have had a reference to himself. There was a visible sympathy throughout the whole congregation. Indeed he seemed apprehensive that he was taking leave of his beloved flock, agreeably to the solemn assurance of our Lord: "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The good and amiable Dr. Doddridge was similarly affected on a similar occasion.

Our deceased friend afterwards somewhat revived, for the death of his worthy brother-in-law, the Rev. Stephen Philpot, of Saffron Walden, had affected him. They had begun their ministerial career together, and almost together they finished their course. Every thing that the faculty could devise, and the tenderest attention from his family could suggest, proved unavailable. His strength progressively declined, till at length he breathed his last, without a struggle, August 27th, in the 71st year of his age.

The best, the dearest favourite of the sky,

Must taste of death—for *man* is born to die!

"Mark the perfect man and behold the upright, for the end of that man is peace!"

On Monday, September 3, he was interred in the family vault, in the cemetery belonging to the General Baptist Chapel, Blackfriars, followed by a long train of weeping relatives and friends, who felt a melancholy gratification in paying this valedictory token of regard

to his remains. There he lies, along with the wife of his youth and their first-born babe, awaiting the resurrection of the just! The Rev. W. J. Fox preached his funeral sermon at Canterbury, to a crowded auditory, the Sabbath after his interment, from Phil. i. 3: "I thank my God upon every remembrance of you." And the Rev. Dr. Evans, at Worship Street, paid a tribute of respect to his memory, from Matt. xxv. 21: "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Similar tokens of regard were paid by Messrs. Pound of Dover, Harding at Chatham, and Sadler of Horsham, as well as by others throughout the connexion.

He was twice married, first to a most amiable woman, the eldest daughter of the late Rev. John Wiche, of Maidstone, who left behind her a daughter, still living; and then to his present worthy and truly afflicted widow, by whom he has two sons and four daughters. They will all, I doubt not, continue to imitate his virtues, as the best mode of embalming his memory. His publications were few. He printed a sermon on the Slave Trade, and a tract on the Supremacy of the Father, in which he maintained the pre-existent hypothesis, though he afterwards saw reason to exchange it for the simple humanity of Christ. He was, indeed, ever open to conviction, an assertor of the right of private judgment, but an enemy to every species of intolerance and bigotry.* His ardent love of the rising

generation suggested a "Selection of the Beauties of the Writings of Solomon," which, at particular request, his friend, the Rev. Gabriel Watts, undertook and executed with singular fidelity.

Such was my revered brother, *Sampson Kingsford*. Allied to him by marriage, we entertained for one another an unfeigned *brotherly* affection. For nearly thirty years past, ours was an unreserved and uninterrupted friendship. We met each other with pleasure: we parted from each other with regret. He seldom visited town without reaching Islington. About three months only previous to his decease, he dined and passed the day with me. A friend, who met him and had not seen him for years, congratulated him on his healthy appearance, to which he replied—"I was never better in my life." How evanescent is this state of being; how transitory every thing beneath

had the painful task to announce the death of Mr. Sampson Kingsford, but we should not do justice to ourselves or to our readers, were we to omit recording in a more particular way than usual, those traits of character which adorned his estimable life.

"In delineating the character of men, we always tread on delicate ground, for although, generally speaking, the silence of the grave-buries the failings, while it eloquently proclaims the virtues of the dead, yet panegyric is an irksome task, as few men who live long in society have the happiness to escape the shafts of envy and the reproaches of ill-nature; however, it is but just to say of this gentleman, that having been born and brought up in this neighbourhood, where his character is best known and appreciated, he enjoyed the esteem of an uncommonly large circle of his neighbours and fellow-citizens; and we ask, What could have placed him in this enviable condition, but the sterling weight of his moral character? He discharged with singular fidelity the relative duties of life; liberal in his sentiments—benevolent in his disposition—modest in his deportment—stern in his integrity—strictly honourable in all his dealings—he was the companion of the rich, the friend of the poor, the advocate of the oppressed, and the protector of the defenceless. No man rejoiced more in the means of doing good; in the exercise of his benevolence, however pleasant to his ear was the voice of gratitude, its language was always most acceptable when most private, so truly did he act upon that unostentatious maxim of our religion, *Let not the left hand know what the right hand doeth.*"—*Kentish Gazette*.

* The following just character of him appeared in a provincial print, published at Canterbury:

"He was a man who possessed in an eminent degree the pure principles of Christian philanthropy. In his commercial engagements, the strictest probity, during a long life, had fixed the most unbounded confidence in his integrity. His benevolence was not confined to sect or party, but his liberal heart devised liberal things; his ready hand was stretched forth to alleviate the sufferings of humanity, and to support every institution calculated to lessen the sum of human misery, to promote the happiness and comfort of our race. In the immediate circle of his family, the loss of an affectionate husband, father and friend, will be most acutely felt, while all who had the honour and pleasure of his friendship and acquaintance, must let fall a tear over the bier of so excellent a man."

The Editor of this respectable public print was then pleased to add his own tribute of regard.

"In another part of our paper we have

the sun ! Adieu, gentle spirit—we shall be for ever united in a better world.

Finally, as a *man*, he was cast into nature's happiest mould ; as a *Christian*, he was rational and cheerful ; as a *minister*, of the gospel of Jesus Christ, he was zealous and incorruptible. To his relatives, to his friends, and to his own religious connexion, his loss is irreparable. " Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many ; enter thou into the joy of thy Lord."

J. E.

Islington.

July 9, at *East Sheen*, the Rev. PETER GANDOLPHY, one of the priests of the Roman Catholic Chapel, in Portman Square, author of several sermons and pamphlets, remarkable for their intolerance.

Aug. 1, at *Saffron Walden*, Essex, the Rev. STEPHEN PHILPOT, for 30 years minister and pastor of the General Baptist congregation in that place. Mr. Philpot was born at Canterbury, 1750 ; his father was a respectable baker of that city ; his mother, whose maiden name was Simpson, was the daughter of David Simpson, who, together with his father, David Simpson, were successively pastors of the General Baptist Congregation at Dover, and the latter of whom suffered for his Nonconformity under the tyrant Charles II., having been imprisoned in Dover Castle. The subject of our memoir, who had exercised his talent in the ministry, left Canterbury in 1772, being then 22 years of age, and settled at Dover, where he commenced his public labours, and was chosen by the congregation co-pastor with the late Mr. William Ashdowne, where he continued about 19 years, most deservedly esteemed by all the people. In 1791, Mr. Philpot accepted an invitation to settle at Saffron Walden, where he continued until his death. He was twice married ; his first wife, Ann Fletcher, of Canterbury, survived their marriage only a few months ; and Nov. 13, 1775, he married Jane, daughter of Mr. Benjamin Fletcher, a respectable farmer of Oxted, in Surrey, by whom he had 10 children, 7 of whom (2 sons and 5 daughters) survived her. Mrs. P. died Dec. 11, 1813, aged 59. Mr. P. was for many years a firm Unitarian, and a most active and useful minister and member of the General Baptist body ; ever ready to serve his friends in any way to the utmost of his ability. His name is recorded to his honour in the proceedings of the Kent Associations, and his praise is in all the churches. He did not fail of attending the General Baptist Annual

Assembly in London for 30 years, and it was generally remarked, that he was the first at his post on those occasions. The writer of this article, who enjoyed a long and friendly intimacy with the deceased, and who, after the lapse of 2 or 3 years, succeeded him at Dover, is able to bear testimony to the esteem in which he was held by that congregation : the harmony in which they lived together, the success which attended his labours, the mildness of his temper, his readiness to discharge every kind office, the fidelity of his ministry, together with his cheerful flow of spirits, justly endeared him to all who knew him ; and as a token of their esteem, having last year erected a new chapel at Dover, Mr. Philpot was unanimously invited to preach the last sermon in the place where he had formerly laboured with so much honour to himself, and profit to his people. This sermon was delivered with so much energy and feeling as to produce an effect on a crowded auditory not easily to be forgotten : for although the venerable preacher was evidently declining in his bodily powers, the zeal and energy of his mind appeared but in their zenith. His connexion with his late congregation at Saffron Walden, was cemented by mutual esteem. His readiness to assist and advise in pecuniary distress and family arrangements, his constant anxiety for both the temporal and spiritual interest of his flock, his modest and unassuming spirit, entitled him to the most affectionate esteem of his friends, and as he lived respected, so he died regretted. Mr. P. had been evidently declining for some time past ; his friends had perceived, that notwithstanding his zeal, the powers of nature were giving way. In the course of last year he had a severe and dangerous illness, but it pleased the Almighty so far to restore him as to enable him to resume his public labours. He expressed a strong desire of being once more permitted to meet his brethren and friends at the Annual Assembly ; this wish was realized, and he took an active part, being appointed one of the moderators on that occasion.—He was seized, while in his pulpit, by a painful disorder, which in little more than three weeks terminated his useful life ; and we are indebted to our friend Mr. Cundill, who had been visiting and assisting him in his last illness, and who was present at his death, for the following particulars :

Mr. Cundill observes, " It was my happiness to attend our venerable friend in his last moments ; and I hope I shall never lose the impression which the interview made upon my mind ; he was calm, resigned, patient and cheerful under severe bodily pain. He declared to me that his happiness was inexpressible, and

that he could not be sufficiently thankful to God for his mercies; his dying circumstances were such as he desired and had often prayed for: he had lived to see his children grown up, and they had all proved a comfort to him; some of them were with him to soothe his sufferings and assist under his debility. His friends and flock had been to see him, to take a solemn farewell, which they did in the most affectionate manner, expressing their most entire satisfaction of his conduct during the 30 years in which he had been their pastor. He felt truly satisfied with the views of religion which he had held and taught for many years. He dwelt with delight on the paternal character of God and the Gospel of his love as taught by Jesus Christ and confirmed by his death and resurrection; and rejoicing in God, through our Lord Jesus Christ, he could say with the Apostle Peter, *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, &c.* In this happy frame of mind he departed; and in his case we are reminded of the words of the Psalmist, *Mark the perfect, and behold the upright, for the end of that man is peace.*"

Thus lived and died a most worthy and excellent man; and in him we have another exemplification of the solid comforts which Unitarian sentiments are calculated to afford under the most trying and eventful circumstances of human life.

Dover, Aug. 20, 1821.

B. M.

Sept. 6, the Rev. Dr. VICESIMUS KNOX, at his house in the *Adelphi*. He was born about the year 1753. He was an author of considerable repute. His *Essays* have been long a standard book. It appears that he was the Author of the pamphlet, entitled "*The Spirit of Despotism*," lately republished, of which an immense number of copies have been sold.

— 19, by the slow, but fatal effects of consumption, MARY, the daughter of Mr. John MUNN, of *Rolvenden*, Kent, at the early age of 26.

Obituary notices have been considered as the flattering testimonials of friendship and affection; and passed over as matters of common occurrence. But the writer of this article was a watchful observer of the young person who is the lamented subject of it. He had continual opportunities of attending to her amiable manners, her cultivated state of knowledge, and improving virtues. Clear in her

conceptions and views of the leading truths of religion; considering Christianity as flowing from Eternal Love and Mercy, as designed to form the character to holiness and goodness, and to have its consummation in eternal glory; with this corresponded her state of mind and habitual conduct in life. One of the principal supporters of our Sunday-school, she engaged most affectionately and earnestly in the instruction of the children who attended. The Sabbath was her delight; and she frequented the table of her beloved Master for a considerable period after the disease had made affecting inroads on her constitution; following up these external services of religion, with the constant practice of the various duties and virtues of the true Christian. When this was denied her, relying on and receiving the support of the great Parent of mankind, she proved herself equally prepared to bear up under declining nature; and, with the full prospect of death before her, was not only patient and resigned, but serene and cheerful. Conscious of her perfect security in the hands of her God and Father, she looked forward with well-established faith and hope to her recovery from the dominion of death, and introduction into a world of everlasting life and light. May the young receive that instruction which such an example holds up to their attention, and be justly impressed with the eternal importance of that state of habitual preparation, by which, in connexion with the Divine love and mercy, they may triumph over the last enemy, and be united to the virtuous and the good, the holy and the happy of all countries and of all ages.

L. H.

Tenterden, Sept. 22, 1821.

THE GREEK PATRIARCH.

GREGORY, the pious and venerable Patriarch of *Constantinople*, who fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of Peloponnesus. He was first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of Constantinople, he occupied it at three distinct periods; for under the Mussulman despotism was introduced and perpetuated the anticanonical custom of frequently changing the head of the Greek clergy. During his first Patriarchate, he had the good fortune to save the Greek Christians from the fury of the Divan, who had it in contemplation to make that people responsible for the French expedition into Egypt. He succeeded in pre-

serving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition. The Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia; and on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, and once more ascended his throne, on which he terminated his career. This prelate invariably manifested the most rigid observance of his sacred duties; and in private life he was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a Patriarchate press. He has left a numerous collection

of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father amongst his diocesans, and the sort of death he died adds greatly to their sorrow and veneration for his memory. This prelate had not taken the least share in the insurrection of the Greeks; he had even pronounced an anathema against the authors of the rebellion; an anathema dictated, indeed, by the Mussulman's sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.—*New Mon. Mag.*

INTELLIGENCE.

DOMESTIC.

Dudley Double Lecture.

THE Annual Meeting of Ministers, denominated the *Double Lecture*, took place at Dudley, on Whit-Tuesday, June 12, 1821. The Rev. James Yates, of Birmingham, conducted the devotional service; the Rev. Timothy Davis, of Evesham, and the Rev. James Scott, of Cradley, preached. The discourse of the former was founded on Acts xxvi. 25: "But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness:" that of the latter, on John xiv. 2: "In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you." The sermons were heard with great attention and interest by a numerous congregation. Twelve ministers were present. The Rev. John Corrie, of Hardsworth, and the Rev. Joseph Grey, of Birmingham, were appointed to preach on the next anniversary.

J. H. B.

South Wales Unitarian Society.

THE Annual Meeting of the *South Wales Unitarian Society* was held on the 28th of June last, at Merthyr Tydvil, instead of Swansea, the place fixed upon for holding it last year. The Unitarian Ministers, residing at a great distance from each other, are, most of them, obliged to come on the day before to the neighbourhood of the place of meeting; and on that account it is convenient and custo-

mary to have service performed on the preceding evening, either at the meeting-house or in its vicinity. In conformity with this general custom a meeting was held in the Meeting-house at Merthyr, on the evening of the 27th, when the Rev. B. Philips, of St. Clears, introduced the service; and the Rev. J. Davies, of Capel-y-Groes and Ystrad, preached, in Welsh, from Isa. lv. 7; and the Rev. D. Davis, of Neath, followed him, in English, from Rom. i. 16, and concluded with prayer. At eleven o'clock in the morning of the 28th, the Rev. J. Thomas, of Pant-y-dafaid, introduced the service, and the Rev. J. Evans, of Caermarthen, preached the sermon, in Welsh, from 2 Cor. xii. 9; and was followed, in English, by the Rev. R. Aubrey, of Swansea, who preached from Phil. iii. 8, and concluded with prayer. Immediately after the conclusion of the service an open and free conference was, as usual, held in the Meeting-house, the Rev. D. Rees, M. A., the minister of the place, in the chair. And according to a resolution past at the last Quarterly Meeting, which was held at Wick, the question to be considered was, *Whether there be any difference between the predestination of men to endless torments, and the creation of them with a perfect knowledge that they will certainly suffer such punishment?* Several persons took a part in the discussion; and all the speakers agreed that, with respect to the character of the agent or the condition of the patient, there can be no difference between decreeing to a certain end and creating with a perfect knowledge of the event; excepting that one

person observed, that he might not think proper to take the trouble of preventing a man from doing a slight injury which he would not order him to do. The subject led the mind on, very naturally, to another closely united with it; that is, if there be no difference between decreeing to inevitable endless misery, and creating with a perfect knowledge of that result, it was inferred that, then, the character of an omniscient Creator can appear amiable to the eye of reason only on the supposition, that every human being will ultimately feel that he has reason to praise his Maker for the existence which he will find to be a blessing. In opposition to this inference, it was asked, with what truth could Jesus Christ say, with respect to Judas, that it were better for him if he had not been born, if ultimately he would have reason to be thankful for his life? It was answered, that Jesus Christ by these words might intend to express the language of the feelings of Judas, just at the time when he was about to deprive himself of the breath of life received at his birth; that under acute bodily pain, or great depression of spirits, the righteous Job and Jeremy cursed the day that gave them birth; and if such be the language of the feelings of these good men, whose existence must surely be a blessing to them, it was natural that Judas, whose guilty conscience, for having betrayed so excellent an instructor, and so faithful and kind a friend, tormented him with such excruciating and intolerable mental agony as rendered his life too great a burden for him to bear, should feel that it would have been better for him if he had not been born: and that Jesus Christ intended only to express the natural language of such feelings of Judas when he was on the point of putting an end to his life, without meaning to teach that his Creator had given Judas an existence that would finally be an absolutely eternal curse to him. The Nature and End of Future Punishment was then proposed for consideration in the conference at the next Quarterly Meeting, which was appointed to be held at Rhyd-y-Park, in the Michaelmas week. The Rev. Thomas Evans, of Aberdâr, was requested to preach at the meeting. After the conference, the business of the Society was transacted; Mr. J. B. Jenkins, Middle-Bank, near Swansea, in the chair. The next Annual Meeting of the Society was appointed to be held at Swansea, at the regular time, and the Rev. J. Thomas, of Pant-y-defaid, was requested to preach the sermon. About six o'clock in the evening, J. James, of Gelli-Onnen, preach-

ed from John vi. 68. The audiences were numerous, respectable and attentive during the whole of the business and services of the two days. There were present about sixteen ministers.

J. JAMES.

August 11, 1821.

Western Unitarian Society.

THE Annual Meeting of the *Western Unitarian Society* was held at Collumpton on the 11th of July. The morning service was introduced by Mr. Johns, of Crediton; Mr. Hincks, of Exeter, delivered the long prayer; and Mr. L. Lewis, of Dorchester, delivered an excellent and appropriate discourse from Colossians ii. 8, which the Society requested him to publish, with notes more particularly and fully detailing the rise and progress of the doctrine of the Trinity: with the request he promised to comply. The evening service was introduced by Mr. Smethurst, of Morton. Dr. Carpenter preached from Jer. ix. 23, 24. In his discourse he contrasted the views entertained by Unitarians and Trinitarians; and with great force of argument refuted Dr. J. P. Smith's charge, that Unitarian views proceed from low and unworthy conceptions of the Divine character. The discourse was heard with deep attention. The attendance on both parts of the day was very respectable. Forty-three gentlemen dined together at the White Hart Inn. After dinner, Mr. J. Davy, Mr. Lewis, Dr. Carpenter, Mr. Hincks and Mr. Johns, addressed the company, and communicated much interesting information, calculated to animate the zeal of Unitarians. Dr. Carpenter stated a striking fact in illustration of the value of Unitarian principles in the near prospect of death, when those principles are founded upon inquiry. All present were highly delighted. The next meeting of the Society is to be held at Crediton.

J. D.

Collumpton, August 13, 1821.

The Tenth Anniversary of the Kent and Sussex Unitarian Christian Association.

THE Annual Meeting of the Kent and Sussex Unitarian Christian Association was held at Tenterden, on the first of this month. It was, as usual, numerously attended, and characterized by those mutual congratulations, and that cordial, brotherly affection which so well correspond with such meetings. At the chapel, Mr. H. Green, of Maidstone, introduced

the service with prayer and reading the Scriptures. In the absence of Mr. Smith, of that place, from illness, Mr. Holden undertook the second prayer. Mr. G. Harris, of Liverpool, then delivered a most eloquent, instructive and impressing discourse from Isa. lxii. 1. He took a rapid view of man from his earliest condition in a state of nature, in his gradual advances in knowledge, and in all that adds respectability to human nature—the progress of civilization, connected with the various succeeding communications of the Divine will. The animated preacher glanced at the various affecting interruptions to the just cultivation of intellect, which have taken place in different ages, and directed the attention of those around him to the high pre-eminence and distinction in which society is found, in point of knowledge, at the present period; yet stated, with a glow of anticipation, that *much* remained to be accomplished, and that an *interminable* state of *progression* and *improvement* was still before us. He finished his discourse (which was listened to with the most deep and silent attention) with some very earnest exhortations to the associated body, applying to the still more effectual promotion of the great purposes of their union, looking forward to the spread and influence and power of truth and righteousness and peace throughout the earth. He concluded with prayer. The usual business was then entered into in the chapel. The different reports were read. With other interesting matter it was stated, that since the last meeting a Sunday-school had been established at Tenterden, consisting of ninety scholars, in which the young of the congregation have been and are particularly active; and that an infant church was rising at Biddenden, where, with occasional assistance from Messrs. Holden and Cundill, and at other times from persons in their own little flock, they had regularly met for public worship and instruction; and had *even established a Fellowship Fund*. To this Society Mr. Wright preached the first sermon. A vote of thanks was after this unanimously carried to W. Smith, Esq., M. P., as also to the Committee of the Association for the Protection of the Civil Rights of Unitarians, for their faithful and diligent exertions in endeavouring to obtain relief respecting the Marriage Ceremony, and in taking the necessary steps for petitioning the Legislature for a repeal of the Test and Corporation Acts. An economical dinner was provided at the Woolpack Inn; a company of one hundred and thirty-three, of both sexes, sat down to

it. After the cloth was removed, this number increased to about two hundred. Thomas Marsden, Esq., of the Borough, was called to the Chair, which he filled highly to the satisfaction of all present. The attention of the company was well preserved by a number of spirited speeches, bearing upon the great purposes of the Association. Soon after six the company separated; forming themselves into different tea-parties, at the houses of friends; and after this returned to their respective homes, with every expression of the high gratification they had experienced. May such meetings of the worshippers of the one only living and true God, and avowed disciples of Christ, as their only Master, Head and Lord, firm and decisive as the advocates of truth, yet breathing a spirit of benevolence and charity to all mankind, increase in all parts of the United Empire, and at length extend to the four quarters of the globe, until the kingdom of God shall universally come with power!

L. H.

Tenterden, August 2, 1821.

Plan and Rules of the Old and New Meeting Sunday-school Tract Society, Birmingham.

CONSIDERING Unitarianism to be the doctrine which represents Christianity in its primitive purity and simplicity, and that its spread must in consequence be beneficial to society, the teachers of the Old and New Meeting Sunday-schools commenced this institution under the impression that their schools afforded them a wide and extensive field for the dissemination of moral and religious knowledge; and the success it has met with has far exceeded their expectations. Although in its infant state, the society has eighty members and upwards, a majority of whom are teachers in the schools; but it has not been confined to them, as many other persons entertaining similar views, have gladly lent their aid to facilitate its progress. The tracts distributed since its establishment are in number upwards of 2000, many of which were printed by the Society; the remaining were purchased from the *Warwickshire Unitarian* and the London *Christian Tract Societies*, to both which institutions we subscribe. Our subscriptions are generally from 1s. to 1s. 6d. per quarter: they are collected monthly by persons appointed by the Committee for that purpose. The frequent collection of the subscriptions is an inducement to many to become subscribers who would otherwise be unable so to do; and the frequent distribution of tracts (which is quarterly) keeps up a lively

interest. To give a more perfect idea of the Society, we subjoin our laws, and we earnestly recommend the establishment of similar institutions, as by such means Unitarian sentiments may be more extensively promulgated, and the cause of truth and virtue more generally promoted. We would further observe, that, should this communication lead to the establishment of societies similar to, and for the same purpose as our own, we shall feel great pleasure in exchanging each other's publications, as we shall thereby make our funds go further, and produce additional benefit to each other without much additional expense.

Rules of the Old and New Meeting Sunday-school Tract Society.

1. That this Society be denominated the Old and New Meeting Sunday-school Tract Society.

2. That the management of this Society be vested in a Committee, consisting of thirteen Members, including the Secretary and Treasurer, to be chosen annually by ballot: that five shall constitute a quorum; and that its meetings be open to any member who may wish to witness its proceedings.

3. That this Committee shall meet on the first Tuesday in each month, at half-past seven o'clock, for the transaction of the regular business of the Society.

4. That the Subscription shall be paid a quarter in advance; that no member be allowed to subscribe less than one penny per week, but to any amount above that sum the Subscriber may please.

5. That a distribution of the Tracts be made quarterly, when each member will be allowed to claim to the amount of his subscription; any Subscriber, however, shall be at liberty to defer his claim until the last distribution, previous to the annual meeting: it being understood, that should he not then make it, his portion of Tracts shall be at the disposal of the Committee.

6. That the Annual Meeting of the Subscribers shall be held on the first Tuesday in July, at the New-Meeting Schools, when the minutes of the past year shall be read, and officers for the ensuing year chosen.

Signed by order of the Committee,
RICHARD TIMMINGS,
Secretary.

Birmingham, Sept. 7, 1821.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 23d of the Fifth Month, to the 2d of the Sixth Month, inclu-

sive, 1821, to the Quarterly and Monthly Meetings, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

IN grateful acknowledgment to the Author of all our mercies, we inform you, that He has condescended to grant us the renewed evidence of his love, and to afford us a continuance of that divine regard which has been graciously extended in many former Yearly Meetings. Under its invigorating influence, we offer you our cordial salutation, desiring that the gospel of our Lord Jesus Christ may have free course among you.

The blessings which the Christian dispensation places within the reach of the faithful and obedient, even in this life, and the hope which it affords them in the prospect of futurity, are strong incitements to religion and virtue. But, beloved friends, let us never forget that the gift of eternal life will not be ours, unless we yield to the convictions of the Spirit of Christ in our hearts, surrender our wills to its guidance, and, by thus walking in the light, come to know his blood to cleanse us from all sin.

To bear the cross, to be redeemed from the spirit and friendship of this world, are indispensably necessary in the Christian character. Be persuaded, then, we entreat you, to press after that holiness without which no man can see the Lord. If this be the principal object of our lives; if, by endeavouring day by day to fulfil the first and great commandment, our affections are turned to God; then may we, in humble trust, commit ourselves as into the hands of a faithful Creator; then shall we be preserved from an inordinate pursuit of the things of this life; we shall escape the many sorrows with which those pierce themselves through, who make haste to be rich. Such as have but little outward substance may enjoy it with cheerfulness and contentment; and if, from circumstances not within their controul, reverses or disappointments occur to any, they will be prepared to meet their trials without self-condemnation.

If we are really concerned to look into our own hearts, if we do but enough bear in remembrance that our inmost thoughts are beheld by the all-penetrating eye of God, we shall be sensible that there ought to be no relaxation in the great duty of watchfulness unto prayer. The frequent recurrence of this conviction will be highly beneficial. It will lead us to look to a higher power than our own faculties, to enable us to work out our salvation, or to aid in promoting the Lord's work on the earth. At the same time, an increase

of gratitude, from a continued sense of the Lord's unmerited goodness, will animate us to serve Him in the performance of our allotted duties in civil and religious society; in doing good to our neighbours, or in the concerns of the Church. Then will there be a constant reference to Him who has qualified for the work: we shall, in reality, seek no honour one from another; but, by our lives as well as by our words, ascribe all to Him to whom it is due.

It is equally the duty of *all* our members, to endeavour, in their daily walk through life, to act consistently with their Christian profession. It is a serious reflection for us to make, that our conduct may, in the eyes of our associates, either adorn or dishonour the principles which we profess. Our views on silent waiting upon God in religious meetings, our belief that pure gospel ministry ought to be exercised from the immediate influence of the Holy Spirit, our testimony to the meek and peaceable nature of the religion of Jesus, and our non-observance of outward ordinances, originate in a conviction, that the dispensation of the Gospel is a spiritual dispensation. This our religious profession is a loud call upon us for great circumspection of conduct, and deep, inward retirement before the Lord. And whilst we are persuaded that these precious testimonies are founded upon the precepts and spirit of the Gospel, we believe, and we desire especially to press this sentiment upon our younger friends just setting out in life, that we are at no time more qualified to bear them, than when we have the ornament of a meek and quiet spirit, and are willing to suffer for the name of Christ.

In passing from a state of nature to a state of grace, the cross to our natural inclinations must be taken up, the way of self-denial must be pursued. But if this be done with that faith which produces a reliance on the holy aid of Him who has trodden the path of suffering before us; a cheerful dedication brings its own reward; the consolations which abound animate us to persevere. One of the blessed effects of thus aspiring after holiness of life, is an increase of true love. This Christian virtue so expands and gladdens the heart, that its possessor having known its value, will be on the watch against any thing that may tend to disturb it: he will strive to yield to its influence, when causes of irritation present themselves. Even when he deems himself injured, he will be the more prepared to display the beauty of condescension, and, for the preservation of love and harmony, to relinquish his own right,

and to refrain from insisting on his own views. He will be so guarded in his conversation as not to take pleasure in discoursing on the errors of his neighbour, aware that by so doing he might deprive himself of one means of correcting the faults which he may have observed. Instead of contributing to kindle the flame of dissension and variance, by speaking to others on the existence of these hurtful things, he will be vigilant in his attempts to extinguish the sparks, by the power of persuasion and love.

We have received acceptable epistolary communications from our friends in Ireland, and from the several Yearly Meetings on the American Continent.

The sufferings of our members in Great Britain and Ireland, in consequence of their refusal to pay tithes, and other demands of an ecclesiastical nature, and from a few distrains of a military kind, have been in usual course reported to this meeting. The amount is upwards of £15,600.

The important duty which devolves on parents to train up their children "in the nurture and admonition of the Lord," has been afresh brought into view. In the earliest periods of life, much of this care rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. The youthful mind is very soon susceptible of serious impressions; and we believe that if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections; which may be greatly blessed at a future day. But, in order that such attempts may have their due effect, precept must be accompanied by example. The safe ground on which parents can proceed, is so to live and so to wait before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. Then, instead of looking back with bitter regret, if their beloved offspring should deviate from the path of Christian virtue, they may commit their cause with conscious integrity to Him whom they have desired to serve.

Our hearts have been afresh warmed with desires for the good of our dear younger friends: indeed it seldom or never happens but that, when thus assembled, we feel deeply interested for their eternal well-being. We have been comforted in the company of many of these; and we again invite all of this class to watch the visitations of divine love, and unreservedly to yield their hearts to its influence. We would also encou-

rage our elder brethren and sisters to extend a tender care over this interesting portion of the Society, for their good, to warn them of the slippery paths in which they themselves have walked, to invite them to follow the footsteps of the flock of Christ; and with a kind, parental, yet prudent hand, to cultivate the growth of the good seed in their hearts.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.”

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this year.

Receipts of the Principal Religious Charities in London for the year ending Lady-Day, 1821.

British and Foreign Bible Society	-	-	£89,154
Society for promoting Christian Knowledge	-	-	55,100
Church Missionary Society	-	-	31,200
London Missionary Society	-	-	26,174
Methodist Missionary Society	-	-	22,500
Baptist Missionary Society	-	-	13,200
Society for Propagating the Gospel	-	-	13,000
Society for Conversion of Jews	-	-	10,789
National Society for Education	-	-	8,000
Religious Tract Society	-	-	7,561
Hibernian Society	-	-	7,049
Moravian Missions	-	-	5,000
Naval and Military Bible Society	-	-	2,348
British and Foreign School Society	-	-	2,035
Prayer Book and Homily Society	-	-	1,993
Total	-	-	295,103

MISCELLANEOUS.

THE REV. JOHN COATES, formerly one of the Ministers of the Old Meeting, Birmingham, and afterwards minister of the Presbyterian Congregation at St. Thomas's in the Borough of Southwark, is chosen by the Trustees of Dr. Williams's Library to succeed Dr. Morgan, as Librarian in Red-Cross Street.

THE REV. R. SEAWARD, formerly minister of the Unitarian congregation at Poole, has accepted the unanimous invitation of the congregation at Lympton, near Exeter, to succeed their late pastor, the Rev. John Jervis.

THE REV. T. MORELL, late of St. Neots, has removed to Wymondley, where he succeeds the Rev. J. Atkinson, as Theological Tutor of the Dissenting College in that place.

THE late Abel Worth, Esq., of Devonshire, has left 2,500*l.* to the London Hospital, Whitechapel; 2,000*l.* to the Hospital for Deaf and Dumb, Kent Road; 2,000*l.* to the Asylum for the Blind, in St. George's Fields; 2,000*l.* to the Society for the Relief of Prisoners confined for Small Debts; and 1,000*l.* to the Westminster Asylum. He has left 10,000*l.* to different Schools and Charities in Exeter.

Royal Zeal for Religion.

AN “Evangelical” publication announces, with great satisfaction, that a few months since His Majesty was pleased to order an additional evening service to be established in the Parish Church of Brighton at his own expense; that about the same period the Rev. Hugh Pearson, the pious biographer of Dr. Buchanan, was appointed one of His Majesty's Domestic Chaplains; and that the late Ball Room of the Castle Tavern is now being formed into a new Chapel Royal, and ordered to be opened, at the Royal expense, to the inhabitants at large.

LITERARY.

Clapton,

Sept. 20, 1821.

SIR,

I OBSERVE by Mr. Hone's advertisement, announcing a new and handsome edition of *The Spirit of Despotism*, which has been several times mentioned in your volume XVI., (108, 164, 166, &c.) that the late Dr. Knox is no longer unknown as the Author of that justly admired Treatise. Having been undesignedly, though by no means unwillingly, the cause of Mr. Hone's first publication of the work, I became acquainted with several interesting circumstances respecting it. You will, I dare say, agree with me, that some of your readers may be gratified by the following particulars:

In 1816, I observed on a book-stall a volume entitled, “*The Spirit of Despotism*, printed in the year 1795,” without a publisher. A very slight inspection

satisfying me that it was the production of no every-day writer, I secured the book; and with the hope of ascertaining the author, communicated, under the signature of *Senilius*, the extract and inquiries which appear in your Vol. XII. 94. I afterwards lent the book to a friend, who on my recommendation, inserted in a periodical work which he conducted, the 39th Section, on "The Christian Religion favourable to Civil Liberty." While the volume remained in my friend's library it was seen by Mr. Hone, who being highly gratified by some passages which he read, determined on the publication of the whole. Having procured a copy with great difficulty, he pursued his intention, and made an unavailing application to me for some knowledge of the author. Just as his late edition was finished at the press, a copy of the work, reprinted in America, was brought to him, with an assurance that it was there attributed to Mr. Thomas Law, a brother of the late Lord Ellenborough, who emigrated soon after he had here exposed the designs against Liberty of Mr. Reeves's *Association*, the *prototype* of that which dates from Bridge Street.

It now appears that Mr. Law was not the Author, but that he conveyed a copy of the Treatise to America, and there procured its *reprint* at Philadelphia. Mr. Hone, by a train of circumstances which, could I do justice to them, it would scarcely become me to detail, was led almost to conclude that Dr. Knox had written *The Spirit of Despotism*.

To Dr. Knox Mr. Hone introduced himself, and was treated with the utmost courtesy and candour. On pledging his word not to reveal the name of the Author during his life-time, a pledge which I am persuaded he most sacredly observed, Mr. Hone was informed by Dr. Knox, that in 1795, he forwarded the MS. to his usual publisher, the late Mr. Dilly, who sent it in the course of business to the printing-office of the late Mr. Strahan. That gentleman, just as the work had gone through his press, became alarmed by some free *anticourtly* passages which it contained. With these alarms he infected Mr. Dilly. The result was, that the Author, unwilling that his book should

steal into the world without the name of a printer or publisher, determined to destroy the impression. Of 1008 copies, as Dr. Knox assured Mr. Hone, only four were preserved; one Mr. Law carried to America, another remained in the Author's library, from a third Mr. Hone printed his edition, and the other, by the accident I have mentioned, is in my possession.

Such was the early fate of a work which will now, probably, to very late times, contribute even more than any other of Dr. Knox's first excellent writings, to preserve the remembrance of his well-earned reputation.

J. T. RUTT.

Mr. BELSHAM has now in the press his long expected Translation of St. Paul's Epistles, with an Exposition and Notes. It is supposed that it will be published before Christmas.

Mr. BUTCHER's promised volume of Prayers is now in the press. It is adapted to the use of both families and individuals; and as, agreeably to the suggestion of your unknown correspondent G. M. D., it will contain a prayer suited to each of the Discourses in Mr. Butcher's *three* volumes of Sermons, it will enable such as from distance, indisposition, or any other cause cannot attend public worship, who use those Sermons, or others of similar sentiments, to perform a religious service in their own houses.

A NEW volume of Sermons selected from the manuscripts of the late Dr. James Lindsay, is now preparing for the press, by his son-in-law, the Rev. Dr. Barelay, and will be published by subscription. (*See the Wrapper.*)

WE understand that Mr. Parkes is preparing for immediate publication, An Answer to the Accusations contained in a Letter addressed to him by Mr. Richard Phillips, and published in the twenty-second Number of the "Journal of Science, Literature and the Arts."

CORRESPONDENCE.

Communications have been received from Messrs. Butcher and Probert; and A Minister; I. I.; Ebor; A. C.; Euelpis; and V. M. D.

We cannot determine on the insertion of I. I.'s Queries without seeing them; but we apprehend that they would be quite suitable to the Monthly Repository.

THE
Monthly Repository.

No. CXC.]

OCTOBER, 1821.

[Vol. XVI.]

Original Letters from Mr. (afterwards Archbishop) Secker to Mr. John Fox.

From Mr. Secker.

London, July 28, 1716.

DEAR SIR,

SINCE the receipt of yours I have been pretty much upon the ramble, and amongst other places, at Oxford: which has kept me something longer from writing to you, without being able to afford any entertainment to make amends for it. At Oxford the people are all either mad or asleep, and it is hard to say which sort one could learn most from: only the former sort break out sometimes into flights, which, because the by-standers laugh at them, their fellows take for wit.

But you have provided me a task of a very different nature from telling stories, that I ought to apply myself to, viz. to inquire whether the prophets really understood their own writings or no, to which the honestest answer perhaps would be, that really I don't know; but since ignorance of any thing is now-a-days no great bar to talking upon it, I shall wave this plea. And, therefore,

1. That they might not know the circumstances, as the time and manner of the accomplishment of those things which they sometimes prophesied of, is very possible in itself, and pretty clearly asserted in Dan. xii. 4, and especially 1 Peter i. 10—12. But this is being ignorant, not of what they said, but of what they did not say: and yet these general predictions might be very justly applied to the particular cases when they happened. Of this nature, perhaps, the prophecy of Joel is, which you mention.

2. That they did not understand their own words cannot well be concluded from the obscurity of them, though it may be from thence probable that we shall never understand them: because a language so different in genius, and so remote in time and place from our own, and contained in the compass of one small book, can't well be otherwise, especially in those things which are delivered with some emotion

of mind, such as poetry requires, and prophecy (for what reason we are not now to inquire) always had accompanying it. The book of Job is as obscure as any of the prophets, and yet I think nobody needs question, whether the author understood himself. The like may be said of Ecclesiastes. And, therefore, whether a figurative way of writing passed for elegant then, as it does now in China, or whether it was appointed to try the diligence of men and raise the worth of their faith, or however it be, we have no reason to suspect (as some do) that the prophets wrapt themselves in darkness to cover a cheat, since the poets and moralists, who had no cheat to cover, did the same thing.

3. If the distinction (which Grotius takes so much notice of) of the literal and mystical sense of prophecies be just, we have no great reason to question but the prophets and people too understood the literal sense; and the reason is plain, because the language was their native tongue, and the thing delivered in it, concerned them immediately, either for direction, encouragement or terror.

4. But the main difficulty, I suppose, is concerning those prophecies that relate to the Messiah, or are applied to him in the New Testament; and here, that David did not only speak some words that related to Christ, but actually understood them of him, which yet seem to have as obscure a reference that way as most in the prophets, the Apostle Peter asserts most positively, Acts. ii. 25—34. And I dare not take upon me to contradict him. But as it is nowhere said the case is the same in all the other quotations, some have supposed that when a prophecy is said to be fulfilled, nothing more is sometimes meant, than that the thing which then happened was very properly expressed in the words of that prophecy; which they prove not only from the strange force that must otherwise be put upon several texts of Scripture, but from several instances of the like

way of speaking amongst the Jewish authors, whose customs the apostles doubtless use; and, if I mistake not, from some texts which are quoted in several places in different senses; one of which must be understood in this way of accommodation. Now, as these sort of prophecies never meant the Messiah, their authors might understand their meaning very fully without thinking of him. And hither must those quotations be referred, of which some think there is great plenty, that are only arguments *ad hominem*, drawn from the sense which the Jews commonly, though perhaps without reason, gave to certain texts, as they did unquestionably interpret many places of the Messiah, that seem to be less designed for him than those the apostles quote; and these arguments must be conclusive to the Jews so long as they held to those interpretations. And if they should ever allow themselves free thought enough to call in question the infallibility of their teachers who had so interpreted them, the greatest bar to their conversion was removed, and they were in a fair way to receive Christianity upon more proper grounds; so that they were by this means brought into a sort of dilemma. But, after all, if this should not appear satisfactory, we may allow, methinks, that some prophecies might neither be understood by their author nor others, till the event interpreted them. Thus we find that they understood not several visions that they saw, till an express messenger from heaven taught them the meaning; and, perhaps, where this was not done, they might never understand them. Thus also the Revelation of St. John is thought by some not capable of being understood, till the times it relate to are past; and certainly, since most of those who read it cannot understand it, there was no necessity the author should, who was just going to die, and so less concerned in the matter than they. Nor are such predictions useless, provided the application appear to be just and certain, after the thing is come to pass, and that it was morally impossible any thing else should be meant. Thus, if a man is told the meaning of a riddle, which contains in it a great number of circumstances, he will at once see this answer will fit them all, and that no other well can. And, therefore, I am not out of hopes

but St. John's Revelation, the darkness of which has been objected to, Christianity, may some time or other become a bright and surprising confirmation of it. But then where the prophecies quoted are of such a nature, as that they can neither be discerned to belong to Christ beforehand, nor to belong to him rather than some other person or thing afterwards, this will not hold good; but we must either have recourse to some of the things I have mentioned before, or be obliged of necessity to say, as I think we may without forfeiting our Christianity, the writer was so far mistaken.

Pardon, dear Sir, the confusion and inaccuracy of what I have wrote, and assure yourself I would not trust it with every body in such a condition. But amongst friends, letters, as well as conversation, ought to be familiar.

Mr. Wilcox, one Sunday, sent word to his congregation that he should not preach amongst them that day, and he believed never again; they suspecting, and I fancy with reason, his design was to conform, went to him in great numbers the next day with prayers and tears to divert him from it, which at last they did, and soon after he preached to them again, from 1 Thess. ii. 17—19, and assured them, Nonconformity was the cause of God, and that he had never sought for any preferment in the Church, though he did not question but he could have had it; that the care of their souls, which belonged to him, obliged him to cast out Mr. Read, (by name,) and that he would do it, if it were to do, still. He complained of Mr. Jackson's family by name, and of all the ministers, except one or two, shewing no regard to him, nor so much as visiting him.

Sam. Chandler is married; his wife's fortune is tolerably good; what her humour will prove, time only can shew; he likes her well at present, _____, but if she proves barren or froward, resolves to divorce her.

I am, Sir,

Your friend and servant.

[This letter was signed by Mr. Secker, and afterwards by Mr. Chandler, who was probably present when it was written.]

From Mr. Secker.

London, Thursday, Oct., 1716.

DEAR SIR,

I admit very readily your whole apology, and am obliged to you for every part of your letter, excepting that which seems to bear hard upon our friend Sam. Chandler, and in that part I intend you shall be obliged to me. Sam, I am very well assured, is in perfect charity with you, and would be more than a little concerned to think you were otherwise with him. You are, in short, a couple of very good friends that have fallen out about a trifle long enough ago to have forgot it, and want nothing of being reconciled but only to be told that you are so. If there were any thing of sharpness in his last, I suppose it was only in the complaints I desired him to make, though I gave him no directions as to the words. But to leave this—Mr. Read has been married almost a month. Two or three days after the wedding, his spouse gave him a letter that Mr. Wilcox had wrote, with a design of putting a stop to the matter, about a quarter of a year before he turned him out of his place. Jerry Burroughs's wife is with child, and he is going to take a house. Poor Monkley is very much mortified upon the occasion, but gives his friends to understand, by obscure hints, that Mr. Burroughs's triumph will not be long lived. But this wants confirmation. Kirby Reyner has had one chance more for success in the world, and willingly let it pass by him. What the next will be I know not. When Mr. Freke died, (by the foreign news styled Minister Nonjurant instead of Nonconformist,) Mr. Reyner's interest in that congregation was so great, that if Dr. Avery would have accepted the place of pastor, nobody could have been chose assistant but himself. But the Doctor chose rather to be Mr. Reyner's assistant, and Mr. Reyner resolved not to be pastor, and so all the matter fell to the ground. I suppose you have heard long ago that the Doctor is married, and has £600 a-year settled on him. Kit Fowler, a young parson you must have heard of, has changed his band for an apron, and turned grocer; and Cruttenden is married to Cliff's widow; and will, if I mistake not, in a little time degenerate into a bookseller.

Thus you see what a falling away there is amongst the young men of this generation. If after all this news you should be desirous to hear any thing of the personal condition of your humble servant, you must know I have made a small change in my studies too, from the spirit to the flesh; or in plainer terms, from divinity to anatomy; which, with a little experimental philosophy, and a little good company, will fill up my time this winter, and then in the spring I shall go down into Derbyshire, and be buried with my forefathers. But to shew you that I have not entirely forsaken divinity, practical at least, I shall mention to you a note of Mr. Henry, which I met with lately in the course of my reading, upon the story of the fig-tree. Observe, says he, how intent our blessed Lord was upon his work. He came out without his breakfast, and when afterwards he found himself an hungered, he was contented with a few raw green figs, when something warm would have been much more proper for him. As I intended this letter for a rhapsody, I shall mention a story next, which has nothing common with the last, but Mr. Henry's name. Mr. Emlyn went to see him once at Hackney, and Mr. Henry fell into discourse of a good man of his church just then dead, whom he represented as a man of heavenly affections, and very dead to this world, for he had often heard him say, there was nothing upon earth he was sorry he should part with when he died, but his Bible. Emlyn was so provoked at the nonsense, that he took his hat and gloves and went away almost without taking leave.

We have had a great deal of talk about the Scotch silver mine. I am told, from good hands, that Sir Isaac Newton says he has proved the ore, and finds it to yield $9\frac{1}{2}d.$ an ounce, and that it will be likely to pay all the nation's debts in a few years' time. The prince has gained very much upon the affections of the people about Hampton Court, and every body after his example affected to be popular. One of the young princesses, at a ball there, after she had danced till she was weary, retired into a corner of the room and said she would dance no more that night; but a gentleman, that was desirous of the honour, got one of their acquaintance to beg she would dance

once more with him; she inquired immediately who the gentleman was, and as soon as she was told he was a person of good interest in the House of Commons, "Oh dear, is he so!" says she, very pertly, "Nay, I'll do any thing to oblige the two Houses," and rose up immediately. But I must put an end to this medley, which I hope you will receive in the same disposition in which it is written, and in which you have often seen me when I would have said nothing, or forced on a grave air to any body else, but could please myself in talking trifles to Mr. Fox. No valuable expression of friendship indeed, but a sure token of complacency, and a desire of intimacy, which has always been growing upon me, and I would not have absence or the formality of writing lessen.

I am, dear Sir,

Yours sincerely,

T. SECKER.

Mr. Chandler is not at home, or I should have added his service.

From Mr. Secker.

London, Dec. 1, 1716.

DEAR SIR,

I am ashamed to delay an answer to yours any longer, and yet in a very ill condition to write to so agreeable a friend, being confined at home by an odd kind of indisposition, and, as people generally are, pretty much out of humour upon the occasion too. This, however, might do me service with one that knew me less than you, and persuade them that dulness was accidental which you know to be natural. But excuses apart. I remember in your last you seemed not yet to be fully persuaded of our friend Sam's good humour, and therefore once more assure you he is as perfectly in charity with you as ever you thought him, and the only reason why he has not wrote to you for some time, is either business or mere carelessness; which of the two has the greater share you should know from himself, I dare engage, by the next post if he were in town; but he has been down at Bath for some time. I must give you to understand also, since you seem not to do it, that Mr. Chandler's wife is no other than his church at Peckham, to which he has been contracted for some time, and the public ceremony is to be performed

upon his return, the 19th inst. Mr. Monkley is chose at Mr. Freke's place, which Mr. Reyner, I believe, might have had, but declined it. His exaltation does not seem to make any great change in his temper, and I hope he will prove a very honest man. I have made inquiry about that representation of the Dissenters' case you speak of, but cannot meet with any person that ever heard of such a thing. If you remember the heads of it, pray let me know them. People talk of some acts in favour of the Dissenters this winter, but on what grounds I know not. Some say that Lechmere is to be chief mover in the House of Commons, and Argyle amongst the Lords, which, if true, will be sure to ruin the cause. I have unhappily mislaid your letter, and therefore desire you will send me word again what books they were you desired the prices of. Patrick's Commentaries I think was one. They are exceeding dear, and some say likely to be reprinted. We have scarce any thing new, but Bishop Hoadly's pamphlet, which, without doubt, you either have seen or will see, as soon as possible, if you love the cause of honesty and truth, and have curiosity for so great a novelty, as to see it supported by a dignified clergyman. Mr. Anderson, whom I guess you have heard of, has lately had a conference with Dr. Clarke. I hope to have a sight of it drawn up by himself. If I can get abroad by Tuesday, may perhaps give you some account of the most remarkable things in it: for Mr. Anderson does nothing but what is uncommon. In the mean time, shall I say pardon or rejoice at the shortness of this, which I should scarce have prevailed upon myself to write, if the person had not made it agreeable to,

Sir, yours, &c.

T. SECKER.

From Mr. Secker.

London, Feb. 13, 1717.

MY DEAR FRIEND,

I am to blame for not writing to you before now; the business and company I am engaged in are not sufficient excuses, and, indeed, I should not deserve your goodness if I were to trust to any excuse but that. Let but my friend believe me incapable of a designed neglect, and every other fault I will

honestly confess, and be careful to amend. I can hear nothing of the Dissenters' representation, and am inclined to think there was no such thing done, because in an address which they have now drawn up, they have only insinuated their desires by wishing themselves as capable as they are willing to be of more public service, (those are the words,) and even had some debate whether they should say so much. What effect this and the endeavours of their friends in the House will have, cannot be foretold, and indeed, at present, it is a little uncertain when the Parliament will sit. There has been of late a quarrel in the ministry. Some say it arose from personal pique; others say his Majesty is displeased with those that were the most forward for the prosecutions, because it appears there was not evidence to carry them on; others say part of them were against the French alliance; and others, stranger things yet. There is full as great an uncertainty about the Swedish affair. The persons seized upon, you see, are discharged, the papers they say are not opened yet, and the Secretary, it seems, had time to tear several before they could break into the closet. I have it from pretty good hands, that the design is as old as the Queen's time, and that there are copies of letters to the King of Sweden desiring assistance, and setting forth the strength of their party, especially amongst the common people and clergy. The author of the State Anatomy, which has made so much noise, is Mr. Toland, who, they say, is likely to be prosecuted for it. The Bishop of Bangor will certainly publish a second part of his *Preservative*, &c., in a little time. That best of clergymen grows every day bolder for the truth than ever. He has been preaching lately against the ceremonies and repetitions of the Common Prayer, from these words, "Ye men of Athens, I perceive that in all things ye are too superstitious." And to a friend of mine who was saying that some of the foreign churches had abolished confessions and subscriptions; and one particularly ordained a minister upon this general one, That there was one God, and Jesus Christ was his prophet,—Why, there would be no need, says he, of our professing any more of it, were it not for some of our leading men that

do not believe so much. But now we talk of confessions, what a learned one a gentleman in the West has made lately, and how it must edify the hearers to understand that the mutual attractions of bodies was as their quantities of matter directly, and the squares of their distance reciprocally! And, without doubt, a man that was acquainted with the sublimation of the vapours in the natural alembics of the hills, must be able to raise the affections of his auditory to heaven without difficulty. But a confession of faith in Sir Isaac will have more divinity in it I believe, in the judgment of your great men, than such a preface as Mr. Chandler has put to this same book. He makes no scruple of telling the world that the essence of a minister consists in his fitness and the people's choice, and that all his brethren do, is declaring him to be such antecedently to their declaration, and then giving him good advice and praying for him. And upon his proposing the question, What then is the use of ordination? he answers, If you mean by ordination, imposition of hands, ask them that know, for I do not. In the apostles' time it was a method of conveying miraculous gifts, &c. And this he declares for certain truth without regarding, as he says, the censures of fallible, partial men. What censure Mr. Peirce will pass upon this notion of ordination, he best knows. Mr. Peirce's sermon upon Jan. 30, is published, and they say is a very good one. A very mystical author has wrote lately to Dr. Bentley in defence of the disputed passage in John, which he understands the Doctor designs to leave out in his intended edition of the Gr. T. The Doctor sent him a very short answer, by which it appears he is not resolved upon the matter; that he intends to make not the least use of conjecture, nor printed editions, nor modern manuscripts of less than 700 years' standing, but has got 20 manuscripts of 1000 years each, which agree almost entirely, and by the help of which he does not question to exhibit the text, such as it was before the Council of Nice, without fifty words difference. There is a paper lately published, under the name of the Censor, in imitation of the Spectators, but infinitely inferior to them. Jerry Burroughs's girl is to be christened to-night. Mr. Monkley's boy is

not born yet; James Read they say is to marry the other sister. Jerry Hunt publicly uses the Arian doxology. Mr. Reyner is out of all hopes of a place, and all the world out of hopes of your humble servant. Mr. Pope and Mr. Gay have published a new farce, which was damned. Cibber ridiculed it upon the stage, and Mr. Gay beat him for it. Mrs. Oldfield is dangerously ill of a fever, and Wilks is going to leave us. But 'tis happy for you, that necessity puts an end to the fond impertinence of your

T. S.

The Visit of James II. to the Monastery of La Trappe.

[From *Butler's Historical Memoirs of English Catholics*, IV. 192—199, being a translation from the French of *Marsollier: Vie de Jean Baptiste Armand de Rancé, Abbé de la Trappe.*]

JAMES had heard of La Trappe, in the days of his prosperity. After his misfortune he resolved to visit a solitude, he had so long felt a curiosity to see.

As soon as M. de Rancé heard of his arrival, he advanced to meet him, at the door of the monastery. The king was on horseback. As soon as he alighted, the abbot prostrated himself before him. This is the custom with respect to all strangers. Nevertheless, it was in this instance performed in a manner expressive of peculiar respect.

The king felt pain at seeing the abbot in this humiliating posture before him. He raised him up, and then entreated his benediction. This the abbot gave, accompanying it with a speech of some length. He assured his majesty, he thought it a great honour to see a monarch, who was suffering for the sake of Christ; who had renounced three kingdoms, from conscientious motives. He added, that the prayers of the whole community had been constantly offered up in his behalf.—They had continually implored heaven to afford him renewed strength, that he might press on, in the power of God, till he should receive an eternal and immortal crown.

The king was then conducted to the chapel. They afterwards conversed together for an hour. James joined

in the evening service, by which he appeared much edified and consoled.

The king's supper was served up by the monks, and consisted of roots, eggs and vegetables. He seemed much pleased with all he saw. After supper he went and looked at a collection of maxims of Christian conduct, which were framed and hung up against the wall. He perused them several times; and, expressing how much he admired them, requested a copy.

Next day, the king attended the chapel. He communicated with the monks. This he did with great devotion. He afterwards went to see the community, occupied at their manual labour, for an hour and a half. Their occupations chiefly consist of ploughing, turning, basket-making, brewing, carpentry, washing, transcribing manuscripts and book-binding.

The king was much struck with their silence and recollection. He, however, asked the abbot, if he did not think they laboured too hard. M. de Rancé replied, "Sire, that, which would be hard to those who seek pleasure, is easy to those who practise penance." In the afternoon, the king walked for some time on a fine terrace, formed between the lakes surrounding the monastery. The view from this spot is peculiarly striking.

His Britannic majesty then went to visit a hermit, who lived by himself in a small hut, which he had constructed in the woods surrounding La Trappe. In this retreat he spent his time in prayer and praise; remote from all intercourse with any one, excepting the abbot de la Trappe. This gentleman was a person of rank: he had formerly been distinguished as one of the bravest officers in King James's army. On entering his cell, the monarch appeared much struck, and affected with the entire change in his demeanour and expression of countenance.

In a short time he recovered himself.—After a great variety of questions, the king asked him, "at what hour in the morning he attended the service of the convent in winter." He answered, "At about half-past three."

"But," said Lord Dumbarton, who was in the king's suite, "surely that is impossible. How can you traverse this intricate forest in the dark? Especially at a season of the year when,

even in the day-time, the road must be undiscernible, from the frost and snow."

"My Lord," replied the hermit, "I should blush to esteem these trifles as any inconvenience, in serving a heavenly monarch, when I have so often braved dangers, far more imminent, for the chance of serving an earthly prince."

"You are right," the king said. "How wonderful, that so much should be sacrificed to temporal potentates; whilst so little should be endured in serving Him, the only King, immortal and invisible, to whom alone true honour and power belong—that God, who has done so much for us!"

"Surely, however," continued Lord Dumbarton to the hermit, "you must be thoroughly tired with passing all your time alone in this gloomy forest?"

"No," interposed the king, himself replying to the question; "he has, indeed, chosen a path widely different to that of the world. Death, which discovers all things, will shew that he has chosen the right one."

The king paused for a reply; none being made, he continued: "There is a difference," said he, turning to the hermit, "between you and the rest of mankind: you will die the death of the righteous; and you will rise at the resurrection of the just. But they,"—here he paused; his eyes seemed full of tears, and his mind absent, as if intent on painful recollection.

After a few moments he hastily rose, and taking a polite and kind leave of the gentleman, returned with his retinue to the monastery.

During his whole stay, the king assisted at all the offices. In all of them he manifested a deep and fervent devotion. His misfortunes seemed to have been the means of awakening his heart, to worship God in spirit and in truth.

Next day the king prepared to depart at an early hour.

On taking leave, he threw himself at M. de Rancé's feet; and, with tears, requested his parting benediction.

The abbot bestowed it in a most solemn and affecting manner.

The king, on rising, recognized the monk on whose arm he leant to get up. He was a nobleman who had long served in his army (the honou-

ble Robert Graham). "Sir," said the king, addressing himself to him, "I have never ceased to regret the generosity with which you made a sacrifice of a splendid fortune in behalf of your king. I can, however, now grieve at it no longer; since I perceive that your misfortunes in the service of an earthly monarch, have proved the blessed means of your having devoted your heart to a heavenly one."

The king then mounted his horse and departed.

James II., from that period, repeated his visits to La Trappe annually.

On these occasions he always bore his part in the exercises of the community. He often assisted at the conferences of the monks, and spoke with much unction. It is said, that the king's character appeared to undergo a strikingly perceptible, though a progressive change.

He, every year, appeared to grow in piety and grace; and he evidently increased in patience and submission to the Divine Will.

In 1696, the queen accompanied the king to La Trappe. She was accommodated for three days, with all her retinue, in a house adjoining the monastery, built for the reception of the commendatory abbots. She was much pleased with her visit, and expressed herself to be not less edified than the king.

Both of them entertained sentiments of the highest veneration for M. de Rancé. Their acquaintance, thus begun, was soon matured into a solid friendship.

They commenced a correspondence, which was regularly maintained on both sides till M. de Rancé's death.

The following are the terms in which the king expressed himself, respecting M. de Rancé:

"I really think nothing has afforded me so much consolation, since my misfortune, as the conversation of that venerable saint the abbot de la Trappe. When I first arrived in France I had but a very superficial view of religion; if I might be said to have any thing deserving that name. The abbot de la Trappe was the first person who gave me any solid instruction with respect to genuine Christianity.

"I formerly looked upon God as an omnipotent creator, and as an arbi-

trary governor. I knew his power to be irresistible: I therefore thought his decrees must be submitted to, because they could not be withstood. Now, my whole view is changed. The abbot de la Trappe has taught me to consider this great God as my Father; and to view myself as adopted into his family. I now can look upon myself as become his son, through the merits of my Saviour, applied to my heart by his Holy Spirit. I am now convinced, not only that we ought to receive misfortunes with patience, because they are inevitable; but I also feel assured, that death, which rends the veil from all things, will probably discover to us as many new secrets of love and mercy in the economy of God's providence as in that of his grace. God, who gave up his only Son to death for us, must surely have ordered all inferior things by the same spirit of love."

Such were King James's sentiments respecting M. de Rancé. The abbot, on the other hand, entertained as high an opinion of him. The following passage, concerning the unfortunate king of England, occurs in one of M. de Rancé's letters to a friend.

"I will now speak to you concerning the King of England. I never saw any thing more striking than the whole of his conduct. Nor have I ever seen any person more elevated above the transitory objects of time and sense. His tranquillity and submission to the Divine Will, are truly marvellous. He really equals some of the most holy men of old, if indeed he may not be rather said to surpass them.

"He has suffered the loss of three kingdoms; yet his equanimity and peace of mind are undisturbed. He speaks of his bitterest enemies without warmth. Nor does he ever indulge in those insinuations, which even good men are apt to fall into, when speaking of their enemies. He knows the meaning of two texts of Scripture, which are too much neglected:—'It is given you to suffer;' and 'Despise not the gift of God!' He, therefore, praises God for every persecution and humiliation which he endures. He could not be in a more equable state of mind, even if he were in the meridian of temporal prosperity.

"His time is always judiciously and regularly appropriated. His day is

filled up in so exact a manner, that nothing can well be either added to or retrenched from his occupations.

"All his pursuits tend to the love of God and man. He appears uniformly to feel the Divine presence. This is perhaps the first and most important step in the divine life. It is the foundation of all which follow.

"The queen is in every respect influenced by the same holy desires.

"The union of these two excellent persons is founded on the love of God.

"It may be truly termed a holy and a sacred one."

Charleston, S. C.

June 24, 1821.

SIR,
I HAVE long intended to forward you a sketch of the history of Unitarianism in this city, but have been hitherto prevented by circumstances of a private and domestic nature, which this is not the place to detail. In fulfilment of this design, permit me to refer you to the "Memoir," prefixed to a volume of sermons by our late pastor, Mr. Forster, which accompanies this letter, and which Capt. M. Neel will deliver you, when called for. From this Memoir you will be able to gather the principal facts relating to this subject to the close of Mr. Forster's ministry among us. As soon as it became evident that he would be no longer able to continue his services, the society took measures to procure a suitable person for his successor, to be settled in the first instance as a colleague with him, should his life be protracted so long. Application was made to the President of Harvard College, Cambridge, to recommend a proper candidate for this station, who sent us our present pastor, the Rev. Samuel Gilman, at that time a tutor in the University. After Mr. Gilman had preached for us a short time, he was *unanimously* invited to settle with us, and ordained as our pastor early in December, 1819. Mr. Gilman's talents as a preacher are of a high order; his attainments as a general scholar, and as a theologian, are respectable; and his deportment in all the relations of life correct and exemplary. Notwithstanding the odium attached to his peculiar opinions, there is not a clergyman in the city who commands more general respect and esteem. The

society continues to flourish under his ministry, and the good cause of primitive Christianity every day gains ground. Our chapel, or church, as it is called among us, is a large building, containing, on the lower area and gallery, more than a hundred pews. These, with the exception of a few in the gallery, are all occupied; and the house is usually well filled on the Sabbath, by devout and attentive hearers.

The most perfect harmony has hitherto prevailed in all our transactions. Though the assessments on our pews are heavy, they are paid without a murmur; and when money is wanted for any benevolent purpose, it is cheerfully contributed. The number of those who habitually unite in the celebration of the Lord's Supper, of *white* persons, is about one hundred; of *black*, a still larger number. The theological books in the late Mr. Forster's library were purchased by a number of individuals, and presented to the church, on condition that a certain addition should be annually made to their number. Thus the foundation is laid for a library, which must, in process of time, become highly valuable and important. We have lately organized a society for the distribution of reli-

gious books, on principles strictly Unitarian. It has but just gone into operation; but I look, with confidence, for good effects to result from it.

We have likewise a benevolent society for the purpose of raising a fund for the relief of the widows and families of the deceased ministers of our church. A considerable sum is already obtained, and put out at interest; and this will be increased by the annual subscriptions of the members, and by collections annually made for this purpose at the church. We have lately introduced a new collection of hymns, published not long since by the Unitarian Society in New York. On the whole, though we have some difficulties to contend with, our prospects are fair; and, along with the general aspect of things, the "signs of the times," both in Europe and this country, give great encouragement to the lovers of the "truth as it is in Jesus." A spirit of inquiry is awakened very extensively; *Unitarians* have no cause to be apprehensive for the results.

M. L. HURLBUT.*

* We fear we may not have correctly deciphered our correspondent's signature.
ED.

Alnwick,

September 4, 1821.

SIR,
IN the last Number but one of the Repository, [pp. 392—394,] are inserted some hints of mine respecting the propriety of forming a Hebrew-English Lexicon upon philosophical principles. Those hints were necessarily scanty and imperfect; and I now wish, with your leave, to add the following.

No lexicographer, that I have ever

seen, takes notice of derivative words formed by the insertion of the serviles \aleph , η , ι , γ , in primitive words of two letters. The discovery is consequently mine, and I now wish to shew the independent powers of those serviles, and how they affect the root. The subject is curious, and may be safely used as a fine key in unlocking part of the casket which has hitherto enclosed this venerable language, and concealed its beauties from general observation.

1. The \aleph marks dignity, strength or firmness, and when inserted between two radical letters, forming an elementary term, it denotes the *consequence or effect* of the idea conveyed by the primitive term:

Roots.

בר a pit.
בש to be abashed.
דב to tremble.
דר to form around.
זע to disturb.
כב to extinguish.
מר to provoke.

Derivatives.

באר an opening.
באש to putrify.
דאב to faint.
דאר to dwell.
זאע to tremble.
כאב to injure.
מאר to fester, rankle.

2. The letter η denotes eminence, excellence or loveliness, and when inserted between two radical letters forming a primitive word, it generally retains its independent power, and influences the primitive accordingly:

Roots.

אב to desire.
 אל to protect.
 בר to manifest.
 זב to flow forth.
 טר order.
 כן to adjust.
 צל to sound.
 קל a noise.

Derivatives.

אהב to love.
 אהל to pitch a tent.
 בהר to shine.
 זהב yellow, shining oil.
 טהר pure.
 כהן to adorn.
 צהל to shout with joy.
 קהל a crowd of people.

3. The independent power of the letter ו seems to me to denote union, connexion or a tying, and when inserted between two letters forming a root, it generally signifies hypocrisy, rashness or absurdity:

Roots.

אב a swelling.
 אל power.
 אן sorrow.
 דם to compare.
 זב to dart about.
 חד to penetrate.
 כס to enclose.

Derivatives.

אוב a conjuror.
 אול presumption.
 און idolatry.
 דום crime.
 זוב the fly god.
 חוד to propose a riddle.
 כוס an owl.

4. The letter י denotes power or energy, and when inserted between two letters forming a root, it generally signifies power or energy influenced by malignant dispositions:

Roots.

אב to swell with desire.
 אד a mist.
 אה ah! where?
 אל power.
 אם to sustain.
 גל to roll.
 דק to beat.

Derivatives.

איב to swell with hatred.
 איד calamity.
 איה a bird of prey, a merlin.
 איל a mighty one.
 אים terrible.
 גיל to dance around.
 דיק a battery.

It should also be observed here, that these serviles, when inserted, have not only the significations attributed to them, but they also possess the powerful properties of converting nouns into verbs, adjectives, &c., and vice versa. This observation is capable of receiving abundant and decisive illustrations if necessary, but I shall not trespass upon the pages of your valuable work with any examples.

It would be a useful and valuable employment to ascertain all the *real* primitives in the language; to fix upon their genuine and primary significations; and to shew the independent and relative powers of all the letters called serviles when used in composition, either singly or alone, and in every state of combination. And this is the more necessary, as these subjects have hitherto remained in impenetrable darkness. I flatter myself that I have led the way, by shewing that all words having א, ה, ו, י, inserted, though generally considered as roots, are in

reality *derivatives*, and also by pointing out their independent powers and the effects they have upon elementary words. I will go a step farther. The elementary words in the language are few; many words besides the classes referred to are derivatives; and it is possible so to analyze the language, that all the remaining elementary words may be ascertained, and their respective derivatives judiciously arranged beneath them, according to the grand laws of association. This has been happily done in the Welsh language by my excellent friend W. O. Pughe, Esq., in his noble and herculean Welsh Dictionary, and partly so in the Greek, by the learned Dr. Jones, in his admirable Grammar of that language. Apply the same principles to Hebrew, and it will shine forth in all its sublime energy and finished simplicity.

WILLIAM PROBERT.

Sylva Biographica.

(Continued from XIII. 105.)

II.

NO. 212. THOMAS BAYLIE, a Wiltshire man born, was entered either a *Servitor* * or *Batler* † of St. Alban's Hall, in 1600, aged 18, elected *Demi* ‡ of Magdalen College, in 1602, and Perpetual Fellow of that house, 1611, he being then M. A. Afterwards he became Rector of *Maningsford Crucis*, near to Marlborough, and in 1621, was admitted to the *reading of the sentences*, at which time, and after, he was zealously inclined to the Puritanical party. In 1641, siding openly with them, he took the *Covenant*, was made one of the *Assembly of Divines*, and soon after had the rich rectory of *Mildenhull*, in his own country, (then belonging to Dr. George Morley, a royalist, §) conferred upon him; where, being settled, he preached up the tenets held by the *Fifth-Monarchy* men, he being, by that time, one himself, || and afterwards became a busy man in ejecting such as were then (1654 and after) called ignorant and scandalous ministers and schoolmasters. ¶ He hath written,

* "A poor University scholar, that attends others for his maintenance." *Dict. Anglo-Brit.*, 1715, in *voco*.

† "A scholar that battles or scores for diet in the University." *Ibid*.

‡ "A Half-fellow at Magdalen College." *Ibid*.

§ Who, after the Restoration, became Bishop of Winchester.

|| This, *Calamy* appears to admit, (*Cont.* 864,) only adding, "It was not for that he was ejected, but for his Nonconformity."

¶ In the *Ordinance*, (see XIII. 105, Note §,) among the Commissioners for Wilts is "Mr. Thomas Baily, of Marlborough," joined with "Sir Anthony Ashley Cooper, Baronet, Alexander Popham, Esq., William Ludlow, Esq.," &c. &c. Among the "ministers and schoolmasters" who were to "be deemed and accounted scandalous in their lives and conversations," are brought together "such as have publicly and frequently read or used the Common-Prayer Book since the first of January last, or shall at any time hereafter do the same; such as do publicly and profanely scoff at, or revile the strict profession or professors of religion or godliness, or do encourage and

De Merito Mortis Christi, et Modo Conversionis, Diatribæ duo. Oxon. 1626, 4to.—*Concio ad Clerum habitu in Templo B. Mariæ, Oxon.* 5 Jul. 1622, in *Jud.* ver. xi., printed with the former. He hath also, as I have been informed, one or more English sermons extant, but such I have not yet seen.

After the restoration of his Majesty, he was turned out from Mildenhall, and, dying at Marlborough, in 1663, was buried in the Church of St. Peter there, the 27th of March. Whereupon his conventicle, at that place, was carried on by another brother, as zealous as himself. (*Athen. Oxon.*)

III.

NO. 216. GEORGE KENDAL received his first being in this world at *Cofton*, in the parish of *Dawlish*, near Exeter. Educated in grammar learning in the said city, where his father, George Kendal, *Gent.*, mostly lived, he was entered a *Sojourner* of *Exeter College* in 1626, and was made *Probationer Fellow*, in the fourth year following, being then B. A. Afterwards, by indefatigable industry, he became a most noted philosopher and theologist, a disciple and admirer of *Prideaux*, * and his doctrines; and as great an enemy to *Arminius* and *Socinus* as any.

In 1642, being then B. D., he closed with the Presbyterians, then dominant, notwithstanding the King, that year, to mitigate his discontent, had zealously recommended him to the society, to be elected *rector* of *Exeter College*, on the promotion of *Prideaux*

countenance, by word or practice, any *Whitson-ales, Wakes, Morris-dances, May-poles, Stage-plays*, or such like licentious practices."

* John Prideaux, *rector* of Exeter College, and for 26 years "King's Professor of Divinity" in the University; in which office he "shewed himself a stout champion against *Socinus* and *Arminius*." Many "Outlanders, some of them divines of note, and others meer laymen, that have been eminent in their respective countries, retired to Exeter College for his sake, and had chambers and diet there, purposely to improve themselves by his company, his instruction and direction for course of studies." *Athen. Oxon.* II. 68, 70.

to the See of Worcester.* About 1647, he became rector of *Blissland*, near to Bodmin, in Cornwall. But being eagerly bent against that notorious Independent, *John Goodwin*,† left that rectory some years after, and obtained the ministry of a church in *Gracious Street*, in London, purposely that he might be in a better capacity to oppose him and his doctrine.

In 1654, he proceeded D. D.,‡ and

* "To his great impoverishment. He became at length *verus librorum helluo*; for having first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth; turning them, by a miraculous faith and patience, into bread for himself and his children." He died in 1650, aged 72. *Athen. Oxon.* II. 69, 70.

† A zealous Arminian, and well known in the political history of his time as a determined Republican. He had the honour to be joined with *Milton* among the exceptions in "the Act of Indemnity," 1660; and also to have his "book entitled *the Obstructors of Justice*," written in defence of Charles's execution, "publicly burnt by the hand of the common hangman," according to Royal proclamation, in company with "*Johannis Miltoni Angli pro Populo Anglicano Defensio*," and the *Iconoclastes*. See Dr. Z. Grey's "Attempt towards the Character of the Royal Martyr," 1738, pp. 68, 70.

John Goodwin was born in 1593, and educated at Cambridge. In 1633, he became vicar of the Church in Coleman Street, whence he was ejected "in 1645, by the Committee for plundered Ministers," for refusing to administer baptism and the Lord's supper promiscuously to all the parish. He afterwards had a private meeting in Coleman Street. He died in 1665.

Calamy, with whom an Independent and an Arminian were no peculiar favourites, admits, (*Account*, p. 53,) that John Goodwin "had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on Scripture; and, with all his faults, must be owned to have been a considerable man." See also *Noncon. Mem.* ed. 2, I. 196—198. *Toplady* has bestowed upon John Goodwin an abundant share of that scurrility poured out on nearly all the Arminians who came in his way, and with which he has disgraced the pages of his "Historic Proofs of the Calvinism of the Church of England." See pp. xl.—xlvii.

‡ *Calamy* says, (*Cont.* 260,) "he was

upon the *Restoration*, he left London and became rector of *Kenton*, near Exeter; which he kept till the Act of *Conformity* was published in 1662, at which time, giving it up, he retired to his house at *Cofton*, where he spent the short remainder of his days in a retired condition. His works are these:

"*Collirium*: or an Ointment to open the Eyes of the poor Cavaliers;" published after the Cavaliers had been defeated in the West.

"Vindication of the Doctrine commonly received in Churches, concerning God's Intentions of special Grace and Favour to his Elect in the Death of Christ." *Lond.* 1653, fol.

"Of Christ's Prerogative, Power, Prescience, Providence, &c., from the Attempts lately made against them by Mr. John Goodwin, in his Book entitled *Redemption redeemed*." * "Digressions concerning the Impossibility of Faith's being an Instrument of Justification," &c. These two last things are printed with the *Vindication*.

"*Sancti Sanciti*: or the common Doctrine of the Perseverance of the Saints: as who are kept by the Power of God, through Faith, unto Salvation; vindicated from the Attempts lately made against it by John Goodwin, in his book entitled *Redemption redeemed*." *Lond.* fol. 1654. This book is animadverted upon, by the said John Goodwin, in his "*Triumviri*, or the Genius, Spirit and Deportment of Three Men, Mr. *Richard Resbury*, Mr. *John Pawson* and Mr. *George Kendal*, in their late Writings against the Free Grace of God, in the Redemption of the World."

"*A Fescu for a Horn-book*: or an

Moderator of the first General Assembly of the Ministers of Devon, that met at Exon, Oct. 18, 1655."

* *Baxter* also engaged in this controversy, and wrote "An Answer to Dr. Kendal," whom he describes as "a little, quick-spirited man, of great ostentation, and a considerable orator and scholar. He was driven on," says he, "further by others than his own inclination would have led him. He thought to get an advantage for his reputation, by a triumph over John Goodwin and me; for those that set him on work, would needs have him conjoin us both together, to intimate that I was an Arminian." *Reliq. Baxter*, p. 110.

Apology for University-learning, as necessary to country Preachers: being an Answer to Mr. Horne's (John Horne) Books, wherein he goes all University Learning." Printed in fol. with *Sancti Sancti*.

*Fur pro Tribunali. Examen dialogismi, cui inscribitur, "Fur predestinatus."** Oxon. 1657, 8vo. *De Doctrina Neopelagiana. Oratio habita in Comitibus.* Oxon. 9 July, 1654.—*Twissii Vita et Victoria. De Scientia Media brevicula Dissertatio in qua Twissii Nomen à Calumniis Francisci Annati Jesuitæ vindicatur.—Dissertatiuncula de novis Actibus sint ne Deo ascribendi?* These two last things are printed, and go with *Fur pro Tribunali*.

At length, after a great deal of restless agitation carried on for the cause, our author died at *Cofton* on the 19th of August, 1663, and was buried in the chapel adjoining to his house there, leaving then behind him the character of a person well read in polemical divinity; a ready disputant, a noted preacher, a zealous and forward Presbyterian, but hot-headed, and many times freakish. (*Athen. Oxon.*)

LIGNARIUS.

Bristol,

SIR, September 24, 1821.

DR. KAYE, the new Bishop of Bristol, made his primary Visitation last month, and the Charge delivered on the occasion I have read with great pleasure. The spirit displayed through the whole, is worthy a Christian teacher, and the practical advices and admonitions addressed to his clergy, such as it would do all Christian ministers good to attend to. The chief of these I have transcribed, and shall be happy to see them placed in the columns of the Repository.

E. B.

The conclusion of the Bishop of Bristol's Charge to his Clergy, delivered in August, 1821.

"I proceed to another topic, the most important perhaps to which your attention can be directed, but, at the same time, the topic on which the greatest variety of opinions is likely to prevail; I

allude to the limits which the minister ought to prescribe to himself in his intercourse with the world. In the determination of this question, the different habits, dispositions and tempers of men will necessarily have great influence. Some are of a cheerful, social turn; others of a more retired and austere character; and what appears to the former only an innocent acquiescence in the customs of society, will be deemed by the latter a mark of a light and frivolous mind, and wholly unsuitable to that grave and dignified demeanour which the minister of the gospel ought on occasions to maintain.

"The first suggestion, then, which I shall venture to offer upon this subject is, that we be careful not to put a harsh construction on the conduct of our brother, nor to fancy that because his religion does not wear precisely the same appearance as our own, he is not therefore impressed with a due sense of the paramount importance of religion, and the awful responsibility which attaches to the discharge of the ministerial functions. To prescribe a general standard of manners and demeanour, the slightest deviation from which shall be regarded as a proof of deficiency in religious feeling, is not more reasonable than to require that all men shall frame their countenances precisely according to the same model. Religion is not of this exclusive character; it will combine itself with all tempers and dispositions; with the lively as well as the sedate; with the cheerful as well as the grave.

"I shall observe, in the second place, that in determining to what extent it is lawful for the Christian minister to mix in the business or the pleasures of the world, the error against which he should be most careful to guard is *excess*. When we were admitted into the priesthood, we bound ourselves, if not by an express, yet by an implied promise, to give ourselves wholly to that office whereunto it had pleased God to call us, so that, as much as lay in us, we would apply ourselves wholly to that one thing, and draw all our cares and studies that way. The mode in which we discharge the obligation thus contracted is the criterion by which men of all classes, but especially those in the inferior ranks of life, estimate our sincerity. If, at the very time that we are in our discourses, enlarging upon the infinite superiority of heavenly to earthly interests, and inculcating the necessity of constant and earnest endeavours to abstract the thoughts from the present scene, and to fix them upon eternity—if, at this very time, we shew in our conduct a restless anxiety for worldly riches and distinction, or an immoderate eagerness in the pursuit of worldly pleasures, can

* This was a dialogue between a criminal who excuses his crime, on the plea of predestination, and the judge who is about to sentence him.

we be surprised that our hearers, observing how much our behaviour is at variance with our exhortations, begin to suspect that we are not ourselves in reality persuaded of the truth of doctrines, to which we allow so slight an influence over our practice?"

After some remarks upon the clergy being allowed to provide for their families as well as other people, the Bishop thus proceeds :

"Actions, however, which, considered in themselves, are indifferent, may assume a character of positive good or evil, when viewed in connexion with the effects produced by them on the minds of others. Whether I shall enforce a particular right, or engage in certain amusements and pursuits, may, as far as regards the nature of the acts themselves, be a matter of indifference. But it ceases to be so, if the world has attached to the enforcement of that right a notion of harshness and oppression, or has connected with those amusements and pursuits an idea of levity and dissipation. The influence which religion possesses among the members of any community, must in a great measure depend upon the respect and affection with which they regard its teachers. The Christian minister will pause, therefore, before he does any act which can have even a remote tendency to excite feelings of an opposite description : or which, by inducing men to doubt the sincerity of his belief in the doctrines which he teaches, may indispose them to the cordial reception of the doctrines themselves. Knowing that it is his first duty to win all men to the cause of righteousness, he will not be too nice in weighing the reasonableness of the sacrifices either of interest or inclination which they require from him, but will be ready to condescend to their infirmities and prejudices. In perusing the writings of the New Testament, no circumstance appears to me more clearly to evince the divine inspiration of the authors, than their intimate acquaintance with human nature, and the admirable adaptation of the rules which they lay down for the conduct of life, to the various relations in which man is placed with respect to his fellow-creatures. Were I required to produce an instance in confirmation of this remark, I would refer to the caution delivered by St. Paul to the Roman converts for their guidance upon certain points which the gospel had left indifferent—'Let not your good be evil spoken of.'"

P. S. A sturdy Nonconformist will smile at the gravity with which the good Bishop points out to his "Dis-

senting brethren" the enormity of the sin of *schism*, when he recollects that the Church, of which he is both a prelate and an ornament, is itself a *schismatical church*.

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

Summary of Contents of Vol. II.
pp. 666.

CHAP. III. *Of the Advantages to be obtained from various Quarters towards instituting a critical Inquiry into the Writings of the Old Testament.* (Continued from Vol. I.) § 339—404, pp. 232.

Great assistance to be gained from an examination of the writings of the ancient Jews and Fathers of the church—also of the Talmud and of the Rabbies—and of the different MSS. extant—as well as of the various printed editions of the Hebrew text.—Observations on the works of Philo, Josephus, Ephraim Syrus, Origen and Jerom.—On the mode of quotation adopted by the Talmud—and on the writings of the Rabbies.—Of Hebrew manuscripts.—Of the Thoras of the synagogues—derivation of the name—substances on which they were written—style of writing adopted—chief use of the Thoras of the synagogues.—Of manuscripts written in square Chaldaean letters—substances on which they were written and materials used in writing them.—Of their external state—division into columns—and lines.—Of the character of the consonants.—Little variation in the square letters made use of in the different MSS.—Of the vowel points—marks and accents—abbreviations—mode adopted in completing the lines—intervals between the lines—and between distinct books and paragraphs—margins—order of the books contained in the MSS.—ornaments of the MSS.—variety of signatures.—Of the different operators through whose hands a codex necessarily passed—the consonant writer—the pointer and accentuator—the revisor—the writer of the Masora—the critic and scholiast—the retoucher.—Of the countries from which the different MSS. take their origin.—Age of the MSS.—their respective value—classification of them.—Of the MSS. of the Chinese Jews.—Of MSS. in Rabbinical characters.—Of the He-

brew Pentateuch written with Samaritan letters.—General account of the Samaritan MSS.—External state of the Samaritan MSS.—Of corrections and signatures contained in them.—Age of the Samaritan MSS.—Value and age of the Samaritan Pentateuch.—Of the different editions of the Hebrew text.—Editions of the fifteenth and following centuries.—Editions with commentaries or other critical additions.—Editions of the Hebrew-Samaritan Pentateuch.

PART. II.

Introduction to the respective Books of the Old Testament.

§ 405—511, pp. 233—666.

Of Moses.

The preservation of writings from so early a period as the seventh century after the flood not impossible.

I. The five books of Moses proved to be more ancient than any of the other writings of the Old Testament—from their style—and from history.

II. That the author cannot have lived subsequently to the time of Moses is shewn from internal evidence in the books themselves and from history.—Ezra cannot have been the writer of them—nor are they the inventions of the priests about the time of Josiah, or of that particular priest who was dispatched to the Samaritans—neither can they be attributed to David—or to Samuel—or to Joshua.

III. Moses may have been the author.—Preliminary remarks.—Account of Moses.—None but a man like Moses could have been the author of the books extant under his name.

Of Genesis.

The book of Genesis is compiled from ancient written documents or records.—Of the mode of preserving accounts prior to the invention of printing—and of the mode adopted in recording history when writing was first invented.—The book of Genesis contains several separate and distinct records.—The greatest part of Genesis consists of fragments from two distinct historical works.—This proved from the various repetitions in it—from the difference in point of style—and in point of character.—Both works originating in an æra prior to that of

Moses are the productions of different authors.—Of their sources.—Arrangement of both works in Genesis—difficulty in separating them—attempt made to divide them.—I. Record containing the name Elohim.—II. Record bearing in it the name of Jehovah.—III. Other document introduced into Genesis, but, strictly speaking, belonging to neither record.—Of the authenticity and genuineness of the book of Genesis.—Objections to its age considered.—Of its object.

Of the Books of Exodus, Leviticus, Numbers and Deuteronomy.

Of their contents and internal arrangement.—History of the Hebrews prior to the birth of Moses, continued from the record in Genesis, exhibiting the name of Elohim.—Various passages in these books appear to have been written at the time when the events which they record took place.—The books of Exodus, Leviticus and Numbers, in part compiled from detached essays.—Of the period of time in which they were compiled.—Of Deuteronomy in particular.—Of its author and of the author of Exodus, Leviticus and Numbers.—Objection to their being the productions of Moses considered.—Of their genuineness.—Literary history of the Pentateuch.

Of the Book of Joshua.

A great portion of its contents must have been written at the time when Joshua lived.—Difficult to suppose the book of Joshua to have been written at the precise period of the conquest of Canaan.—Obstacles attending such a conjecture only to be removed by admitting it to be the production of a period subsequent to Joshua.—Plan of the book—probable time in which it was written.—Of its author—its genuineness and authenticity—its history.

Of the Book of Judges.

Inappropriate application of the term Judges.—The book of Judges consists of two parts.—Of the author of the first sixteen chapters.—Of their age.—Of the age and author of the remainder.—Of the genuineness and authenticity of the book of Judges.—Of its history.

Of the Book of Ruth.

Object of this book.—Of its age—

its great resemblance in style to the books of Samuel and of the Kings.—Its genuineness and authenticity not to be questioned.—Of its history.

Of the Books of Samuel.

I. Of the Second Book of Samuel.—Its relation to the First Book of Chronicles considered and explained.—Age of the cursory life of David which it contains, and the additions to it.

II. Of the First Book of Samuel.—The narrative of such events as it contains not written by a contemporary author—although compiled from ancient sources.—Singular interpolation in it.—Age of the books of Samuel in their present state.—History of these books.

Of the Books of Kings.

Nature of the eleven first chapters of the First Book of Kings—and of the remainder of both books—in particular reference to the Second Book of Chronicles.—Of the author of the books of the Kings.—Sources from which they are compiled.—Genuineness and authenticity of the books of the Kings and of Samuel established.—History of these books.

Of the Books of the Chronicles.

They consist of three parts—the first, containing genealogical tables, intermixed with geographical and historical observations—the second, a narrative of the lives of David and Solomon—and the last, the history of the kingdom of Juda.—History of the books of the Chronicles.—Ezra, in all probability, the author of them.—Of their genuineness and authenticity.—Of their history.

Of Ezra.

Accounts of Ezra.—He is the author of the book under his name.—General observations.—Of the period in which he lived and wrote.—Genuineness and authenticity of the book of Ezra.—Its history.

Of Nehemiah.

Account of Nehemiah—undoubtedly the author of the book ascribed to him.—Period in which he lived and wrote—the genuineness and authenticity of his book maintained—its history.

Of Esther.

Of the age and writer of this book.

Internal difficulties on the score of improbability considered.—Attempt to reconcile them.—History of the book of Esther.

End of Contents of Vol. III.

(To be continued.)

SIR, October 6, 1821.

I WAS at Marden Park in June: and I have the satisfaction to inform your Correspondent N. L. T., (p. 448,) that Firmin's Walk is still in existence, and bears his name: though it is not kept in very nice order. Also the pillar erected by Lady Clayton to the memory of that excellent man remains in good preservation, and the inscription is still legible. Marden Park is on the *left* hand side of the road to Godstone: it is a beautiful place; and the summer-house on the top of the hill is conspicuous for many miles round. The mansion itself is in a hollow, and is not seen at any great distance. The old part, built by Sir Robert Clayton, contains a great number of rooms; but I could not learn that any of them bore the name of Firmin. Some very handsome modern rooms have been added: and all together it forms a large, commodious, and, I may say, a stately mansion. The property is still vested in the Clayton family; but they do not reside there. It was lately let to Mr. Hatsell, the venerable Clerk of the House of Commons, who died there about a year ago, at a very advanced age. It is now occupied by William Wilberforce, Esq., the pious and benevolent Member for Bramber. Sir Robert and Lady Clayton are buried in Bletchingly Church, which is about four miles off, where a very splendid monument is erected to their memory with an appropriate inscription, which pays a just tribute to their distinguished virtues.

T. B.

*French Translation of the Bible
adopted by the Bible Society.*

A DISCOVERY has been made by a correspondent of *The Christian Remembrancer*, of the "Socinian" tendency of the Bible Society. Looking, he says, into the French Version which the Society circulates, for "texts in proof of the divine nature of Jesus

Christ," he was greatly surprised to find that in 2 Cor. v. 19, the words *ὅτι Θεὸς ἦν ἐν Χριστῷ*, "that God was in Christ," and are there rendered, *Car Dieu a réconcilié le monde avec soi-même, par Christ, en n'imputant point aux hommes leur péchés*. (For God has reconciled the world to himself, by Christ, by not imputing to men their sins.) The Version in question, says the perturbed writer, is that of Paris, 1805, and he intimates that it was preferred, for some sinister reason, to that of Martin, which is the orthodox translation. "At a time," he adds, "when Socinianism is supposed to be making rapid strides through the ranks of the self-conceited and superficially learned, is it not incumbent upon members of the Church of England, who compose part of a society, by whose authority a *corrupted* translation of the Bible is sent forth into the world, to consider the awful responsibility which they have incurred, and the evil consequences of their being thus instrumental in the circulation of error?" This sensibility to "Socinian" leanings and tendencies is not quite consistent with the common vaunt, that "Socinianism" is going out of the world.

Ashford, Kent,
Sept. 17, 1821.

SIR,
A WRITER who has an article on Miracles in the last Number of your Repository, and who subscribes himself *Bereanus*, (p. 463,) professes to be much dissatisfied with Hume's definition of a miracle, as well as with the definitions of several other authors. Hume says, a miracle is "a violation of the laws of nature;" Farmer says, it is "a deviation from, or a contradiction to, the known laws of nature;" and Priestley defines it in nearly the same terms. *Bereanus* regards all these definitions as being faulty and incorrect. I regard them as being perfectly correct; and if you take almost any one of the miracles, whether of Moses or of Christ, I will engage to prove that it corresponds to the above definitions.

Take the miracle of the separating of the waters of the Red Sea, so as to leave the bottom dry, and to afford a passage to the Israelites on foot, "the waters being a wall unto them on their right hand and on their left." Now

the known and established law of nature in this case is, that water, *terrac circumfluit humor*, and all fluids continually descend, by virtue of their gravity and fluidity, till they find their level, unless prevented by some firm and solid and material barrier, such as is visible to the human eye, and never present an upright and perpendicular side except in such circumstances. If, then, the waters of the Red Sea stood up as they are represented to have done in the Book of Exodus, a known and established law of fluids was violated, or, if the term is offensive, was departed from, or contradicted, or interrupted, and the phenomenon effected through the medium of some other cause altogether out of the ordinary course of nature.

Take the miracle of the feeding of the multitude with the five loaves and two fishes, and the case is precisely the same. *Bereanus* is even courteous enough to give us the *rationale* of this miracle. "The multiplication of the loaves and fishes cannot be satisfactorily accounted for, but by supposing a continued addition of an homogeneous substance, otherwise the one would not have been bread, nor the other fish." To this exposition I can have no objection, except that it may be said that nature never multiplies bread to us, but corn, of which bread is made, *Mox etiam fruges telus inarata ferebat*, and that, therefore, there was no established law to violate. But *Bereanus* does, ultimately, refer us to an established law of nature; for he adds, "Or, in other words, the loaves were multiplied by the same cause that produces farina in a grain of wheat." Hence it is to be presumed, that he would account for the increase of the fish or fishes in the same way; yet nothing can be more evident than that this view of the subject is altogether erroneous as accounting for the miracle; for what is it that produces farina in a grain of wheat, or an addition of bulk in a fish? The regular and established law of nature producing or increasing the farina of a grain of wheat, or the bulk or substance of a fish, is that of the slow and gradual process of vegetation in the one case, and of the agency of the animal functions in the other. If, then, the bread and fishes were multiplied instantaneously in the hands of Christ, or of his

disciples, the established law of nature with regard to the multiplication of these substances was evidently violated, or interrupted, or departed from, and to object to the language of Hume, is but to wrangle about a term; for it conveys an idea to the mind that is perfectly distinct, and definite, and adequate to the thing signified.

But *Bereanus* says it does not; and why? Because, as it is alleged, the laws of nature are not known to us; "the causes which produce those effects of which we have an unalterable experience, having hitherto eluded the test of experimental philosophy, and baffled the reasonings of human wisdom." This representation is discouraging enough, it must be confessed; but if it were even true, it would not affect the point at issue. It must be admitted, indeed, that the experimental philosopher is not always so felicitous as to detect the causes of the phenomena which he investigates; *Felix qui potuit rerum cognoscere causas*; but when he cannot detect the efficient cause, he can at least watch and observe the way in which it acts. This serves his purpose just as well as if he knew the cause itself, for he can calculate upon its operations with the utmost certainty. It is the *modus operandi*, therefore, and not the causes of things, that is meant by the laws of nature. Thus there is a power existing in nature, by which the planets tend towards the sun as a centre, and that power philosophers have denominated *gravitation*; not that they pretend to have any knowledge of the nature or essence of that power; but merely that it is convenient to give it a name. But they have a very distinct conception and definite idea of its *modus operandi*, or of the law by which it acts; and that is truly and properly, and to all intents and purposes, a law of nature, which would be violated, or interrupted, or departed from, if this earth were to stand still, or to fly off from its orbit at a tangent, instead of continuing to revolve around the sun in its usual course. It is evident, therefore, that *Bereanus'* idea of what is meant by a law of nature, is not correct.

Let us now attend to the definition that he would substitute in the place of Hume's. It is as follows: "A miracle is a work superior to human

power, which God enables a messenger to perform in attestation of his divine mission, by the immediate agency of physical or material causes." Why the performance of the miracle should be confined to the agency of physical or material causes, (if there be any other causes in nature,) I am at a loss to conjecture. But the most remarkable thing in the definition is, that it contains a contradiction. A miracle is said to be superior to human power, and yet it is, at the same time, said to be performed by a human being. This human being is enabled, indeed, to perform it, by the especial favour of God, and for a particular purpose. But this, after all, is to make God the worker of the miracle, which *Bereanus* readily acknowledges; indeed nothing else will do; for we cannot ascribe the working of a miracle to any being who is supposed to be unacquainted with the *rationale* of the process of operation, or incapable of commanding the agency of the causes which are to produce the desired effect. If we try, by this criterion, the miracle of making the sun stand still, as alleged by some to have been achieved by Joshua, we shall find that he really had nothing to do in the matter. *Bereanus* informs us, that he knew nothing of the diurnal revolution of the earth; and I contend, *à fortiori*, that he knew nothing of the means of stopping it. How then can we ascribe to him the performance of the miracle? If the phenomenon happened when he said,—"Sun, stand thou still," all he did was to give an indication of the period at which God was pleased to display the miracle; as the index of a clock points out the instant at which the hour is to strike.

Still *Bereanus* is desirous of making it appear, that what we call a miracle is not really a deviation from the general laws of nature, but a consequence of their agency. I have no objection to the explaining of miracles in this way where it is practicable; and perhaps some of the miracles recorded in Holy Writ have been, in this way, successfully explained, particularly by Mr. King, in his *Morsels of Criticism*. But there are others, which, I am persuaded, it is not possible so to explain.

At any rate, I cannot think that *Bereanus* has been successful in en-

deavouring to shew that no law of nature was violated, or that there was no deviation from established laws, in the case of the resurrection of Lazarus. Indeed, he seems to me to reduce it to what we may call a no-miracle-at-all, and to make it merely a case of suspended animation, differing in almost nothing from the feats performed by the members of the Humane Society with the aid of a pair of bellows. For he assumes, that putrefaction had not yet taken place, which will, perhaps, imply, that life was not extinct, though I am by no means prepared to admit the fact, as we really know nothing about it. If Lazarus was not dead, there was no miracle in the case. But if he was dead, then the restoring of him again to life was really and truly a miracle, and a violation or suspension of an established law of nature. For, the general and established law of nature in this respect is, that if the vital principle is once extinct, if what we call the soul has once left the body, if, in short, the body is once fairly dead, it never more revives. Such is the law of death. Its decree is irreversible—*Mors nescia flecti*; and from the “bourne” of its dominion “no traveller returns”—*Et calcanda semel via lethi*. By means of the application of the Galvanic pile, we have heard, indeed, of frogs and chickens that were made to jump after they were dead; and of a human being who shook his fist in the face of the experimenter, after he had been hanged his full time and cut down again; but still this is far, very, very far from a restoration to life. Thus have I ventured to undertake the proof of that which *Bereanus* believes “no man will be able to prove till the end of time.” And in the face of this opinion, perhaps I may be thought by some to have betrayed more of zeal than of prudence in my attempt—*Satis eloquentiæ, sapientiæ parum*. But the scrupulous inquirer after truth, is not to be deterred by the expression of bold opinions. If I have failed, there is no help for it; and if I have succeeded, the credibility of miracles is not in the least affected by it, either in one way or another. For it seems to me to require an equal degree of faith to receive the miracles recorded by the sacred writers, whether you say that they are conformable to the general laws of nature, or contrary to

them. Still they are strange and astonishing events—*prodigia, infanda et stupenda*, seeming to require a power more than human to accomplish them, and that is enough—enough to gender doubt. For to some men’s minds they will always remain a stumbling-block; to some their expediency can never be made evident; to some we can never render palatable the *prodigiosa fides*. Why, they will ask, should any mode of religion require the support of miracles? If it is good, can we not find it out without them; and if it is bad, will miracles convince us of the contrary?

I do not desire to advocate the cause of infidelity and scepticism, but the cause of free and impartial inquiry, concealing no difficulties, and taking no fact or doctrine upon trust. And he who has examined every thing for himself on the score of religion, will be the most disposed to make all due allowances for the rational doubts of others; practising the precept of the Apostle, which says, that “the strong ought to bear with the infirmities of the weak.” I am even persuaded that a man may doubt in some things, and yet not be damned. For although it is said in one of the Gospels, that “He that doubteth * is damned,” yet I presume it refers only to the case of those who doubted, after seeing the very miracle performed in their own presence, or had some proof equally good; thus resisting the clearest and strongest evidence, and shutting, as it were, their eyes upon the very light of day. Did not several of the apostles doubt the fact of the resurrection of Christ, till they saw him in person; and did not the Apostle Thomas doubt, till he was even suffered to inspect the prints of the nails, and to put his hand into the side that was wounded with the spear? Is it strange, therefore, that some should be found to doubt, now-a-days, after the long lapse of 1800 years; some who have not, perhaps, had opportunities of examining the evidence for miracles in its full extent; some who are, perhaps, naturally a little sceptical, and not sufficiently acquainted with the principles of sound philosophy, to be able to appreciate the

* Our correspondent appears to refer to Rom. xiv. 23, where the Apostle asserts only that he is condemnable who does that which his conscience cannot justify.—ED.

value of the evidence which the gospel presents?

Let us meet the question fairly and honestly, and divest ourselves of prejudice as much as we can; remembering that our belief is not a thing that it is in our power to grant or to withhold at our pleasure. A man cannot say, I will, I will believe, and so become instantaneously a believer: neither is a verbal declaration an infallible proof of faith. For a man may say he believes, and yet remain unconvinced; or he may believe, because the thing is impossible—*Credo quia impossibile est*, said one of the fathers of the Christian church. Some again have defined faith to be an irresistible impulse of the spirit of God, commanding the assent of the regenerate to certain truths or doctrines which the natural or carnal man refuses to admit. This is not faith, but compulsion. What then is faith? Faith is, in short, an act of the understanding; and not an act of the will, nor an irresistible impulse of the spirit of God. It is the assent which the mind gives to certain truths, or to certain doctrines, upon the production of sufficient evidence. Produce that evidence, and the mind must assent; withhold it, and it cannot. The assent thus obtained, is faith “pure and undefiled before God and the Father.” But there is a species of faith more common, though less pure, that men adopt, not as resulting from due evidence which they have themselves examined; but as having been transmitted to them from their fathers. This is the faith of the multitude; and it may be called traditionary or hereditary faith.

On this subject there is a query that suggests itself, which may, perhaps, startle some whose faith is already well fixed; but which I cannot regard as being wholly impertinent, considering the great numbers, even in this country, who either disbelieve, or affect to disbelieve altogether, the miracles of Moses and of Christ. The query is this: Is the evidence which we have for the truth of the miracles recorded in the Bible, a good and sufficient evidence? If by sufficient, we are to understand that which is calculated to obtain universal assent, then the fact shews that it is not, for all men do not believe. But if by sufficient, we are to understand such a degree of evi-

dence as is competent to the purposes of God's moral government among men, then the case is no longer the same, and men will entertain different views of the value of that evidence, according to their different capacities and acquirements.

He who is himself convinced, generally regards the scruples of the sceptic as being altogether unreasonable and absurd—*hæreticus et damnabilis error*; and not unfrequently upon the following ground: Because the evidence which we have for the miracles recorded in the Bible is, as he affirms, the same with that which we have for any historical fact whatever; so that we may just as well deny that Cæsar subdued Gaul, or that Columbus discovered America, as deny that Christ wrought miracles. Now although there is truth in this statement, yet it is not the whole of the truth, and the case is not fairly put. It is true that we have the same sort of evidence for the miracles of Moses and of Christ, that we have for the achievements of Julius Cæsar, or the discoveries of Columbus, namely, the evidence of testimony; but it is not a testimony that is under the same conditions. In the one case, it is testimony given to a fact to which I can find a thousand others that are perfectly analogous; in the other case, it is testimony given to a fact to which I can find nothing analogous in nature—*Res nova non ullis cognita temporibus*. I can have no difficulty in giving credit to the achievements of the soldier, or the discoveries of the navigator, because similar achievements or discoveries have been often effected by others; and it may be within the very sphere of my own experience and observation,—say that of the celebrated victory of Waterloo, or of the discovery of the New Georgian Islands, that *ultima Thule* of north-western navigation.

In the same manner, I can have no difficulty in giving credit to the historical fact of the existence of Jesus Christ, of his mean and obscure parentage, of his becoming ultimately a religious and moral instructor, of his being persecuted by the existing authorities, and, finally, of his being put to the painful and ignominious death of the cross; because all these facts are analogous to the great mass of other facts of which I read in history, or to facts which I

myself may have seen or experienced. But when I read the story of the miraculous conception, or of the miracle of the loaves and fishes, or of the restoring of Lazarus to life after he had been dead four days, I perceive that the case is totally altered, and I confess that I have not the same facility in giving my credence to the alleged fact—*Quodcunque ostendis mihi sic incredulus odi*;—while I feel, on the contrary, the necessity of instituting a most rigid, and scrupulous, and impartial inquiry into all circumstances connected with it. I do not say that it is not to be believed, in spite of all evidence whatever; but I contend that the case is not the same with that of the ordinary facts of history, and that the scruples of the cautious inquirer after truth, upon the score of miracles, are far from being either so absurd or unreasonable as they are generally deemed. I think I read in one of your late Numbers, that some German doctors have undertaken to discard from our faith the whole fabric of miracles. But how this is to be done I must confess myself at a loss even to conjecture. They cannot surely have calculated the costs of the undertaking; for they must inevitably fail.

Such are the remarks that have occurred to me in perusing the essay of *Bereanus*, on which I have hazarded a few strictures, not in the spirit of hostility, which I totally disclaim, but of free and impartial inquiry; and if you should regard them as being at all worthy of the notice of your readers, I will thank you to give them a place in your Repository.

A. C.

SIR,

Oct. 4, 1821.

I READ with much satisfaction, in your last Number, (p. 525,) "Brief Notes on the Bible, No. XVIII." The author remarks on the materiality of man, as it respects his frame and powers. He may see this subject proved by scriptural references, in a small work, entitled, "Meditations on the Scriptures," Vol. II. p. 72. Note, published by Rivingtons, where he will find a curious anatomical, or rather physical argument, which seems to explain the reason why St. Paul uses the term *seed*, as sown with the body when deposited in the earth; and from which germ or seed will be raised the spiritual or heavenly body. It

would be highly gratifying to me and many others, to see this subject under discussion in your valuable publication.

PHILALETHES.

SIR,

AS you have inserted some communications and documents relating to Commonwealth Marriages, [XIV. 153, 291 and 357, and XVI. 218 and 476,] I send you, as a suitable addition, the following extract from the Gentleman's Magazine for September, Vol. XIV. (N. S.), p. 211. R. B.

"During the time of our * Commonwealth, when the Established Church lost its authority and sanctity, it was customary for the banns of marriage to be proclaimed on three market-days in Newgate market, and afterwards the parties were married at the church, and the Register states, that they were married at the place of meeting, *called the Church*.—*See the Register of St. Andrew, Holborn, during those years.*"

Book-Worm, No. XXVI.

SIR,

Oct. 1, 1821.

AMONG the theological works which appear to have been highly acceptable to the religious taste of former times, I find a small volume in *black letter*, published in 1614, and entitled, "A Silver Watch-Bell. The sound whereof is able (by the Grace of God) to winne the most profane Worldling, and careless Liver, (if there be but the least Sparke of Grace remayning in him,) to become a true Christian indeed; that in the end he may obtaine everlasting Salvation. By Thomas Tymme. The Tenth Impression. At London: printed by Clement Knight, dwelling in Paules Church-yard, at the Signe of the Holy Lambe."

Thomas Tymme inscribes this tenth impression "to the Right Honourable Sir Edward Coke, Lord Chiefe Justice of England," to whom he pays the compliment which, probably, any Chief Justice may now easily procure, of being no "novice in Religion," but "a zealous professor of the same." Of his *Watch-Bell*, Thomas Tymme informs him that "it hath been already nine times printed; containing in it matter of greater consequence than Plato his *Commonwealth*, or Aristotle's

* This from "Sylvanus Urban, Gent.!"
Ed.

Summum Bonum, or Tullius' *Oratour*, or Moore's *Utopia*; for that it comprehendeth not onely an *idea* of good life, but also a plat-forme of good workes, which leadeth the way to true and sempiternall felicitie." Fearful, however, of thus incurring the charge of self-conceit, he adds, "but least, in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow; and by transcending the due proportion of nourishment, should turne all into ill-humour; I referre the goodnesse of the matter to your Lordship's learned judgment, and sublymed wisdomes relish." He then requests the Chief Justice to allow his name to "bee as a foster-father to this wandering orphan."

There is next a prefatory address "to all weake Christians, that have a desire to be saved." Then follows an allusion to Heathen fable, according to the motley custom of the author's age; "Who seeth not, that the great number of men at this day, are so lulled asleepe in the chaire of securitie—that they can as hardly be awaked as Endymion from his endlessle sleepe?" The Author adds, "The consideration hereof moved me, according to my simple art and skill, to frame this book, as a Watch-Bell, to sound in the eares of all men, not a stroke alone, but twelve, in twelve several chapters, which may serve as the wheels of a Watch-Bell, to enforce it to yield forth the more shrill sound; thereby to awake the most drowsie-hearted sinners from their securitie and careless living." He then recollects "the twelve fountains of water in Elim," and wishes that his book may afford "so sweet a recreation" as they gave "to the people of Israel, and that it may yield a healing plaister to every wounded soule, no lesse effectually, then the leaves of the tree of life (which bare twelve severall fruits,) to heale the nations."

Under the first chapter, "Of the Shortnesse, Frailtie and Miseries of Man's Life," the author comments on *Job* xiv. 1, which he thus renders: "Man that is borne of a woman is of short continuance, and full of miseries. Hee shooteth forth as a flower and is cut downe: he vanisheth also as a shadow, and continueth not." Whence he takes occasion thus to degrade human nature, and might almost lead his

reader to suppose, that the author of *Job* had written in the Latin tongue.

"He saith not *vir* but *homo*, that he might expresse the basenesse of the matter, of the which this most proud creature was made. For he is called *homo*, *ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth,) being the most filthy and abject part of the earth: among all bodies the most vile element. Among all the elements the earth is the basest; among all the parts of the earth, none is more filthy and abject than the slime. Wherefore man was made of that matter, than the which there is nothing more vile and base." My author proceeds to account for the *miraculous conception* in a way, I apprehend, rather unusual, while the manner in which he treats the subject in a *tenth impression*, shews how different must have been the ideas of decorum among his readers, from those which prevail at present. But before I quit this author's strictures upon that "most proud creature" man, it may be not unentertaining to quote the following illustrations of his subject:

"The peacock, a glorious fowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof; but when he looketh on his feet, which he perceiueth to be black, and foule, he by and by with great misliking vailleth his top-gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honors, they glory, and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, and appoint much for themselves to performe in many yeeres to come: this yeere they say we wil beare this office, and the next yeere that: afterward we shall haue the rule of such a province: then we will build a palace in such a city, whereunto we will adioyne such gardens of pleasure, and such vineyards: and thus they make a very large reckoning afore hand, who, if they did but once behold their feete, if they did but thinke vpon the shortnesse of their life, so transitorie and inconstant, how soone would they let fal their proud feathers, forsake their arrogancy, and change their purposes, their minds, their liues, and their manners!—

"The prophet David in his Psalmes

saith, that our whole life is like a copweb. For as the spider is occupied all his life-time in weauing of cop-webs, and draweth out of his owne bowels those threds, wherewith he knitteth his nets to catch flies; and oftentimes it commeth to passe, that when the spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the copweb and the spider, and throweth them together into the fire. Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readines, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies which they haue taken, and promise unto themselves rest in time to come, behold, death (God's handmaid) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to hell-fire, they being fast asleepe in the chaire of securitie; and so the work together with the worke-master, in a moment of time doe perish."—Pp. 10, 16.

Thomas Tymme was, I suspect, a *priest*, who, though he would "remove all idle lubbers," yet could scarcely encourage even "a painefull watchman" if, in the style of clerical assumption, a *lay-preacher*. Thus saying after Sirach, "Be not curious in superfluous things, for many things are shewed unto thee above the capacity of men," he thus complains: "And yet we see that the most ignorant do many times soonest offend herein, rushing into those matters whereof they have no knowledge, and nothing belonging unto them. They will build tabernacles with Peter, and lay platforms for the Church, whereof they have no skill. Every common person will be an *Agrippa* over *Paul*, and every woman a *Bernice*, and every mean person make a shop, a *consistory*, to controule a state, forgetting the proverb, *ne sutor ultra crepidum*: the shoemaker is not to exceed his *pantofle*."

Thomas Tymme could not fail to rank war amidst the "*miseries of man's life*." He asks, "What meaneth so much armour, pikes, bowes, bills, swords and guns, with diuers other instruments of man's malice? Do not these destroy and consume more men, than do sicknesses and diseases? Histories report that by one only, *Julius Cæsar*, (which is said to have been a most courteous and gentle emperor,) there were slain in several battles, eleven

hundred thousand men. And if a man of mildness and meek spirit, what shall we look for at the hands of the most cruel men?—And this is that civil and sociable creature which is called human; which is born without claws and horns, in token of peace and love which he ought to embrace." This writer, believing in the multiplicity of evil spirits, soon adds the following appalling description: "We have also ghostly enemies, which see us, and we not them. For the devils, which are most crafty, cruel, and most mighty in number and strength, do nothing, practise nothing, and think upon nothing else than how they may tempt, deceive, hurt and cast men down headlong into hell-fire." And this reminds me of the author's 4th chapter, "concerning Hell, and the Torments thereof," an awful subject on which some Christians have delighted to expatiate, and to indulge an imagination horridly luxuriant.

Thomas Tynme begins by referring to a custom, probably of his age, speaking of the devil, as leading men "blindfold, (by the way of sins,)—even as thieves are to be led with a veil before their faces when they are going to the gallows." He determines (72) that "as the world is a place of sinne and transgression, a station of pilgrimage and of woe, a habitation of wayling and of teares, of trauell and of wearinesse, of fearefulness, and of shame, of mouing and of changing, of passing and of corruption, of insolence and of perturbation, of violence and oppression, of deceit and of guile, and finally, the lay-stall of all wickednesse and abomination: so also by God's justice it is appointed the place and pit of punishment and everlasting torment." He further says, "If this hell were but a temporall paine, (as *Origen* thought,) then hope would cheere the tormented sinner: but—the torments of the damned shall continue so many worldes as there be stars in the firmament, as there be graines of sand by the sea-shore, and as there bee drops of water found in the sea. And when these worlds are ended, the paines and torments shall not cease, but begin afresh; and thus this wheele shall turne round without end." The Author then proceeds piously to deter his readers from indulging "the vaine pleasures of the flesh: although a man by liuing in

sinne, might procure unto himselfe the wisdom of *Salomon*, the strength of *Sampson*, the beauty of *Absalon* and *Susanna*, the riches of *Cræsus*, the power of *Augustus*, and the yeeres of *Methusalah*."

Thomas Tymme having conjectured that our earth will be the place of future punishment, attempts to establish his theory, in the following paragraphs, after having referred to the classical fables of Pluto and his infernal realms :

"Geographers tell us of the mountaine *Ætna* in *Cicilie*, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt with ashes, in the winter time couered with snow; the circuit of which mountaine is twenty furlongs, and is inuironed with a banke of ashes, of the height of a wall. In the middle of this Mount, is also a round hill of the same colour and matter, wherein be two great holes, called *crateres*, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake, sometime are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

"What else can these fearefull fiery flames, horrible smoake, burning stones, in such hideous manner blowne up, and the terrible roaring within that mountaine *Ætna*, import, but a certaine subterranean part of hell? As also it may be, in like manner, thought of the Marine Rocks of *Barry*, in *Glamorganshire*, in *Wales*; by a certaine cleft or rift whereof, (if a man lay his eare thereon,) is heard the worke, as it were, of a smith's forge: one while the blowing of bellows; another while the sound of hammers, beating on a stethy or anuile; the noise of knives made sharpe on a whetstone; and the crackling of fire in a furnace, and such like, very strange and admirable to heare.

"Navigators report, that there is a sea in the voyages to the West *Indies*, (called the *Burmudas*;) which is a most hellish sea for thunder, lightning and stormes. Also, they assure vs of an island, which they call the Island of Diuels; for to such as approach neere the same, there doe not onely appeare fearefull sights of diuels and euil spirits, but also mightie tempests with most terrible and continuall thunder and lightning; and the noyse of horrible cries, with screeching, doth so affright and amaze those that come neere that place, that they are glad, with all might and maine, to flie and speed them thence with all possible hast they can.

"Cosmographers also informe vs of a

certaine wonderfull whirle-pooles, in the frozen sea, not far from the land, towards the islands of the *Hibrides*, whereunto all the waues of the sea haue their course from far, which there conueying themselves into the secret receptacles of nature, are swallowed vp, as it were, into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawne with such violence of the waues, that eftsoones without remedie, the force of the whirle-pooles deuoureth the same."—Pp. 77—79.

Thomas Tymme is now severe upon "some which ascribe al these things to natural causes and workings, or else will account them no better then fables: as they doe," he adds, "all things else which concerne religion;" as if a person must disbelieve the righteous retributions of eternity, or receive every fanciful speculation "concerning the present and future local hell." I borrow these words from an opponent of Dr. Coward, who wrote a century later than Thomas Tymme. This was "Lawrence Smith, LL.D., Rector of South-Warmborough." In his "Evidence of Things not seen," (edit. 2, 1703,) with no small confidence he determines, (96,) "that the place of miserable residence to the damned at present, between the time of their departure out of this world, 'till the resurrection, is some horrid and dismal abode in the inferiour distinctions of the air, and not under ground in subterranean vaults; since the blessed souls are to pass through the habitations of the damned, in their ascent to their happy place of abode till the day of judgment." Then "wicked souls" being "united to their bodies," and thus rendered "capable of punishment by material fire," the "place of their torment will," he conceives, (97,) "be this lower world which we now inhabit, together with the at present uninhabitable large tracts of the earth, and the vast dimensions and compass of the seas, then drained of water by the devouring flames, and filled only with sulphureous burning materials of divine vengeance." From 2 *Peter* iii. 7, this amplifying commentator says, "'tis plain that the avenging fire at the last day will be this earth turned into an huge amassment of flames or burning fiery furnace, reaching upwards from its superficies to the very fixed stars or firmament of heaven." Thus men, far enough, on other subjects, from the

fools of the poet, "rush in where angels fear to tread;" or, to adopt the language of Thomas Tymme, before quoted, we find them "rushing in to those matters whereof they have no knowledge."

The fifth chapter, "concerning the small number of them that shall be saved," shews that Thomas Tymme could reconcile his mind to a confident persuasion of the never-ending torments of a very large majority of his fellow-creatures; supporting this opinion from *Isa.* xxiv. 13, on which he thus comments (89):—"How selddome do olives hang upon the tree after it is shaken; and how selddome are grapes found upon the vines after the vintage; even so few shall be saved out of the number of men." From 2 *Esdras* viii. 2, also he concludes that "those that be most excellent, are most rare; much clay but little gold, great plenty of common stones, but of pretious stones very few." Not only "among Christians few shall be saved," but also "Ethnicks, Jews, Sarazens, Heretikes, and such like, without all doubt perish." The following are described as refusing to enter at the strait gate: "The Family of Love have a peculiar gate: the *Anabaptists* and *Libertines* a wide gate: and the *Brownists* and *Barrowists*, at this time, a fantastical gate."

It is interesting to observe the opposite conclusions, on this subject, at which learned and reflecting Calvinists have arrived, while attempting to "justify the ways of God to man," without explaining away the fundamental articles of their system. The most striking contrasts I now recollect are the conclusions of *Lewis Du Moulin* and *Toplady*. The former, who, according to *Wood*, (A. O. II. 753,) was appointed by the Long Parliament, "Camden Professor of History" at Oxford, published, in 1680, (the year of his death, aged 77,) "Moral Reflexions upon the Number of the Elect; proving plainly from Scripture Evidence, &c., that not One in a Hundred Thousand, (nay probably not One in a Million,) from Adam down to our Times, shall be saved." *Toplady*, on the contrary, in his *Scheme of Necessity*, (1775, p. 121,) says, that "undoubtedly there are elect *Jews*, elect *Mahometans*, and elect *Pagans*," and that "with respect

to the few reprobates, we *may*, and we *ought* to, resign the disposal of them; implicitly, to the will of that only King who can do no wrong." He also thus writes, "to a very eminent Anti-Calvinian Philosopher," now well known to have been Dr. Priestley:—

"Why are Calvin's doctrines represented as *gloomy*? Is it gloomy to believe, that the *far greater part* of the human race are made for *endless happiness*? There can, I think, be no reasonable doubt entertained concerning the salvation of very young persons. If (as some, who have versed themselves in this kind of speculation, affirm) about one half of mankind die in *infancy*; and if, as indubitable observation proves, a very considerable number of the remaining half die in *childhood*; and if, as there is the strongest reason to think, *many millions* of those who live to maturer years, in every successive generation, have their names in the Book of LIFE: then, what a very small portion, comparatively, of the human species, falls under the decree of Præterition and Non-Redemption!"

To recur once more to the *Silver Watch-Bell*. On "our love to our brethren," a subject which occupies a large part of the seventh chapter, Thomas Tymme is somewhat pleasant on the profession of the law. He represents "one man" as "a divell to another, *homo homini dæmon*," so that "if his neighbour do damnifie him but the value of two pence, he will provide a conserve of *Westminster-Hall* wormwood for him out of hand."

The following work, mentioned by Robert Robinson, (*Claude*, II. 190,) was, I apprehend, by the same hand: "Discovery of Ten English *Lepers*, very Noisome to the Church. 1. A Schismaticke. 2. A Church-Robber. 3. A Simoniacke, &c. By Tho. Tymme, 1592." I have observed two or three articles, attributed to this author, in the Catalogue of the B. Museum, but neither the *Watch-Bell* nor *Discovery*. Thomas Tymme was probably a scholar of Cambridge, otherwise the researches of Wood had placed him among the Oxford writers.

VERMICULUS:

SIR,
THERE are two ways to serve a good cause. The one by removing false impressions that have been

made; the other, giving just views of what we wish to recommend. The union of both these means is often required. In no instance is this more requisite than in the present state of Unitarianism in this country. It has long been the sect every where spoken against. Besides propagating wrong opinions, it has been charged with producing coldness and indifference to the forms of religion, and to the conversion of those who are sitting in darkness. A different spirit begins to prevail; and it is highly incumbent that zeal should be directed by the best plans for effecting the greatest and most permanent good. In your last Repository, two excellent Letters appeared, both calculated to promote the spread of Unitarianism. The one (p. 407) signed G. D., the other, (p. 408,) by Mr. George Kenrick, whose retirement from the ministry will be sincerely regretted by all who have observed his ardent desire to promote the best interests of society. Impressed with the justice of Mr. Kenrick's remarks on the duty of hiring rooms for schools and religious instruction, allow me to direct your readers to some striking observations in the Eclectic Review of June last, occasioned by Dr. Chalmers' publication on the Economy of Towns; a work which may be perused with advantage by those whose theological system widely differs from the author's. Dr. Chalmers having pointed out the defects in the present mode of instructing the people, adds, "The great achievement for effecting religious information lies within the power and scope of Dissenterism, and if so little progress has yet been made to it, it is only because Dissenters have not been localized." He recommends sub-divisions and local inspection like Bible Associations and Sunday-school institutions. After expatiating on the prevalent depravity, Dr. C. says, "We know of no expedient by which this woful degeneracy can be arrested, but by actual search and entry into the territory of wickedness. A mere signal of invitation is not enough. We must, in allusion to the parable of the marriage feast, go out into streets and the highways, and by moral, personal and friendly application, compel the multitude to come in. We most assuredly need not expect to Christianize

any city of modern Christendom by waiting the demands of its various districts for religious instruction, and acting upon the demands as they arrive. There must be as aggressive a movement on the part of a stated minister, as of the people." On the phrase "aggressive movement," the Reviewer introduces the following anecdote. A Dissenting Minister who had for many years officiated in a town comprising a large population, finding his congregation gradually declining, determined to make the experiment of opening licensed rooms in different parts of the town and suburbs, where he might carry evangelical instruction to those who would not come to seek it; or, in Dr. Chalmers' language, instead of holding forth signals to those who were awake, knock at the doors of those who were profoundly asleep. Success exceeded the most sanguine expectations. The neglected preacher was listened to in the preaching-rooms, and his chapel was soon after thronged with the trophies of his aggressive zeal.

And cannot Unitarian teachers go and do likewise? They possess the glad-tidings, and can convey them in terms free from mystery, suited to the plainest understanding, and fitted to enlighten the ignorant, whilst they reclaim the vicious. Their cause is from God and designed to bring sinners to God. Yet it is every where spoken against, because its true nature is not known; and a becoming spirit is not shewn to remove the prejudices that prevent its spread. It is time, it is high time, that the labourers should go forth, for the fields are ready for the harvest. Lancashire has furnished an example: Yorkshire will not look on with indifference. The cities of Norwich and Bristol will not be surpassed by Liverpool; and Birmingham will send forth her Missionaries, and Nottingham catch her spirit. Plymouth and Falmouth are awake; and whilst a Turner resides at Newcastle, a burning and shining light will be presented to adjacent districts. That a zeal actuated by knowledge, accompanied by benevolence, and crowned with divine blessing, may attend every work and labour for promoting the truth as it is in Jesus, is the sincere desire of
EBOR.

Dr. Price and Messrs. Southey and Coleridge.

[From the *Monthly Review* for September, 1821. Review of "Southey's Life of Wesley."]

MR. SOUTHEY also deems it proper to fall on a pamphlet, written by Dr. Price, which he tells us effected its share of mischief in its day; and he gives us a quotation from Mr. Coleridge, who terms it, "the blundering work of the worthy Doctor." We might well refrain, in scorn, from replying to such a remark. Dr. Price was, at least, always honest in his intentions, and, in general, was not a remarkable blunderer in reason. Mr. Coleridge may be told that Dr. Price never acted or wrote in a manner that was deserving of contempt; never preached sermons as an itinerant, in the garment of a layman; nor delivered any "*concio ad populum*," to inflame the lower orders against the higher, or any "Lay-Sermon" to inflame the higher orders against the lower. Nor was he a mystic whose head was crazed with the jargon of Plotinus in some "new-fangled" translation, or with that of Kant, in the original. That which he believed, he understood; that which he professed, he practised; if he wanted Rousseau's tinsel eloquence, he was at least free from Rousseau's benevolence of imagination and selfishness of heart: and he was never either a vagrant or sycophantic vaunter of independence, or a prevaricating champion of truth. Mr. Southey also might have respected his industry, and sympathized in his domestic virtues, although the Doctor could not borrow experience from age, and accommodate himself to new doctrines in vogue, when he found the inconvenience of popular opinions. We must admit that Dr. Price was deficient in some sorts of invention, to the last; and that he never made that discovery which Mr. Southey communicates, as his own conviction, in the work before us, "that a man's faith depends much more on his will, than the world generally imagines."

SIR,

THERE is, I find by the discussion that has just begun in your pages, a description of persons amongst us

under the denomination of Lay-preachers, and we are called upon to set them aside, and to depend upon the services of persons of another description, but whose designation is not given to us. Now it so happens, that with this term Lay-preachers I was not acquainted, nor do I exactly know to whom it applies, and by what marks I am to distinguish them. Before then I give my consent, that the Unitarians should be deprived of the services of these Lay-preachers, I should be glad to know in what they are deficient to their brethren who are not Lay-preachers. One circumstance was pointed out to me, by which I might know them, namely, that they employed, during six days of the week, their time in occupations, such as keeping shop, &c. &c. &c. This was very unlucky; for it happened that the Sunday before, I heard a sermon from one of the most respectable preachers we have, and he keeps a shop; and I cannot possibly conceive, what objection can lie to a person's keeping a shop, if he is capable of communicating Christian instruction, and speaks to edification. I do not find that Paul was less fitted for his office of Apostle, because he employed himself during the six days of the week, at his needle, as a tent-maker; and, if this was no objection in the apostolical age, I cannot conceive, why it should be an objection now. This distinction seems to me, to arise more from a worldly spirit, than that which ought to manifest itself among Christians.

I was once in company, where one of the most valuable members in our community was spoken of with a considerable degree of disrespect; and the reason was, because he was not a learned minister. I soon found, that our ministers might be divided into two classes, the learned and the unlearned. This distinction I understand; and taking learning in the usual sense of the word, I presumed that the learned ministers were those who understood the Scriptures in the original languages, whilst the unlearned ministers were those who, not having the same advantages of education, gathered their knowledge from meditations on the Holy Scriptures, as they find them translated in the vulgar tongue. But here I found myself under a mistake, as, on several of the learned ministers, as they were called, being named, I

could positively declare, as to most not being able even to read the Old Testament in Hebrew, and others not able to render half-a-dozen verses of the New Testament from Greek into English, and not one of the number mentioned, could do both with any tolerable degree of facility.

A learned minister, *ceteris paribus*, has certainly an advantage over his unlearned brother, but of what consequence is this advantage, if his congregation derives no benefit from it? Not long ago I was a hearer at two different times of two preachers, who assuredly have some pretensions to the epithet learned, but both used the vulgar version, and thus travestied the speeches of our Saviour and one of his apostles. One made our Saviour say, what he certainly never would have said, if he had spoken in our language to the two disciples on their walk to Emmaus, "O fools;" and the other made the Apostle Paul open his fine oration to an audience of philosophers at Athens, "I perceive that in all things ye are too superstitious." Had an unlearned minister done this, it might be excusable; but if a minister is to be distinguished from his brethren because he is learned, he ought not to countenance vulgar errors.

A man may be learned, and yet know nothing of the spirit of Christianity; on the other hand, a man may be unlearned, in this sense of the word, and yet be mighty in the Scriptures: and for my own part, I had rather hear one of the latter description, though his phraseology should be uncouth, than the most learned discourse from one of the other description, though dressed out with the most captivating figures of eloquence.

But I am in danger of running from my purpose, which is to request the favour of your correspondent, who has begun this discussion on lay-preachers, to inform us what he means by this term. 1st. I shall be glad if he would define, clearly, what he means by preachers. 2ndly. What he means by lay-preachers. 3dly. By what name we are to designate those who are preachers, but not lay-preachers. And, lastly—By what methods an individual becomes one of that description of preachers, who are not lay-preachers.

W. FRENCH.

SIR,

January, 1821.

IT is only within these few weeks that I have seen your *Repositories* for last year, and each of them afforded me a higher treat than I receive from any other periodical publication.—Among them are a few papers on the doctrine of Necessity; three of which were written by Mr. E. Cogan in support of that doctrine; and upon these I intend to make a few remarks, for they appear to me calculated only to give rise to many perplexing doubts, respecting the very existence of morality, though all his other writings are remarkable for their clearness, good sense and genuine Christian principles. With some of your readers, his name and character may give currency to a doctrine which, however explained and modified, must damp the ardour of good men, and quiet the alarms of the wicked. Very few persons are able, or will take the trouble, to distinguish between what is called the philosophical necessity of men's actions, and a fate pervading all nature; while writers of the first-rate talents, who have contended for this kind of necessity, though they may have, in some manner, satisfied their own minds, have failed to convince the greater part of their readers, that it does not involve the latter overwhelming doctrine. Indeed, I believe the man has not yet appeared in the world who has given, or could give, a demonstrative and satisfactory account of all the phenomena of mind, including all the qualities and properties which constitute either the liberty of the will, on the one hand, or the necessity under which it may be supposed to act, on the other. Until such a man shall appear, it is decidedly our wisest plan to rest in that doctrine which is most agreeable to common sense and the moral feeling of mankind, which has the best moral tendency, and of which the most strenuous advocates for Necessity give proofs every day of their lives. Will it be admitted, that Doctor Priestley had an acute feeling of the injustice and inhumanity of his persecutors? But if he had been governed, with respect to them, by his own philosophy, he would have regarded them with the same kindness as he did his most intimate and valued friends. But, notwithstanding the difficulty of arriving at the whole truth upon this subject,

by abstract metaphysics alone, we may yet, without much effort, perceive the weakness and inconclusiveness of those arguments, by which the doctrine of Necessity is attempted to be supported.

Mr. Cogan observes, in your first Number for the year, "The proposition of the Necessitarian is precisely this, that every volition or determination of the mind, is the necessary result of the state of the mind at the time when the determination is formed." This appears to me to be what is called an identical proposition, and as such, it asserts nothing. What can the state of the mind mean, if we abstract from it volitions and determinations? At all events, these are the principal ingredients in the state of every man's mind; and if so, the proposition amounts for the most part to this—that "the state of every man's mind results from the state of his mind." Until it can be shewn that the state of the mind, also, is the result of Necessity, the advocate for this doctrine gains not a single step by "the proposition."

Mr. C. says, "The advocate for Liberty maintains, that there is in the human mind a self-determining power, to which, as their proper cause, all the volitions or determinations of the mind must be referred." I doubt if it be judicious in the assertor of Liberty to contend for such a self-determining power, unless he can define it accurately; because what he may rationally contend for in one restricted sense, will be applied and shewn to be absurd in some other sense. Let the phrase be submitted to a number of learned persons, and it is probable they will all vary in their explanation of it. Mr. C. replies to two or three explanations of his own suggesting, which have given him an opportunity for an ingenious combat with shadows. In consequence of this uncertainty, five or six of the ensuing paragraphs are so obscure or unmeaning, that they baffle all attempts at replying to them by concise and close reasoning. Metaphysical subtilties, when protracted in this manner, elude the force of the mind, and thus are calculated only to perplex, and not to convince.

We come to something intelligible where he quotes Dr. Clarke. "The true, proper, immediate, physical, effi-

cient cause of action is the power of self-motion in men, which exerts itself freely, in consequence of the last judgment of the understanding." Upon these words Mr. C. remarks:—"If this power always obeys the last judgment of the understanding, the Necessitarian will ask no more." Then he may be silent for ever; for unless he can shew that the last judgment of the understanding is the result of Necessity, the result from the power of self-motion is nothing to the purpose. The question to be decided is not whether the last judgment of the understanding will certainly produce correspondent actions, but whether the judgment itself has been the result of Necessity. A short case may give us some definite ideas upon this subject. A poor man finds a valuable purse, which he is strongly inclined and tempted to apply to his own use. He pictures to himself the comforts it may afford him; but again, the still small voice of conscience reminds him not to forfeit self-esteem and the favour of God. After wavering for some time between these conflicting motives, he at last decides according to the suggestions of his conscience; he inquires for the man who lost the purse, he finds him and restores it. Now, the last judgment of his understanding caused him to restore the purse; but what was it that caused this last judgment of the understanding? Was it philosophical Necessity, was it the definite state of his mind, or some specific volitions? Nonsense! In contempt of all metaphysical jargon I contend that this last judgment of his understanding was the result of free-will, and of a virtuous struggle in his mind.

In the remainder of the letter Mr. C. combats the self-determining power in a manner which might give rise to a volume of argument, and leave the question as much at issue at the end as at the beginning. But he draws an inference from it, which makes it probable that his idea of this expression differs widely from that entertained by the assertor of Liberty. "If a man," says he, "had within him such a capricious principle as a self-determining power, the application of punishment would be improper, because it would be useless." We may be certain that the doctrine of free-will cannot be fairly stated, where such an

inference may be drawn from it; but I do not see how the Necessitarian can repel this inference from his own premises. No argument can reconcile any rational man to the justice or propriety of punishing a person who had no choice between good and evil. But Mr. C. thinks it may be justified when it is considered, that punishment will be corrective and will operate for his good. Such a plea is inconsistent with the doctrine which first supposes in this world a fate or necessity uncontrollable by the will of man, and consequently an arbitrary supreme power. If such frightful powers existed at any time, they would exist for ever; and if they should pursue the unfortunate but blameless sinner, if the expression can be allowed, to the next state, and visit him with punishment, this punishment could never be corrective nor produce moral goodness. Unless he should be fated to believe a lie, how could it produce remorse and sorrow for sin, to which the victim had been impelled by necessity, and consequently of which he was innocent? Sorrow, indeed, it would cause for his hapless fate; but, except that it would be unmerited, it would be like that worthless sorrow described by Prior:—

O Father, my sorrow will scarce save
my bacon,
For 'twas not that I murder'd, but that
I was taken.

No; future punishment cannot be corrective unless the will be free both here and hereafter.

In a note, Mr. C. says, "A simple question presents itself. Can the mind will this or that without a certain feeling or disposition that prompts the volition?" If the feeling and disposition can be supposed entirely distinct from the volition, which seems doubtful, then the proper question should be—"Is the feeling or disposition that prompts the volition, the result of Necessity?" If Necessity rules any one of these, it rules them all; and farther, if it rules the feelings, dispositions and wills of one man in his senses, it rules them in all men. I will add, if it thus rules all men, it has ruled him who *was in all points tempted like as we are, yet without sin*, and who prayed, *Father, not my will but thine be done*. We cannot stop here, but must extend the rule to all beings who think, but

who are fated to think falsely, that they have a knowledge of good and evil.

The next Number of your Repository contains a reply from Mr. C. to objections brought against the doctrine of Necessity. As first, "It annihilates the distinction between virtue and vice." His answer is, "The objection is not true; a benevolent deed will retain its character, though the doctrine of Necessity be admitted." On his principles, the advocate for Liberty denies that benevolence or virtue can exist; and Mr. C. replies by assuming benevolence, at all events, on his view of the question. He might with equal reason overturn the assertion, that brutes are not capable of morality, by saying, that a moral deed by a brute will retain its character, though it be admitted that the brute is not a moral being. We have another presumption in the next sentence, that Mr. C.'s notion of a self-determining power of the will must differ widely from that entertained by the advocate for Liberty. As actions, says he, proceeding from such a power, "would indicate no disposition of the heart, they would have no moral quality." One would imagine that in this place he is replying to the Necessitarian. But I leave the expression of a self-determining power to be justified by those who introduced it.

Second objection. "The doctrine of Necessity subverts the foundation of praise and blame." Answer. "Then praise and blame can have no foundation at all. The truth is, we view moral beauty with complacency, and moral deformity with disgust; and praise and blame are expressions of these sentiments." The objection implies the denial of moral beauty or deformity on the principles of the Necessitarian; and Mr. C. replies to the objection by assuming them both without proof.

Third objection. "The doctrine of Necessity, if true, renders man an unfit subject for reward and punishment." Answer. "The objection is false, unless it can be shewn, that upon Necessitarian principles, reward and punishment cannot operate to the formation of virtuous affections, which, were men really constituted upon the principles of Philosophical Liberty, they certainly could not." Though the ob-

jection appears to contain a self-evident truth, still we have no reply to it but unfounded assertions, and we look in vain for any thing like an argument. He adds, "But as the objection chiefly respects *future* punishment, it may be observed, that if this punishment is considered as corrective, the difficulty vanishes." How can we suppose that future punishment can be corrective on his principles, when any punishment would be manifestly unjust and useless? Punishment would be corrective, or produce moral goodness, as soon in a fish as it would in him who had been governed, and continues to be governed, in all his wills and actions by Necessity, and it would be equally merited in both cases. None but moral beings, who have it in their power to avoid vice, can deserve punishment, and no other beings can be morally corrected and benefited by it.

Fourth objection. "The doctrine of Necessity makes God the author of sin." I apprehend the objection would be more accurately stated thus: "The doctrine, if true, makes God the author of what we erroneously conceive to be sin." Mr. C.'s answer is, "If the moral evil which exists in the creation is conducive to good, no difficulty arises from its introduction." This is indeed a most excellent observation, if viewed without a reference to the philosophy of the author; for on his system, no such thing as moral good or evil can exist.

The two remaining objections, with Mr. C.'s replies, and a farther defence of Necessity, in your next Number, are of less consequence. I fear, Mr. Editor, I have trespassed too much on your valuable space. With your correspondent Dr. Morell, whose letter, in your second Number, [XV. 86,) is able and eloquent, I am alike unfriendly to the discussion of abstruse metaphysical subjects, without novelty or interest, in a popular publication. I trust it will be conceded to me, that I have not overlooked this sentiment, while I have endeavoured to disengage the minds of your readers from a perplexing subject, by shewing, in plain language, that the doctrine of Necessity, as far as it has been advocated by Mr. Cogan, is not founded in argument.

S.

Hackney-Road,

October 15, 1821.

SIR,
HAVING lately visited the Potteries in Staffordshire, I beg leave, through the medium of the Repository, to state to the Unitarian public, the prospect of the success of the Unitarian cause in that populous and important district, if proper aid be given, and effective means used to promote it. At Newcastle-under-Line, a chapel is now open, and Unitarian worship regularly conducted in it. This chapel was for a number of years lost to us, and brought into a dilapidated state; but it has been recovered and put in a proper state of repair, by the laudable exertions of a few zealous individuals. In this chapel public worship has been conducted once on a Sunday, for about twelve months, by the assistance of Mr. Fillingham, the minister at Congleton; but the friends of the cause, judging that much more might be done if they had a minister residing among them, and that it was highly desirable to establish Unitarian worship at Hanley, the central and most populous part of the Potteries, have engaged Mr. Cooper (who was educated at the Academy at Durham House, Hackney-Road, and is lately returned from the West Indies, where he was engaged three years in an attempt to instruct the Negroes) to be their minister, and he is now entering on his office and work; the most important part of which will be to establish and carry on the Unitarian cause at Hanley, and in other places in the Potteries. At Hanley a room is engaged, and Unitarian worship is conducted in it once on the Sunday. In this room I preached three times to most crowded audiences. It was estimated that, the last evening, three hundred people crowded into the room; and, I was told, several hundreds went away who could not gain admittance. The room, when so crowded, is extremely inconvenient, on account of the heat, and so large a part of the hearers being obliged to stand in the aisle and at the entrance. It is supposed I might have had double the number of hearers had there been a place convenient to receive them.

It is well known to many of the friends of the Unitarian cause, that it is my fixed plan to dissuade newly

raised congregations from building chapels, until they have continued to meet together for a considerable time, and well counted the cost; but, in the present case, it appears to me, that the friends at Hanley ought to be encouraged to build a plain chapel, on the most economical plan, without loss of time. I am of this opinion, for the following reasons:—1. Hanley being in a central situation in so populous a district, where many of the common people seem disposed to attend to the Unitarian doctrine, it is highly desirable a chapel should be erected there without delay, as there seems no reason to doubt of its being well attended. 2. It seems necessary, first, to erect the standard firmly in this central situation, and then to establish occasional lectures in a number of other places, but this cannot so well be done as by the speedy erection of a chapel. 3. A tried friend of the cause, now advancing in years, who resides in Hanley, liberally offers to give an eligible piece of land for a chapel to be built on, which, I believe, will also leave room for ground to bury in. As life is uncertain, should this kind offer be neglected, it might, at a future time, be difficult to procure a spot of ground suitable for the erection of a chapel. 4. It appears to me, that it would be unwise not to avail ourselves, to the utmost, of the attention and disposition to hear, now excited in the town and its vicinity; but how are we fully to avail ourselves of this, unless a convenient place be erected where the people may attend? 5. Mr. Cooper seems to be a minister well adapted to the situation and work; for though not a man of splendid talents, he possesses solid and useful ones; and he will work in the cause, without shrinking from any exertion in his power, which may promote it. I speak with confidence of him, having known him long, and known him well, and being fully persuaded that his character, conduct and labours will do honour to the cause in which he is engaged: therefore, it is to be wished that he may have full opportunity of labouring to advantage. 6. I know of no new district where the erection of an Unitarian chapel, without delay, is more to be desired, or promises more success.

From all these considerations, I

hope the managers of the Fellowship Funds, and the friends of the Unitarian cause at large, will be prepared to give their patronage and liberal aid to the erection of a chapel at Hanley, so soon as the matter is determined on. I have no doubt, if the friends at Hanley proceed in this undertaking, they will do it in the most economical way.

At Lane-end, in another part of the Potteries, a society of Baptists, who meet in an upper room, fitted up as a small chapel, are become Unitarians, and hold occasional meetings in some other places.

R. WRIGHT.

Ultra-Trinitarianism in Gentleman's Magazine and Eclectic Review.

THE Unitarians have only to wish, like the man of Uz, that their adversaries may write books. While they wrap themselves up in mystery, they may rely upon the superstitious reverence of their partisans, knowing that argument is as impotent against them as artillery levelled at the clouds; but when they descend to explanations, they betray the miserable confusion of their system and its utter inconsistency both with reason and scripture. Let them go on to write, and the Unitarians may very contentedly stand by and watch the result.

We are led to these remarks by a late singular exhibition of Trinitarianism in two soi-disant "orthodox" Journals, the *Gentleman's Magazine*, which represents the High Church Arminian Trinitarians, and the *Eclectic Review*, which represents the Dissenting Calvinistic Trinitarians. Considering how little sympathy there is between these two parties, it is amusing to observe how closely they resemble each other in the *odium theologicum* towards Unitarians, and in the honest extravagance of their doctrine with regard to the Trinity.

"Sylvanus Urban, Gent.," is reviewing the Bishop of St. David's recent *Vindication of the Three Witnesses* text, and he drops this precious morsel of criticism upon it:

"As to the work before us, we have only to say, that there has been for years, a knowledge that the verse in question has been suppressed in some copies of the New Testament; (for we do not admit it

to be an interpolation, because the formula of Trinitarian baptism, 'in the name of the Father, Son and Holy Ghost,' would render such interpolation unnecessary, and the author of such suppression has been thought to be Eusebius. This is the only remark upon which we shall have the presumption to offer our observations; for the perfection of scholarship, apparent in this work, is not to be exceeded."—P. 149.

It is allowed then that there have been "some copies of the New Testament" without the text. In the critic's state of mind this concession must not be despised. But his own as well as the Bishop of St. David's eagerness to recover the passage is an answer to his argument against the interpolation from the needlessness of it. The fact is, as every one acquainted with the controversy knows, that in arguing for the doctrine of the Trinity from scripture, the Three Witnesses Text is always first named, and that Trinitarians are astounded when they hear for the first time that the text is excepted against as a forgery: it sometimes happens that the person making the exception is charged with little less than blasphemy. The course pursued of late by the advocates of 1 John v. 7, shews that there is no price scarcely at which they would not willingly redeem it. Woe to the character even of the most illustrious of the dead, if it stand in the way of the text, or if its sacrifice will make satisfaction to offended orthodoxy! Bishop Burgess seems, by the Reviewer's intimation, to charge the "suppression" upon *Eusebius*. One bishop should be more tender of the reputation of another. *Eusebius* was so little remote from even the Bishop of St. David's sound faith, that the text could have been no stumbling-block to him. But grant that he was not only *Arianus* but *Arianissimus*, are not his known and tried virtues to shield him from the imputation of a fraudulent mutilation of scripture to serve a party purpose? The learned *Cave* was zealous enough in all conscience, for the "Catholic faith," but his fidelity makes his account of *Eusebius* one continued eulogium. He begins to describe his character in these words, "De summa ejus et longè diffusissima doctrina, ut pluribus agam, opus non est, cujus erudito nomini et olim et hodie vene-

rabundus assurgit totus plene orbis literarius: Pietate adeo venerabilis, ut apud plurimas Occidentis Ecclesias in Sanctorum numero habebatur, et *Sancti Confessoris, et Episcopi beatæ recordationis, et egregiæ vitæ beatissimi Sacerdotis* nomen meruerit. At proh dolor! gravatur viri optimi memoria non apud recentiores modò, verum apud veterum plerosque hæreticæ pravitatis culpâ," &c. And referring to the charge of his subscribing the Nicene Creed dishonestly, the historian says, in words which apply in more than their original force, to the new accusers, "Adeo ab omni planè Christianâ charitate abhorrent, qui eum vafre et dolose subscripsisse volunt." (*Script. Eccles. Hist. Lit. I. 129, 130.*)

One assertion of *Sylvanus Urban's* admits certainly of no contradiction: *the perfection of scholarship*, whether it be exhibited or not in Bishop Burgess's tract, *cannot be exceeded*. In return for this self-evident proposition, we give him another of at least equal value, viz. that the perfection of folly and bigotry cannot be exceeded!

Our urbane censor affords us a notable example of that slashing and desperate criticism, which it will be seen that his Eclectic brother considers best suited to the Trinitarian cause:

"If Unitarianism be well-founded, Christianity must be an imposture."—P. 148.

This Reviewer is eager to contribute his illustration of the Trinity; if not original, it is yet curious:

"The Unitarian hypothesis also presupposes that there is a limitation to the will of God, an absolute necessity, that he cannot deprive himself of unity of person in the whole of his nature: yet that remarkable zoophyte the polypus, shews, that divisibility of the Parent Being, even by violence, implies no necessary diminution of properties."—Id.

The argument supposes that the Deity once possessed "unity of person," but at some period undefined, willed himself asunder, and became "three somewhats!" Whether this was "by violence," the Reviewer does not expressly say. It is for him to determine, however, how three polypi are one polypus. But we feel as if there were irreverence in stating the absurdity.

We quote only another conundrum of *Sylvanus Urban's*, and this we leave without a single remark:

"As to the Incarnation, there is a strong fact in his (Christ's) history, which is a good collateral argument in favour of the immaculate conception. Had Christ contracted matrimony, all his doctrines would have proved untenable."—P. 149.

The passages that we are about to take notice of in the *Eclectic Review* occur in a critique on a posthumous work of Dr. Dwight's, the *American Divine*; a system of Divinity, of which a large portion consists of an explanation and defence of the Deity of Christ and the Trinity.

An early quotation is introduced by the *Eclectic* with this remark, sharply pointed by bigotry :

"On the mind of a Unitarian, the forcible argument urged in the following passage, would, probably, make no impression : to a Christian it amounts to a demonstration."—P. 257.

The Reviewer quotes with much approbation, the semi-profane argument of Abbadie, so suitably Englished by McGowan, who in a vision saw the learned and pious Dr. John Taylor in hell-flames, "that if Jesus Christ be not very God, the Mahommedan religion is preferable to Christianity, and Mahomet the greater prophet." What does this amount to but the vulgar "orthodox" resolution, that if some favourite point of divinity be not found in the Bible, the Bible shall be thrown into the fire? And does this Protestant Dissenting writer mean to advise his reader, who cannot find the absolute deity of Christ in the New Testament, to turn apostate and curse his Saviour?

Of his own sagacity, or from the American Professor's ingenuity, the Reviewer discovers that unless Jesus were the Eternal Jehovah, he was rightly put to death, and the Jews deserve praise for the deed :

"According to the Socinian scheme, the Jews, instead of being guilty in putting Christ to death, acted meritoriously ; for they only obeyed the Divine law in punishing him as a blasphemer. If it should be said that the Sanhedrim misunderstood our Lord, they were guilty, at the worst, of only a mistake, and a mistake for which Christ was himself responsible. They were no further guilty, than would be a jury who should, through an involuntary error of judgment, find a man guilty of a capital crime, on evidence which should afterwards prove to have been fallacious."—P. 258.

Can any sane writer hope to serve the interests of truth and piety by such cold-blooded trifling with sacred things and such daring absurdities?

Dr. Dwight, as quoted by the Reviewer, argues against the Unitarian hypothesis on the new ground of its making too much of Jesus Christ, at least in reference to the Father's love :

"On the supposition of our opponents, we should have much more reason to admire the love of God towards Jesus Christ, than to admire the love of God towards us."—P. 259.

This is silly enough ; but what will the reader say to the passage that follows, extracted from the *American Professor* by the Reviewer, and constituting part of an argument for the deity of Christ from his own assumptions?

"He always taught in his own name ; even when altering and annulling the acknowledged word of God.—In every part of this employment he taught in his own name.—Not once does he say, *Thus saith the Lord*, during his ministry ; nor teach with any authority except his own.—The same authority also Christ assumed and exhibited generally, when he wrought miracles ; and he never makes mention of any other."—Id.

Dr. Dwight is one of the few American heroic poets ; he may be pronounced also an heroic divine ; for never was there a more direct contradiction of our Lord's own discourses, even to the very letter, or a bolder defiance of truth. Had the Reviewer forgotten the whole of the four Gospels when he quoted with approbation this extraordinary passage? They who can write thus, or tolerate such shameless assertions, can have no other standard of truth than convenience, and no other rule of faith than inclination.

The American Doctor is not contented with a single act of theological daring ; he really maintains (according to the Reviewer) a plurality of Divine BEINGS !

"Some very striking, and we believe original, remarks occur relative to the doctrine of the Trinity. Dr. D. maintains that 'the admission of *three infinitely perfect Beings* does not at all imply the existence of more Gods than one ;' inasmuch as 'the nature, the attributes, the views, the volitions, and the agency of three Beings infinitely perfect, must be exactly the same.'"—P. 261.

Should the reader begin to ask whether our modern Trinitarians are not becoming avowed Polytheists, and to exclaim, What was there in Paganism itself more palpably absurd than that *three Beings are one Being*?—the Reviewer silences him with the remark, that this a subject on which he, the reader, and the Reviewer, and the great Dr. Dwight, and all the Trinitarians, and all the Unitarians, know nothing, absolutely nothing, and therefore one proposition is as good as another, and no man can be fairly charged with absurdity :

“The ideas intended by the words *God* (here denoting the Infinite Existence) and *Tri-personal*, are not and cannot be possessed by any man. Neither Trinitarians nor Unitarians, therefore, can, by any possible effort of the understanding, discern whether this proposition be true or false, or whether the ideas denoted by the words *God* and *Tri-personal*, agree or disagree.”—P. 262.

This is a curious sample of Dissenting orthodoxy of the more crude sort : with one more item of self-complacent bigotry in the true spirit of the Athanasian Creed, we shall conclude this amusing, though somewhat disgusting, catalogue of Trinitarian novelties :

“The question at issue is, not so much whether the Saviour is Divine, as whether man needs a Saviour.—If Unitarians are not recognized as Christians, let it always be remembered, that it is not because they reject the doctrine of the Divinity of Christ, but because they reject with that, and we think consistently reject, *the whole of the Christian system*.”—P. 265.

This nameless writer decrees with one stroke of his pen, that Unitarians, (Newton, Lardner and Lindsey,) are not Christians ; they reject *the whole of the Christian system*. They renounce, that is to say, a certain system, on which the calculations of the proprietor of the Eclectic Review, as to its success, are founded, and which is defended by certain anonymous persons at so much per sheet, and, *therefore*, they shall not be Christians nor have Christ for a Saviour ! Good Eclectic ! call them Atheists at once ; they disbelieve the Triune God, consisting of “Three Infinitely Perfect Beings,” and you say there is no God besides, and therefore they believe not in God, but are downright Atheists. Q. E. D.

SIR, *Liverpool, Oct. 7, 1821.*
I SEND you the following extract from a letter lately received from a friend in the United States of America, which may be interesting to your readers, not only as it shews the opinion entertained by an intelligent and highly respectable foreigner of the Dissenting body of England, but also as containing some pertinent observations on Bishop Marsh’s celebrated *Questions*.
AN ENGLISH DISSENTER.

“I read the Monthly Repository with much pleasure, and think it has many excellent papers. In my opinion there is no class of people more respectable than the English Dissenters ; I mean those who are well educated, and really charitable and liberal. But they are, as being a sect, frowned upon by the Government, and this makes them, as I think, unreasonably jealous and hostile to the administration for the time being. They are, moreover, perpetually insulted and misrepresented by the bigots of the Establishment, and this produces, unhappily, something of a corresponding narrowness on their side. On the whole, however, I love them, their character and their spirit, and pray that ‘my soul may be with these people.’ I admire your Mr. Richard Wright. He is quite an extraordinary man, and possesses the true apostolical character of a Christian minister. There have been, and still are, such men among the English Dissenters, and now and then also among the Missionaries abroad. In the English Establishment they can hardly arise ; or if they do, would probably be discountenanced, if not expelled. I see the Bishop (of Lincoln,* I think) Marsh has lately obliged his clergy to sign eighty-seven new articles of faith. As people would understand the Scriptures in different senses, Queen Elizabeth, in order to produce an uniformity of faith, established Thirty-nine Articles, which are the Bible of all good Churchmen. Now it seems the Bishop has discovered that a subscription does not ensure this uniformity, and that these Thirty-nine want eighty-seven more to explain in what sense they are held ! And what adds to the absurdity is, that these eighty-seven are intended to keep out those persons who hold the original Thirty-nine in their original sense ! At least it seems to me that the Calvinists had the greatest share in their composition.”

* This mistake is pardonable in a descendant of the men whom *Junius* describes as crossing the Atlantic to get out of the way of bishops. Ed.

REVIEW.

“Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Unitarians not Infidels, a Sermon preached before an Association of Unitarian Christians at Hull, Sept. 29, 1818, in which are also defined the Nature and Objects of the Association.* By John Platts, Unitarian Minister at Doncaster. pp. 12. Hunter.

ART. II.—*The Antidote: or Unitarians proving themselves to be Infidels, by denying the Doctrines of the Bible. Remarks upon a Sermon preached by John Platts, Unitarian Minister at Doncaster.* By Evan Herbert, Minister of the Gospel. pp. 10. Two pence, or Twelve Shillings per hundred. Warwick, Heathcote and Foden.

ART. III.—*Letters addressed to the Calvinistic Christians of Warwick, occasioned by the Rev. Evan Herbert's Publication, entitled The Antidote, &c.* By a Unitarian Christian. pp. 170. Warwick, printed; and sold by Hunter, London. 3s 6d.

WE should have before introduced to the notice of our readers, this controversy, which has called forth a most able and superior defence of Unitarianism, but that the last article was not known to us until very lately.

The Sermon, preached by Mr. Platts,* and originating the other two pamphlets, was composed and delivered with the immediate object of rebutting those calumniating charges which, in the absence of more effective argument, it has of late years been fashionable, both in the Church and out of it, to prefer against the principles of Unitarians. That the Unbeliever himself should endeavour to establish this pretended relationship with us is by no means surprising, when we think of the convenient shelter of partial toleration it has pleased the “Church and State” to allow Unitarianism, a moiety of which he seeks through a family

connexion. But that any bigotry, assuming to itself the character of *Christian*, should dare to deprive us of that merited and dignified title, is scarcely credible, and claims a monopoly more odious than any pretended to by the Star Chamber or St. Peter's: nor could a more cruel ingratitude be perpetrated against a class of Christians who may, perhaps, challenge the whole aggregate body of the Christian world for the Biblical learning and labour they have bestowed on the advancement of the great common cause, and more particularly on the external evidences of revelation. It cannot be necessary to appeal to the most able and popular answers which Popery and Scepticism have received from the time of Chillingworth to the numerous and victorious confutations of the sophisms of Hume, Gibbon and Paine; the great majority of which were the work of Unitarian Dissenters. We have had too much contempt to notice this ecclesiastical slander on all occasions of its recent promulgation by the mitred prelate and itinerant preacher, willing to leave it to its own refutation, and being quite of Archbishop Tillotson's sensible opinion in his remarks on Infidelity and “Socinianism”—“If this be *Socinianism*, for a man to inquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate and inquisitive men, that are above fancy and enthusiasm, *must* be either Socinians or Atheists.”

To the same purport we give the following extract from the Sermon of Mr. Platts, and regret our want of space for further quotation from a very sensible and well-written discourse:

“It is true we differ in opinion from the majority of our Christian brethren on some very important points. Not choosing to have a religion *imposed* upon us—not wishing to *imbibe* the sentiments of others without due examination—nor to *believe* by any system of human invention; we have searched the Scriptures

* This seems to be a new edition, with another title, of the Sermon of which we took notice, XIII. 768. Ed.

for ourselves ; we have *formed* sentiments dear to us as our lives—dear to us as our very souls. Sentiments of which we are not ashamed, and for which, in the spirit of meekness and charity, we will earnestly contend.

“ We are not Deists—we are not Infidels—we are not unbelievers in Divine revelation—we do not slight the Scriptures, nor despise God’s revelation of grace—we do not debase our Lord and Saviour Jesus Christ. We are serious and firm believers in God and in Christ—we believe that the Scriptures contain the word of God, the revelations he has made to mankind in the different ages of the world—we believe the prophets and apostles were inspired of heaven in different measures and degrees, but superior to them all, was Jesus Christ our Lord ; in whom God dwelt—in whom he wrought—by whom he spoke, and made known his truth and grace to mankind in an especial, extraordinary and supernatural way and manner. We believe that God has set his seal to the mission of Jesus, and proclaimed him by a voice from heaven, saying—‘ *This is my beloved Son, in whom I am well pleased : hear ye him.*’ In him we believe—of him we learn—him we follow—him we obey. We aspire to be conformed to his image *here*, that we may share in his glory hereafter.

“ We believe that Christ was born, lived, died, rose again, and ascended on high, for us men and for our salvation ; not indeed to reconcile God to man, as some have absurdly taught, but to reconcile man to God. We believe that Christ was a sacrifice for us ; not by becoming our substitute, and suffering in our stead, but by devoting himself in the cause of truth and righteousness, and by sealing the covenant of grace and the promise of pardon by his blood. We believe that he is the Saviour of sinners ; not by being holy and righteous in their stead, but by leading them by the divine and heavenly motives of his gospel to true repentance, holiness and the practice of all righteousness ; thus becoming—‘ *The author of eternal salvation to all them that obey him.*’

“ We glory in the cross of Christ—we rejoice that he has broken down the middle wall of partition between Jew and Gentile, so making peace by the blood of his cross ; that he has introduced a new and living way, a glorious dispensation, which has for its object the salvation of the whole human race. We behold him as ‘ *The Lamb of God,*’ that, by the influence of his life, sufferings, death and resurrection, his doctrines, precepts and example on the minds and hearts of men, ‘ *taketh away the sin of the world.*’

We maintain that our salvation by Christ is not a *physical*, but a *moral* salvation.” —Pp. 4, 5.

The publication of this Sermon appears to have originated in the mind of the Rev. Evan Herbert, the recent pastor of a small congregation of Calvinistic Baptists at Warwick, the “ Antidote,” as a sovereign specific for the cure and eradication of Unitarianism, at the moderate price of “ two pence, or twelve shillings the hundred.” A more vulgar or illiterate production we never remember to have been amused with. Its execution has to its pretensions much the same relation as a barn tragedy to a low comedy ; and we suspect that the elders of his congregation offered up their supplications for a speedy deliverance from this unwelcome friend, which, indeed, speedily followed. The pages which compose his manifesto are a mere tessellated collection of texts, gleaned from the margins of old folio Bibles, and set in a little of his original composition, of which the following illustration of the doctrine of original sin is a fair sample —“ There have been very pernicious associations in all periods of time, an irrefragable proof of what this writer (Mr. Platt) contradicts, namely, that ‘ the heart is deceitful above all things and desperately wicked,’ or original sin ; such was the Gunpowder Plot, the attempt to restore the Stuart family, &c.”—P. 1.

The Laureate himself could not have given us in Wat Tyler a more ingenious detection of the causes of political apostasy. Mr. Evan Herbert with becoming ingenuousness confesses his erudition and ignorance : “ As to Calvinism, if I have imbibed any of the sentiments of *that great man* of God, it is not from his writings, for I never read a page of them ; but by analyzing the Greek Testament.”—P. 9.

But however this may be, (and Dr. Johnson said he had known many old women who knew Greek, though but few who were acquainted with their vernacular tongue,) it is clear that Mr. Herbert’s forte is not philology. And we would recommend him to a perusal of the *Diversions of Purley*, where he may discover that an adverb and verb may have the same sound, and yet differ in their number of letters : as for example, in the sentence, p. 4,

"where dead in their trespasses and sins, and where by nature the children of wrath, even as others." The passage in p. 5—"Satan had once the effrontery to put *a* if"—might equitably barter a consonant *n* in exchange for a supernumerary *l* in the following sentence, p. 4, line 35: "Alas, fallen nature, with thy boasted wisdom take a reason for your dulness." If we recollect right, Dr. Johnson spells dulness with one *l* only, and defines it "a weakness of intellect," a popular complaint very prevalent among theologues, and which, if Mr. Herbert be afflicted with it, entitles him to our pity and charity; for far be it from us to ridicule natural defects. In the following passage Mr. Herbert cuts a sorry figure—p. 8: in "one dark cell to another, from Charybdis to *Sylla*." In this exhibition Mr. Herbert appears better acquainted with the proper name of the Roman General than with the orthography of Cellarius: perhaps, fear of that poisonous juice which Circe is said to have poured into the waters where Scylla bathed, and which Dr. Lampriere would have informed him metamorphosed her into "frightful monsters like dogs, which never ceased barking," scared Mr. Herbert from the use of a *c*, lest this malapropos description should pass for the common *domino* of his own species. But leaving this accomplished "Analizer of Greek" to settle with his compositor and printer's devil the credit of these elegant extracts, we shall take our leave of him, with the counsel that his next twopenny bunches of texts be tied up with more attention to the nature of the "simples that have place in a compound."

We shall pass on to the answer of his learned and able opponent, the Rev. Wm. Field, who for thirty years has been the minister of an increasing Unitarian congregation at Warwick, and whose many excellent publications, notwithstanding the professional labours of his school and pulpit, are well known to many of our readers. To deprive this congregation and Mr. Field, whose private and public character had long acquired him the respect of all classes of Christians, of the honourable distinction of the Christian name, was the laudable aim of Mr. Herbert. And we only lament that so capital a defence of the principles of Unitari-

anism should have been thrown away on so contemptible an antagonist, lest it should rather conceit Mr. Evan Herbert of his "dullness," and lead him to think, with the fly on the wheel, "what a dust I kick up!" We should rather have left him to smother in the dust of his own bigoted ignorance, certain that his poison contained its own "Antidote," and holding, with Lord Halifax, that "a man that hath read without judgment is like a gun charged with goose shot, let loose upon the company; he is only well-furnished with materials to expose himself, and mortify those he liveth with." Indeed, Mr. Field's own contempt appears only to have yielded to the strong solicitations of some of his congregation.

"By no inclination of my own could I have been led to take the smallest notice of what to me seems beneath all notice; and it is only in compliance with the urgent request of some esteemed friends that I have been induced to attempt a reply; which has been delayed longer than I wished, and has grown to a greater length than I intended. These friends think, that such confident ignorance, such conceited absurdity, such disgusting spiritual pride, and such insufferable religious bigotry, as are conspicuously displayed throughout this notable performance, ought to be put to that shame, and to be met with that public rebuke, which they deserve. As Mr. H.'s work is dedicated to his Calvinistic friends, so these pages are respectfully addressed to you, the members of the same religious community; and, notwithstanding other differences of opinion, I do hope to convince even you—not, indeed, that I, in the view I take of Christian truth, am right—but that, in the spirit, and in the whole manner of his attack upon those who think as I do, Mr. H. is decidedly and flagrantly wrong. Let me claim your fair and impartial attention."—P. 2.

The different subjects of the volume are divided into nine letters. Our readers are probably satiated with the beauties of Mr. Herbert, and we shall, therefore, not trouble them with any extracts from the second and third letters devoted to the punishment and prevention of his theological offences.

The subject of the 4th Letter is the sincerity of Unitarians in the cause of revelation; their confessions of faith, not on oath as prescribed by statute law, but given in the words of scripture; and a statement of their devo-

tional services. From this we shall quote the following passage of great force and eloquence :

“ Assembled around the holy altar of social religion, each returning Sabbath, our solemn sacrifices of prayer and praise are offered up to the ‘ ONE GOD THE FATHER, in the name of the one great MEDIATOR between God and man.’ Here, we adore his supreme perfection and universal dominion. Here, we celebrate the wonders of his power and love to us, the children of men ; especially in the gift of his Son ; and in all the important benefits comprised in that one precious gift. Here we pour out before him the penitential confessions of our sins ; and, placing all our reliance on his great mercy, through Christ, we supplicate Divine forgiveness. Here we seek, from the stores of heavenly bounty, supplies for all our necessities ; and, above all, as the greatest of all good, we ardently pray for grace, to grow in all the sentiments and habits of piety and righteousness, and to advance continually in our state of preparation, for that eternal world, which is, by the glorious gospel, thrown open, in full and solemn prospect, before us all.

“ Here, also, we prostrate ourselves before the COMMON FATHER of all mankind ; and, in the spirit of universal charity, we commend all our fellow-Christians, without distinction of sect or party, and all our fellow-creatures, without exception of name or nation, to the care and blessing of that Omnipotent Power and Love, which are able to do more and better, than our most benevolent wishes can express to him or desire for them. Nor, before the throne of the heavenly grace, do we ever forget that nation to which we more immediately belong, and for which, therefore, we are bound to cherish a more ardent concern. No warmer wishes breathe from our hearts than those which we express for the peace and prosperity of our beloved country—for the best interests of the National Church and of all other churches—for the welfare and happiness of all orders of men, from the King on the throne, and the high authorities of the State, down to the lowest subject in the land. And, finally, we, in an especial manner, include the sorrowing and the suffering part of our fellow-beings, in our poor and imperfect, but sincere and sympathizing, prayers to the God of mercy, and the great source of all relief and consolation.”—P. 19.

“ Again ; the subjects of the public discourses delivered in our own and to all our congregations, are, for the most part, the same as in other Christian so-

cieties ;—comprising all the great subjects of the being, the perfections, the providential and moral government of God ; the duty and the future expectations of man ; the divine authority of Christ ; his prophetic, moral and religious discourses ; his example, his miracles, his sufferings, his death, his resurrection, his ascension ; his second coming, with great power and glory, to raise the dead to life, to judge the world in righteousness, and to bestow eternal rewards on all who are faithfully his. And here I hope to be excused, if I mention that we had, some time ago, delivered by our minister, a series of discourses, about twenty in number, ‘ *On the conduct of Christ during his last sufferings, as displaying at once the dignity of his character and the divinity of his mission* ;’ which was received, I believe, with much approbation, by attentive audiences, composed of Christians of all denominations. The publication of these discourses, as well as those on the Books of Scripture, has often been requested ; but the request has not hitherto prevailed. The usual style of all our preachers is, indeed, rather practical and devotional than controversial ; yet they are generally careful, and now more than ever, because a spirit of inquiry is evidently gone forth, to explain to their hearers the great leading evidences, and all the important doctrines, of Christianity ; and to point out whatever notions appear to them to corrupt the purity and obscure the glory of that holy religion. For, certainly, it is not to be concealed or denied, that some of the peculiar doctrines of Calvin, of Athanasius, and other human authorities, are either partially or totally denied ; and much of the favourite phraseology employed by them and by their disciples, being decidedly unscriptural, are scrupulously declined by us. What these doctrines are, and what that language is, will be explained hereafter. Perhaps it may be proper to complete this account by adding, that the rite of Christian baptism is observed by us as by most other Christians, as well as, also, that solemn ceremonial, instituted by our great Master to perpetuate the thankful remembrance of himself, and of his important services for the good of mankind, from one generation to another, even to the end of time.”—Pp. 21, 22.

The 5th Letter contains an enumeration of the well-deserved testimony of the most learned and eminent men in the Church, to the erudition and splendid labours of Unitarian Dissenters.

“ At length, after a dreary, stormy

night, the serene and glorious light of the REFORMATION dawned upon the long darkness of the world; and, from that happy period, down to our own times, with continually increasing knowledge, a new and noble and generous spirit of charity has gradually infused itself, with all its benign influence, into the minds of Christians of all denominations. One little wall of separation after another has been thrown down; the mighty power of prejudice and bigotry has yielded, though not without many a vehement struggle, to the still mightier force of right thinking and right feeling: and now it may be truly affirmed, that the great circle of Christian hope has been stretched to its full and just extent; so as to embrace, within its wide circumference, *all* who acknowledge the divine authority of Christ, and receive his gospel as the rule of faith and the law of conduct. Points of difference, though in themselves of no small importance, have been regarded less; and those infinitely greater points, in which all are agreed, have been considered more; nor is it too much to say that few, indeed, except the most ignorant members of any religious community, would now hesitate to hold out the right hand of fellowship to those of any other religious community, however different in name, or however divided in opinion. "Thanks be to God!" says the excellent Bp. LOWTH, "whatever other reasons we may have to complain of our own age; yet it must be allowed that a spirit of true Christian charity has of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with regard to those who differ from us, is every day gaining ground, and has already had visible effects in allaying former animosities and jealousies, and making way for reconciliation and unity. The different sects seem to have lost much of that bitterness and distaste which has so long most unreasonably reigned among them, and to be every day drawing nearer to one another."—P. 28.

The 6th Letter is a continuation of the same subject, with an account of the characters and works of some of the early Unitarians. It contains the following gratifying testimony to the liberality of the author's own neighbourhood, which, we hope, will never be again disturbed by the incursions of such a rude and Gothic theologian as Mr. Evan Herbert:

"Having said so much, in this Letter, on the liberal spirit of the times, I cannot think of concluding it, long as it is, without bearing my humble testimony to

the high degree in which that noble spirit prevails in the town where, for many years, it has been my lot to live. Perhaps there are few towns, of the same population, where more varieties of religious opinions exist; and yet where all its inhabitants dwell together in greater harmony and peace. Here are to be found *Churchmen, Independents, Calvinists, Unitarians, Baptists, Quakers, Wesleyans, and Catholics*, intermingling in all the offices of social life; and feeling towards each other friendly esteem and affection, in many cases, and respectful and neighbourly regard, in all. This is to be ascribed much, no doubt, to the benign and happy influence of his own liberality of sentiment, and his own benevolence of spirit, which a GREAT DIVINE, living in our immediate vicinity, exerts and diffuses, in a wide circle, all around him. Much, also, very much is to be ascribed to that good sense and right feeling which the members of the Establishment at Warwick have, for a long time past, very generally displayed—guided, no doubt, and animated, by the instructions and the example of their Clergy, whose characters, for wise moderation and for amiable candour, stand, at this moment, on a proud eminence."—P. 66.

The 7th Letter includes a very excellent summary of the conclusive evidence against the famous text, 1 John v. 7: a criticism on the interpretation of the popular texts which may be termed the *chevaux-des-frise* of orthodoxy, and concludes with remarks on the necessity of employing a little reason in matters of religion.

The 8th Letter details the opinions of Dr. Lardner, Sir Isaac Newton, and Dr. Priestley, names which, perhaps, without much trepidation, we put in balance of authority, against the learned: "Analyzer of Greek."

The 9th and last Letter is a summary of the Unitarian doctrine, and a comparison of the practical influence of its principles with the dogmas of Geneva two centuries since, but of which dogmas the Genevese do not appear so much enamoured as when Calvin burned Servetus. The Letters close with the following account of the Author's early opinions, from which it appears that having once entertained what he now esteems as unscriptural errors, he can claim a knowledge of both sides of the question, and cannot be charged with the prejudices of education or circumstance.

"My Calvinistic Friends, in closing

this long series of Letters, I should do violence to my own feelings, if I did not take leave, in the most respectful manner, of those of the religious community to whom they are particularly addressed. Amongst them, I received my own first knowledge, and my own earliest impressions, of religion; which I shall ever esteem as the greatest blessing of life, second in value only to life itself. Amongst them, I still number some of my dearest relatives, and some of my best friends. Amongst them, I recognize many, within the small circle of my acquaintance, and many more without it, in whom I see and I admire all the excellencies which can become and adorn the human and the Christian character. But these excellencies I must, at the same time, unhesitatingly ascribe to the influence of the great common principles in which they and we are all agreed, counteracting and overpowering the influence of those principles which are peculiarly their own; and which appear, to my honest conviction, in themselves, alike repugnant to reason and scripture, and, in their tendency, most unfavourable both to real piety and to moral virtue. That the influence of the former may increase, and the influence of the latter diminish, more and more, every day—till that great and important day shall come, when, if not before, the triumph of the one over the other will be, as I doubt not, complete and glorious, is the ardent prayer of

Yours, in the bonds of Christian
Charity,

AN UNITARIAN CHRISTIAN."

—P. 132.

An Appendix of considerable size contains a most useful Biographical notice of Foreign and English Unitarians, with a particular account of those of the latter who have withdrawn from the Establishment, and of those who have confessed themselves within from a preference of their *livings* to their consciences. These sketches are drawn with great judgment and conciseness.

We have seldom met with so small a volume of so much research and force of reasoning, and hope that its author will give it a more permanent existence, by expunging its local character and re-casting it into a general defence of Unitarianism. At the same time, it will bear to be amputated of a few of those controversial philippics and hard words which are inconsistent with the characteristic tone of the work, and which we are unwilling should have even a shadow of resem-

blance to the intolerant and fiery spirit it seeks to extinguish. Conversion should be the great end of controversy, and there is no greater drawback on the success of the means employed than harsh words.

Reverting to the first object of this controversy—the establishing the claim of Unitarians to the title of Christians, we consider the success of our writers in the advancement of the *evidences* of revelation as their greatest glory. It is only the most wilful calumny which can prefer a charge of infidelity against the names of Locke, Lardner, Benson, Sykes, the Taylors, Priestley, and Bishops Watson and Law. These have been the champions in the common cause, and the laborious miners who extracted the ore since smelted down into more current coin by the popular writers of the Church. We wish to make no invidious comparisons; but let not these glorious characters be spoiled of their hard-earned honours. And, at the same time, we must not undervalue the importance of purity of doctrine; for if this be really the age of such growing infidelity as is reported, (an alarm by the way of very ancient date,) what can conduce so much to check the ravages of this moral pestilence, as the removal of that rubbish which has so long buried the primitive faith of Christians, of those "mysteries" which have so long concealed the threshold of revelation from the sight of the philosophical unbeliever? To exhibit revelation as consistent with natural religion, as enlarging and strengthening our natural sight, not destroying it—is the object of Unitarianism, and the only mode of increasing the number of real believers. Mr. Field is one of the labourers in this sacred cause; and we do not know any remarks more applicable to the present times, than the following passage in the Defence of the Letter to Waterland (1731):—"In this age of scepticism, when Christianity is so vigorously attacked, and, as it were, closely besieged, the true way of defending it is, not to enlarge the compass of its fortifications, and make more help necessary to its defence than it can readily furnish; but, like skilful engineers, to demolish its weak outworks, that serve only for shelter and lodgement to the enemy, whence to batter it the more effectually, and

draw it within the compass of its firm and natural entrenchments, which will be found, in the end, impregnable.”

Cs.

ART. IV.—*Practical Sermons.* By Abraham Rees, D. D. &c. &c.

(Continued from p. 542.)

ONE of the best Sermons in these two volumes is Ser. XVI. of Vol. III., in which the venerable preacher states and resolves the “Difficulties in the Contemplation of the Moral Providence of God.” He discusses this interesting subject by a series of observations, which are judicious and pertinent, and rise gradually out of one another. Under one of these, he thus amplifies a common simile:

“It has not been unusual to compare the condition of human life to a drama, the plot of which is gradually developed and explained; and the allusion is apt and instructive. In the first scenes of its representation, characters and events are rendered interesting by the obscurity with which they are veiled, and by the suspense in which the mind is detained, whilst they are progressively unfolded. But when the plot is unravelled, every character is justly exhibited: the termination of events assigns to each its due recompense. Thus we see the first stages of human existence: many incidents must occur which are mysterious and inexplicable, which tend to puzzle and perplex the contemplative mind; but, in its further progress and final issue, the scheme of Providence *reveals itself*; the succession of events reflects light upon the obscurity of past scenes; the completion of the whole design reconciles its discordant parts, and evinces the perfect wisdom, equity and goodness, with which they were concerted and conducted.”—III. 306, 307.

The Sermons are properly entitled “Practical,” but some of them come nearer to men’s business and bosoms than others. The XXth of Vol. III. for instance, on Hope in Distress, cannot be read without peculiar interest, and must have produced a deep impression on its delivery. We quote one passage on account of its containing an historical allusion, one of the best species of ornaments of which a sermon admits:

“The benefit of hope may be further illustrated by considering it as a powerful incitement to activity and exertion; in a

time of fear and distress. Whilst despondency enervates and enfeebles the mind, and renders it incapable of prudent deliberation and vigorous exertion, and of availing itself of those means of redress that may occur, the prospect of deliverance from apprehended or impending evil would invigorate every faculty, inspire resolution and magnanimity, and secure the success of wise and salutary measures, by the zeal and activity with which it would dispose us to adopt and execute them. Dejection and impatience under actual distress aggravate it whilst it is continued, and prolong its duration; they render us unfit for contriving and for effecting our own rescue: whereas, hope is the spring of resolute and active endeavours; it maintains that self-possession which qualifies us for concerting means of relief; and it encourages those exertions that are necessary to this beneficial effect. When Alexander was projecting the march of his army into Persia, and contemplating, in prospect, the perils with which he was likely to encounter, he distributed various gifts amongst his associates and friends; and being asked by one of them what he reserved to himself, he replied, *Hope*. No possession he could have retained was of equal importance and value to him as this principle; and though we cannot vindicate the object of his expedition, or the motives with which it was undertaken, his conduct suggests a very instructive lesson, that will apply to cases of distress that unavoidably occur in the course of human life. It teaches us the utility of hope, as a principle of resolution and activity, and as the only principle which can bear us superior to the evils of life, and which will serve to mitigate and counteract, to redress and remove them.”—III. 378, 379.

The next Sermon, XXI. of Vol. III., is wholly historical, “An Abstract of the History of Esther,” and the tale is so well told, and the moral reflections are so appropriate and useful, that we cannot help wishing that the preacher had favoured us with still more discourses of the same character.

Dr. Rees appears in his ministry to have consulted especially the benefit of the young, and the Sermons in these volumes addressed to that class of hearers are not the least valuable of the collection. In one of these, however, we meet with a passage which seems open to objection: it admits, in fact, of two senses, and in one sense implies, if it does not assert, the doctrine of hereditary depravity, which, we are persuaded, the enlightened au-

thor would not be thought to inculcate. Amidst so many quotations which we admire, we must for the sake of impartiality place one of a somewhat different description, and we point it out, that in a new edition, if the author's judgment coincide with our own, it may be revised and brought into conformity with his rational system of theology :

“ Our children have powers of a very exalted nature, and of a very extensive duration ; they are capable of happiness or misery, in degree and continuance surpassing our conception. The state on which they are entering is a state of discipline and probation, in which they are exposed to many trials and perils. They derive from us, their degenerate and mortal progenitors, a constitution of nature disordered and impaired, in which inclinations and passions spring up and prevail, that are more hostile than conducive to their virtue and welfare. Such is the appointment of Providence, that we are instrumental in propagating a vitiated and enfeebled frame ; and though existence, under all the disadvantages annexed to it and resulting through successive generations from the first parents of our race, be capable of an endless improvement and felicity ; yet we cannot help deploring the degeneracy that is continued in the world, and being extremely solicitous to guard our children as much as possible against its pernicious effects, and to direct them into the path of rectitude and happiness.”—III. 529, 530.

The four Sermons on the “ Distinguishing Blessings of Christianity,” from 1 Cor. i. 30, explain Dr. Rees's general views of the gospel. We find in them more of textual criticism than there is, with one or two distinguished exceptions, in the other Sermons. As an expositor of scripture, Dr. Rees is of the school of Locke, Clarke and Taylor. The exordium to the fourth of these Sermons contains a summary of his critical remarks on the text, and forms an admirable introduction to the concluding discourse on the subject. We cannot do justice either to our author or our reader without quoting it :

“ In this concise but comprehensive epitome of Christian privileges and blessings, there is a beautiful climax, or gradation, which is not unworthy our particular notice. The Apostle having directed our views to God, as the original author

of these blessings, and to Jesus Christ, by whose mediation and instrumentality they are conveyed to us, proceeds to enumerate them in their progressive order. He begins with wisdom, or knowledge, which lies at the foundation of every affection and duty, and of every attainment and distinction, pertaining to the Christian character. But knowledge imparted to beings who are intelligent and accountable, and, at the same time, frail and erring, chargeable with guilt, and conscious of their degeneracy, would only serve to humble and distress them ; to make them more sensible of their demerit, and to increase their anxiety concerning their present state and future destiny, without the hope of pardon. To wisdom, therefore, the apostle subjoins righteousness or justification, a blessing of inestimable value, for the assurance of which we are indebted to the doctrine of the gospel, and the mediation of its Author. However, an act of indemnity or forgiveness, as it cancels the guilt of past offences, and affords present relief to the anxious mind of the truly penitent, establishes no claim on continued favour, without a holy temper and conduct. Sanctification, extending its effects to the heart and life, and in its influence uniform and progressive, is essential to our interest in the Divine approbation, and indispensably necessary to our acceptance with a Being who is of purer eyes than to behold iniquity. Accordingly, the gospel provides the means, and furnishes the helps, that are requisite for this purpose. After all, it is not in the power of unassisted reason to certify what tokens of favour the Supreme Sovereign and Judge will confer on the penitent and obedient ; how far he will extend his benevolent regard to persons of this character ; and what destiny awaits them in a world of future, adequate, and final retribution ; whether repentance and an imperfect virtue shall restore them to the forfeited privilege of immortality ; what degree and what duration of happiness they shall obtain under the government of a Being who is holy and just, as well as merciful, are questions to which speculation and philosophy have been unable satisfactorily to reply ; and yet they are questions which every human being must be anxious to resolve, and which are, in their nature, most interesting to the best minds. Christianity acquires peculiar excellence and value from the satisfaction which it affords us on this subject. The assurances which we derive from it, that death does not terminate our existence ; the provision which it has made for perpetuating our being in a future world ; and the hopes

of a boundless scene of improvement in knowledge, holiness and felicity, with which it inspires the believing and obedient, must exalt it very highly in our estimation, and recommend it to our most grateful and affectionate regard. It is not, therefore, without reason; it is with a singular propriety, and with a gradation of sentiment and language that is calculated to produce the most beneficial effect, that the Apostle closes his recital of the blessings of Christianity with *redemption*, or that deliverance from death and a succeeding immortality, which are assured to us by the doctrine and interposition of its Divine Author. Without this blessing, wisdom, pardon and holiness, however excellent and valuable in themselves, could not give full satisfaction to the mind of man, liable to dissolution, agitated by doubt and fear in the prospect of it, and desirous of ascertaining whether he has any interest in the unseen state that lies beyond the boundaries of death and the grave. It is from the knowledge and hope which Christianity imparts to us, on this most interesting subject, a subject in which all are equally concerned, and in which they are more concerned than in any other, that wisdom, and righteousness, and sanctification, acquire their highest importance, and derive their chief influence in promoting our happiness. When we are able to extend our views beyond the limits of sense and time, and to anticipate a future immortality; when we know that the consequences of our present conduct are of boundless duration, and are assured that *eternal life is the gift of God by Jesus Christ*, to all who are qualified for enjoying it, we feel an interest in the practical wisdom which Christianity imparts, in the forgiveness which it promises, and in the holiness which it enables us to acquire, superior to that which results from any other consideration. In a word, it is the doctrine of redemption that enhances the value of every other spiritual benefit which the gospel communicates to mankind. It is this doctrine which supplies the most powerful motives to a blameless and exemplary conduct; it is this which excites solicitude for pardon, which connects personal holiness and virtue with an eternal reward, and which administers the choicest consolation to the reflecting mind, both in life and in death. It occupies, accordingly, that distinguished rank and place in the gradation of the text which properly belongs to it. The Apostle, with all the eloquence of inspiration, could not raise our views to any object more excellent and valuable than this; and he, therefore, closes his summary of

evangelical blessings with that of *redemption*."—IV. 92—96.

The topics discussed in these Sermons lead the preacher to state his views of the person and mediation of Christ, which, it is well known, are of the description commonly termed moderate Arianism. He says (IV. 50) "the Son of God veiled his celestial glories in a robe of our corporeal frame;" and he speaks (IV. 109) of Christ's "native claims to our veneration." This language appears to us scarcely conformable to "the law and the testimony," but our object is not so much to answer the preacher as to enable him to explain himself to our readers; which we conceive to be the proper end of an article of Review. With this understanding, we quote, without comment, the following statement of the doctrine of the Atonement, as distinguished from the Calvinistic doctrine of Satisfaction:

"The mediation of Christ certifies and confirms the grant of pardon, with the invaluable blessings that attend it, to the penitent and upright. Forgiveness is an act of mercy; repentance establishes no claim on the part of transgressors; it is only a change in their future disposition and conduct, without annulling their past offences. The dishonour which they have thus done to the law and government of God, for which repentance is no compensation, may require a display of holiness and justice, even in the exercise of mercy; it may be necessary to accompany an act of pardon with a solemn declaration of the evil of sin, and with an awful admonition to mankind, that shall vindicate the honour of the law of God, and manifest the rectitude of his government, whilst he forgives or justifies the penitent. These necessary and important ends are answered, I apprehend, by annexing the grant of pardon to the interposition of a Mediator. Thus I conceive the death of Christ to be a virtual acknowledgment of guilt and demerit on the part of sinful man, and to afford a solemn sanction to the law of God, whilst his mercy extends indemnity to the transgressors of it. If this representation of the necessity and use of the mediatorial office of Christ, and of the efficacy of his sacrifice on behalf of sinners, be just, it illustrates and confirms the sentiment expressed in the text, and in many other passages of the New Testament, that we obtain righteousness or pardon by Jesus Christ. It serves, likewise, to exalt our ideas of his character

and office, without detracting from the essential goodness or mercy of God."—IV. 65, 66.

Sermon XI. of Vol. IV., on the "Scruples of Well-disposed Minds, with regard to the Lord's Supper," is a very seasonable and useful sacramental lecture. Instead of *fencing* the Lord's table with comminations, as some of his brethren in the ministry are constrained to do by their Directory or Rubric, this truly evangelical pastor plants around it the invitations and promises of the New Covenant, and shews the beams of mercy that irradiate this "feast of charity." He censures the inquisitorial spirit which bars Christian communion with confessions of faith and declarations of conversion and "experience," and asserts the true Protestant Dissenting principle of the equal liberty of all Christians as brethren under one Master:

"Such restrictions are undoubtedly unscriptural, and, therefore, they are unjustifiable. Nor can any plead that Christian churches are societies formed by voluntary compact, and that the members of them may introduce and establish laws for the admission of those who are to unite with them. The terms of Christian communion are immutably fixed by the Lord and Head of the church, to whom this right belongs. None can be allowed to invade his province; and, to contract the avenues into his church within narrower bounds than those which he has prescribed, by imposing conditions of communion which he has not enjoined, is, in a high degree, presumptuous and culpable. Those who regularly attend the other institutions of religion, and whose conduct is, in the main tenour of it, answerable to their visible profession, have an undoubted right of admission to the Lord's table; nor can such be refused without trespassing on the empire of Christ, and on the liberty of our fellow-Christians. So far should we be from raising obstacles in their way, from discouraging the practice of this duty, and from imposing tests which the Scriptures no where require, that we should invite them to unite with us, and receive with pleasure all who manifest an inclination to associate with us in the observance of this institution."—IV. 202, 203.

Here, contrary to our first design, we must pause for the present month; for we perceive that some of the remaining Sermons are entitled to more ample notice than we can give in this

Number, without neglecting other pressing claims upon our attention.

ART. V.—*Christian Worship. A Sermon preached at the Opening of the New-Road Chapel, Brighton, Aug. 20th, 1820. By John Morell, LL.D.* 8vo. pp. 28. Brighton, printed and sold by Leppard; and sold by R. Hunter, London.

THE erection of the elegant chapel at Brighton for the worship of the One God, the Father, is not the least interesting proof of the prevalence of Unitarianism; and this consecration sermon, by the learned minister of the chapel, is worthy of the occasion. Dr. Morell maintains that Unitarian is the only pure Christian worship, on the following grounds:

"1. It is contrary to the received use and acknowledged meaning of words in every instance but that under dispute, to say, that two or more persons can be comprehended in one and the same being."—P. 9.

"2. In the Trinitarian doctrine, God is more than one person; and though it is added there is notwithstanding but one God, no unity is ascribed to the Divine Being, which is intelligible by the human understanding."—Pp. 9, 10.

"3. My third defence is this. The object of Jewish and Christian worship must be acknowledged to be the same. We know, said Christ of the Jews, what we worship; and on this subject he never professed to be the teacher of a new revelation. In like manner his apostles in their addresses to the Jews declared, that, in common with their countrymen, they worshiped the God of their fathers; and, that the God of their fathers was one God, and that their worship was strictly Unitarian, requires no proof, while the law and the prophets are yet in our hand."—P. 11.

"4. Since we believe God to be pure spirit, infinitely removed from the nature of those substances which are apprehended by our senses, the proper object of our religious worship is a being purely spiritual. But man,—no man is or can be such a being; and that our Lord was truly a man, though artfully denied by the ancient Gnostics, against whom the Apostle John wrote, is now, and always has been confessed by all his followers. The inference is certain, that by our Lord's own declaration, that God is a Spirit, Jesus is not the proper object of Christian worship."—P. 12.

In an animated strain the preacher

then proceeds to shew that Christian worship should be offered in sincerity, should be a spiritual service, and should be accompanied by penitence, adorned with charity and enlivened with the hope of immortality.

ART. VI.—*The Importance of Religious Truth, and the certainty of its Universal Diffusion. A Sermon, preached at the Unitarian Chapel, in Parliament Court, Artillery Lane, London, on Wednesday, June 13, 1821, before the Supporters and Friends of the Unitarian Fund.* By William Hincks. 12mo. pp. 48. Hunter.

THIS is not a common sermon. It is forcible in argument and brilliant in eloquence. In reading it the reflection occurred to us again and again that if the Unitarian Fund possessed no other claims upon the support of Unitarians, it would be worthy of their patronage on account of its calling out from year to year the talents of a succession of their most able and most respected ministers.

Mr. Hincks's text, peculiarly appropriate, is 1 Tim. ii. 4, *Who will have all men to be saved, and to come to the knowledge of the truth*; and he opens his discourse with observing, that he thinks that the words are overstrained when applied to the condition of mankind in a future state of being. "To be saved" seems to him to mean "to participate in the blessings of the Christian religion of whatsoever kind," and to be equivalent with *coming to the knowledge of the truth*, only that this latter expression refers to the means by which the benefits implied in the former, as deliverance from the bondage of a ceremonial law, from the corruption of idolatry and vice and from the fear of death, must be obtained.

Taking up the words in this signification, the preacher proceeds to make some reflections, 1st, upon the inestimable value of religious truth; 2ndly, upon the adaptation of religious truth to the wants of all mankind, and its being freely offered to them all; and, 3rdly, upon the gospel being offered to all men through the instrumentality of those who love it most warmly and feel it most truly. This leads him to consider the prospect of the universal

diffusion of truth, which he argues, 1st, from no step which has been made in the road of improvement having ever been really lost; and, 2ndly, from the progressive course of Divine revelations.

Under the first general head, which embraces a considerable portion of the sermon, there is the most able defence of zeal for opinions that we remember to have ever read. The argument appears to us irresistible. We wish we could draw to it the serious attention of such Unitarians as stand coldly aloof from all proselyting measures.

Mr. Hincks admits, of course, the innocence of involuntary error, but he contends that it is not the less an evil because it is without criminality.

"Who ever heard of harmless disease, or doubted the kindness of removing it? We may be reduced to a very alarming condition without any thing in our feelings or appearance indicating our disordered state, or leading us to seek a remedy; but the notion of our health being practically independent of the changes which take place in our bodily frame, so that our internal structure might be deranged, and our vital organs become unfit for the proper discharge of their functions, without our being the worse for it, would be altogether contradictory and ridiculous. So we are not in general ourselves most easily made sensible of the error of our sentiments, and it is not always readily and plainly discernible in our conduct; but it is absolutely impossible that those principles and opinions on which all our actions depend, except so far as they are the mere effects of passion and momentary impulse, should be corrupted or disordered without our conduct, or the state of our feelings towards God and our neighbour, being really and materially the worse for it. However frequently we may hear the expression employed, there is in fact no such thing as a *merely speculative opinion*. Every particular of belief has its appropriate effect, which, so far as it is sincere and lively, it must produce. It may be in some considerable degree modified and controuled by the interference of other opinions, or it may exist so feebly, and be so little an object of attention and reflection, as to be overpowered by the strength of appetite, passion or transient feeling; but in all cases it acts, and of course must, to a certain extent, be beneficial or injurious according as it is true or false, so that we might as rationally expect to find a plant bearing no fruit, as a doctrine which is capable

of no practical application. In either case, resting with confidence on the laws of nature and of the human mind, and not presumptuously assuming the perfection of his own knowledge, the true philosopher will endeavour by farther and more careful investigation to discover what he is persuaded must exist, though it has hitherto eluded his notice."—Pp. 12—14.

The following passages, the only ones that we can further quote, contain a satisfactory exposition and beautiful illustration of the blessing of truth, and of the duty of zeal and diligence in its promotion :

" Indeed, if we compare together large masses of society, where we are exempted from most of the influences which mislead our judgment with respect to individuals, or small bodies, we can hardly fail of acknowledging the benefit of truth. We need only contrast the moral and social condition of the Jewish people with the degradation and corruption of their idolatrous neighbours. We need only compare the effects even of Muhammedanism with those of Paganism. We need but trace the history of Christianity, and mark the consequences of its extension in the amelioration of manners and the gradual improvement in the condition of society. We need but observe how when some of the errors which had crept into the church were removed, and the standard of Reformation was erected, the Protestants became conspicuous alike by the greater purity of their manners, and by their intellectual superiority. And can we then doubt the importance of the differences which exist between us and our fellow-Christians in general? No schemes can well be more directly opposed than our notions of the Unity and paternity of God; of the design of our Saviour's mission, and the general end of the plans of Divine Providence, and the doctrines usually accounted orthodox. Either we, or a great majority of our Christian brethren, must be deeply in error; and to say that it is of no consequence, is to say that our most cherished sentiments of piety and devotion, the only sources of our religious hope and joy, and our strongest incitements to obedience, are not worth the trouble of communicating—a most unsatisfactory proof of the use we have ourselves made of them. We are not blind to the merits of those of other persuasions, nor ought they in the least to lessen our confidence in the importance of our own views; for whatever differences there may be in the theory of

religion, all Christians entertain such views of God and a future state, as in some way make virtue desirable to them—all acknowledge the authority of the Bible, and those whose conduct is eminently pious and charitable, are invariably those who love and study it most. The direct influence of the precepts and example of our Lord and his apostles may, to a considerable extent, counteract the influence of doctrines erroneously supposed to be taught by them. The Scriptures we all acknowledge as containing revealed truth, and they can hardly be so uniformly misunderstood, and throughout perverted by system, as for that truth never to reach and influence the mind. But it would be equally *wrong* of us to overlook or undervalue those excellencies of our brethren which, being truly Christian, must have their origin in right views; and *weak* of us to give the merit of these excellencies, so easily traced to their right source, to opinions with which they may be accidentally connected, but which we are well convinced could never have originated them. If we are not greatly mistaken, we can perceive in various, but commonly in sufficiently conspicuous proportions, those feelings and actions which we should naturally expect to flow from some articles in the prevailing creed, and which we can by no means approve, to be intermixed with those which we recognise as the beautiful and admirable fruits of true Christianity, and which we contemplate with delight wherever we find them. It must of course be our opinion, that the more complete attainment of truth by those whom we admire, though we believe them to be in error, would confirm in them what is good, and tend to correct what is evil; would exalt their characters, and greatly increase their joy and satisfaction in the religion which they already adorn.

" Nor is there any thing of arrogant pretension or illiberal spirit in these views. We do not confine to ourselves the Divine favour and acceptance; we do not condemn our brethren here on account of what we suppose to be their errors, nor anticipate their future condemnation; we do not despise the virtues they possess, nor withhold from them our esteem because we cannot accept of their creed; but we are firmly convinced that truth must ever be an inestimable blessing, and that error must always be injurious to the extent of its influence. We believe Christianity to be a revelation of invaluable and most glorious truths, without the reception of which, in their unadulterated simplicity, it can never produce its full effects in promoting the virtue and hap-

piness of mankind. We have examined and formed our judgment,—we have risked our salvation on our decision, and how should not our opinions be dear and precious to us? We do love and value them, and where is our philanthropy or our charity if we do not desire and endeavour to diffuse them?

"We are taught that to spread the knowledge of the truth, and all the blessings which follow it, throughout the world, is worthy to be the especial care of Divine Providence; and shall it not then interest us, whose sublimest and most ennobling contemplations are upon the purposes and ways of the Almighty—whose most honourable and delightful employment is acting as the instruments of his plans and the messengers of his grace? Yes, we must hold religious truth in the highest estimation, and be ardently devoted to its service, if we are in any degree worthy of the blessings we enjoy, for from it they are derived—if we really love God, for in the knowledge of him, whom to know is to love, it consists—if we sincerely love our fellow-creatures, for it is the source of what we find most estimable in them at present, and the grand means of improving their moral and social condition, increasing their present happiness, and advancing their preparation for that which is to come. And shall every hope which can cheer the heart of philanthropy, give vigour to our struggles against the evils which surround us, and relieve our present disappointments with bright vistas of future good; shall every warm and enthusiastic feeling, every generous and manly exertion which is awakened by a charity that looks beyond and above mere bodily wants and interests, be sacrificed to the fear of disturbing that hollow and worthless peace, which consigns all differences to silence, and is broken by the most candid discussion, or the mildest remonstrance against error? Not unless the stillness of the stagnant pool which exhales corruption, be preferable to the healthful swell and dashing of the ocean waves—not unless it be true charity to afford to all the smile and the benediction, but to pass on in pursuit of our own objects, without offering to bestow or attempting to relieve."—Pp. 25—29.

ART. VII.—*An Essay on the Doctrine of Atonement; or, the Reconciliation of the World to God by Jesus Christ.* By Richard Wright, Unitarian Missionary. 12mo. pp. 60. Liverpool, printed; sold by D. Eaton, London. 1s.

A POPULAR Tract on this vital subject has been long a desideratum, and Mr. Wright has ably and satisfactorily supplied the want. The common doctrine of Atonement is of greater moral consequence than that of the Trinity: it takes deeper hold of men's feelings, and exercises a greater influence upon their characters. To this, therefore, Unitarians are called, in the present stage of their controversy with the self-named "Orthodox," to direct their attention, and for the mass of readers no one can desire a more complete exposure of error or vindication of truth than is found in this Essay by the much-respected Unitarian Missionary.

In a short compass Mr. Wright discusses the whole argument. His replies to objections are masterly. From these we shall extract two or three passages. In answer to the common charge against those that deny the satisfaction to Divine Justice for Sin, of giving up the doctrine of salvation by the free grace of God, the Essayist says smartly,

"Whatever the advocates of the reputed orthodox doctrine of Atonement may say about the free grace of God, on their system, properly speaking, there is no free grace of God; salvation was brought and paid for; all the blessings of the gospel were purchased; God was bought off from the infliction of his vengeance; what the gospel exhibits is not *his* free pardon, but a purchased indemnity for sinners; he had value received for all his blessings before he bestowed them."—P. 49.

"A powerful argument, with us, against the popular notion of Atonement, is, that it is subversive of the free grace of God, and, in fact, builds salvation on the ground of human merit; for as the death of Jesus was the death of a man, (and who will say now that as God he died?) if the merit of his death be the ground of our salvation, it must have human merit for its foundation."—P. 50.

Great acuteness is shewn in exposing the difficulties of the generally received doctrine.

"If Christ who is supposed to have made the satisfaction or atonement, be an infinite person, truly God, to whom did he make it? By all Christians it is acknowledged that there is and can be but one God; if then Christ be truly God, he

must be, that one God; and no other God can be found to receive the Atonement. If he was God who made the Atonement, and he was God who received it, as there is but one God, it will follow that the same being both made and received it, *i. e.* that he made atonement to himself for the sins of his own creatures. May it not be said, according to the popular notions, that he laid the sins of men upon himself, inflicted on himself the punishment due to them, appeased his wrath, satisfied his own justice, and paid a price to himself for the blessings of salvation?—P. 54.

“ Besides, if the Father and the Son be perfectly equal, their justice and mercy must be equal; and how is it that the justice of the Father both requires and receives satisfaction, while no provision is made for satisfying the justice of the Son, nor a word is said about its requiring any such satisfaction? How is it that there is no wrath in the Son to appease, that he requires no price for salvation, but mercy and forgiveness flow freely from him; while the wrath of the Father needs appeasing, a price must be paid him for pardon and salvation? It would seem, according to the reputed orthodox scheme, so far from the Father and Son being per-

fectly equal, the justice of the former is far more stern and rigorous than that of the latter, and the mercy and favour of the latter far more generous and free than the mercy and favour of the former.—Pp. 55, 56.

Few persons are apprised of the great extent to which Mr. Wright's tracts circulate amongst the people. We have the means of knowing that they have, for such a description of works, an unprecedented and increasing sale amongst the readers in humbler life. Every day brings up some new instance of the effects which they produce. On this account we rejoice at the appearance of the Essay before us, designed to refute an error which involves almost every other, which darkens the character of the Almighty, confounds all the distinctions of morality, involves religion in glooms, and ministers, far beyond all the other delusions of the human mind, to spiritual pride, bigotry and the persecution of the tongue.

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POETRY.

ON THE DEATH OF MRS. CAPPE,

July 29, 1821.

"When the ear heard her, then it blessed her; and when the eye saw her, it gave witness to her: because she delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy." *Job* xxix. 11—13.

Whence spring those tears that will not be suppress,
But burst spontaneous from each sorrowing breast?

She who was honour'd where her worth was known,
Is from our aching hearts and eyes withdrawn:

So instantaneously the summons came,
Scarce could we think extinct the vital flame.

Oh! to recall her back, if but to gain
Some parting word affection might retain,

To pour her benediction on each head—
Vain wish! to purer climes the spirit's fled.

We weep for *Her* whose energetic mind,
From every low and selfish thought refin'd,

Still ceaseless strove new blessings to impart,

To heal the wounded, bind the broken heart,

To instruct the ignorant, the youthful guide,

And lead the wanderer back to virtue's side,

The orphan's guardian, the lorn widow's friend;

Such varied excellencies in her blend.
Her pure beneficence no rules confin'd,
Free, like the sun, it flow'd for all mankind.

Oh! can I ere forget her generous aid,
When Grief's oppressive hand was on me laid?

Disease combin'd to waste life's feeble pow'rs,
And dark despair had veil'd my future hours:

Then, like a minist'ring angel, *she* appear'd,

And at her bidding, Hope the prospect cheer'd.

My Mother! let me call thee by that name,
That tender epithet thou well may'st claim,

My comforter when in adversity,
My counsellor, my guide, or if there be
A name than parent dearer, it is thine,
In whom the worth of each at once combine.

How oft with silent pleasure have I gaz'd
On her blue eye to heaven unconscious rais'd,

Caught Wisdom's honey'd accents from her tongue,

And on her words with filial rapture hung!

Whate'er the theme, 'twas with instruction fraught;

From her abundant stores with ease she brought

Treasures of knowledge, and diffused around

Some portion of the peace herself had found.

But chief she lov'd, from youth to hoary age,

To search with rev'rence due the sacred page;

From thence her highest, sweetest joys were drawn;

Her path with still increasing splendour shone;

Her lamp was ever burning, and her care

Was daily for her summons to prepare.

Though Time had shorn her wonted strength, and shed

Its venerable honours on her head,

Whate'er her pious mind as *duty* view'd,
With unabated vigour she pursu'd.

Though wing'd with health and peace the evening fled,

The morning saw her number'd with the dead;

And that blest day to *her* so much endeared,

A day of gloom and darkness then appear'd.

No more, alas! that voice so lov'd I hear,

Or view that form to me supremely dear,
Or feel the pressure of that friendly hand,

Or list to schemes Benevolence had plann'd,

Or mark with joy no language can impart

The smile which spoke a volume to my heart—

All, all are gone, but deeply in my breast
Shall their remembrance ever be impress'd.

Oh! were her humble, thankful spirit
mine,
Her faith that could the dearest ties
resign,
Her boundless reverence for the sacred
word,
Her ardent love to heaven's Almighty
Lord,
Her cheerful acquiescence in His will,
Her zeal His holy precepts to fulfil,
Her candour: where her Master's image
shone,
There would her heart a friend and brother own.
Beloved mourners! whose sad bosoms
feel
Her loss, how great! may He your sor-
rows heal,
Whose mercy mingling with this painful
stroke,
Gently to her the bonds of nature broke.
How blessed are those servants whom
their Lord
Finds watching in obedience to his word!
Thrice happy they who for his coming
wait,
Their lot how glorious, and their joys
how great!

York, August.

C. R.

TO MY DOG, CORPORAL TRIM.

As o'er the verdant lawn I stray,
T' inhale the cheering breath of morn;
While health and peace their charms dis-
play,
And Ceres fills her bounteous horn;
Thee, faithful Trim, will I address,
Of leisure hours companion true:
And while thy merits I confess,
To thee my kindness I'll renew.
What tho' my larder be not stor'd,
With choicest game, by lux'ry priz'd;
I'll envy not the sumptuous board,
Where pain and sorrow lie disguis'd.
Tho' pleasure's vitiated taste,
Thy humble, honest worth disdain;
Oppression never steel'd thy breast,
To others ne'er didst thou give pain.
The whirring partridge to ensnare,
By base dissimulation's art;
To chase the feeble, timid hare,
(Poor triumph of a generous heart!)
These are not thine,—nor dost thou
know
The lazy joys the lap-dog shares;
Caress'd by every belle and beau,
Devoid of liberty and cares.
Thou art not doom'd to galling chains,
Or kennel's cold and cheerless gloom,
Where moping slavery complains,
At night alone allow'd to roam.

When she her sable curtains draws,
And slumbers lock the peaceful soul,
The ruffian skulks without remorse
In vain, if thou his plots controul.
And in the morning pleas'd to hear
Thy master's step, by custom known;
Transported dost thou then appear,
And nature calls thy joys her own.
Then bounding in thy playful mood,
In wanton sportings seem'st to try
On my reflections to intrude,
Or catch the wandering of mine eye.
To chase the birds in harmless speed,
To swim the silent stream along,
With pond'rous stone to sweep the mead,
These are thy sports—and shall be
sung.
Or if, to enjoy the smiling scene,
I seat myself upon a stile,
Squat at my feet thou soon art seen,
And patient waitest all the while.
From helpless days I've seen thee rise,
And ne'er abus'd thy confidence;
Beshrew the cruel heart that joys
Unfeeling rigour to dispense!
In that firm pledge, that well repays
Each mutual duty—we will join;
Fidelity shall be thy praise,
And mild protection shall be mine.
And when with age thou art oppress'd
And active sprightliness is o'er,
I'll prize thy merit once possess'd,
And tenderly thy loss deplore.
While meditation thus employ'd,
Sees all thy powers to nature true;
Deep in my breast may she abide,
Serene her joys, but ever new!

JAMES LUCKCOCK.

PÆSTUM.

NEWDIGATE PRIZE POEM.

By the Hon. G. W. F. HOWARD, of Christ
Church, Oxford.

'Mid the deep silence of the pathless wild,
Where kindlier nature once profusely
smil'd,
Th' eternal temples stand; untold their
age,
Untrac'd their annals in historic page;
All that around them stood, now far
away,
Single in ruin, mighty in decay;
Between the mountains and the azure
main,
They claim the empire of the lonely plain,
In solemn beauty, through the clear blue
light,
The Doric columns rear their massive
height,

Emblems of strength untam'd ; yet conquering Time
 Has mellow'd half the sternness of their prime,
 And bade the lichen, 'mid their ruins grown,
 Imbrown with darker tints the vivid stone.
 Each channel'd pillar of the fane appears
 Unspoil'd, yet soften'd by consuming years ;
 So calmly awful, so serenely fair,
 The gazer's heart still mutely worships there.
 Not always thus, when beam'd beneath the day
 No fairer scene than Pæstum's lovely bay ;
 When her light soil bore plants of every hue,
 And twice each year her storied roses blew ;
 While bards her blooming honours lov'd to sing,
 And Tuscan zephyrs fann'd th' eternal spring.
 Proud in the port the Tyrian moor'd his fleet,
 And wealth and commerce fill'd the peopled street ;
 While here the rescu'd mariner ador'd
 The sea's dread sovereign, Posidonia's lord,
 With votive tablets deck'd you hallow'd walls,
 Or so'd for Justice in her crowded halls.
 There stood on high the white-rob'd Flamen—there
 The opening portal pour'd the choral prayer ;
 While to the o'er-arching heaven swell'd full the sound,
 And incense blaz'd, and myriads knelt around.
 'Tis past, the echoes of the plain are mute,
 E'en to the herdsman's call, or shepherd's flute ;
 The toils of art, the charms of nature fail,
 And death triumphant rides the tainted gale.
 From the lone spot the trembling peasants haste,
 A wild the garden, and the town a waste.
 But they* are still the same ; alike they mock
 The invader's menace and the tempest's shock ;

Such, ere the world had bow'd at Cæsar's throne,
 Ere yet proud Rome's all-conqu'ring name was known,
 They stood,—and fleeting centuries in vain
 Have pour'd their fury o'er the enduring fane ;
 Such long shall stand—proud relics of a clime,
 Where man was glorious and his works sublime,
 While in the progress of their long decay,
 Thrones sink to dust, and nations pass away.

LINES FROM A HUSBAND TO HIS WIFE.

Best of wives and best of friends,
 Whose fate with mine Jehovah blends,
 Again I greet thee, and renew
 The thanks to love and friendship due.

Years *thirty-one*, with rapid flight,
 Like arrows tipt with silver light,
 Have o'er us gleam'd, and past away ;
 Since first with heartfelt joy I saw
 The murky clouds of night withdraw,
 And hail'd my *bridal day*.

Still as our days and years have flown,
 How many mercies have we known !
 How light the *ills* we've had to bear !
 Of *good* how large and rich a share !

Now Time, indeed, has brush'd away
 Our summer flowers : a wintry day
 Is creeping on, and *weary* age,
 Treads on the verge of life's *last* stage.

Through this last stage, as yet untrod,
 Like all the past, our father God
 His pow'rful aid will lend ;
 If we, with resignation meek,
 And humble faith, his mercy seek,
 And on his grace depend.

O let us then, devoid of care,
 To Him, without reserve or fear,
 Trust all our future days :
 Assur'd of this, that he will *best*
 Appoint the *time* and *place* of *rest*,
 And fit us for his praise.

E. B.

July 6, 1821.

* The temples.

OBITUARY.

October 1, at *Plymouth*, G. H. STRUTT, Esq., of Milford, Derbyshire, eldest son of G. B. Strutt, Esq., of Belper, in the same county. The death of this amiable man, in the very prime of life, and amidst every promise of extensive usefulness, may be regarded as a loss to society at large, as well as to the family circle of which he was the delight and the ornament. Gentle and modest in his deportment, affable and courteous in his manners, kind and benevolent in his dispositions, he won the regard of all who enjoyed his acquaintance. Possessing a mind alive to the beauties of nature and to the attractions of the fine arts, his conversation was easy, interesting and improving. His scientific acquirements, particularly on subjects connected with mechanical philosophy, were highly respectable; and his improvements in the arrangements of the extensive works at Milford and Belper bear testimony to his skill and genius. In agricultural employments he took a lively interest, and conducted an establishment of this nature, on a plan which rendered his farm a just object of admiration, and a model for his neighbourhood. His acquaintance with subjects of political economy was correct and practical, and the benevolence of his character led him so to apply his information, as to promote the interests of the numerous work-people under his influence. His plans for their welfare were not of a visionary and impracticable nature, but tended at once to inculcate a spirit of industry, order, cleanliness, sobriety, and thus to secure the real independence of the poor. Institutions for the diffusion of knowledge among them, had his zealous support and active services; and, indeed, nothing which concerned this important portion of his fellow-creatures was regarded with indifference by him. Judicious as were the arrangements already carried into practice under his superintendence, he entertained yet more enlarged views for the amelioration of their condition. But his early death has broken off these virtuous purposes of his mind, and bequeathed to his survivors the duty of giving full effect to his benevolent intentions. He bore an anxious and protracted illness with manly and Christian fortitude. For months before his decease, he wished for life only as it might be the means of lengthened usefulness, and even when he deemed his recovery hopeless, and was perfectly resigned to the dispensations of Providence, he still thought it an act of

duty to his family to neglect no means of restoration which the tenderness of friendship suggested might be effectual. Under the full assurance that he could not survive the ensuing winter in England, he prepared to avail himself of the milder climate in the South of Europe, and had reached Plymouth, on his way to Falmouth, with the view of embarking from that port. Soon after his arrival there the symptoms of his disorder increased, and he resigned his spirit to Him who gave it.

At *Constantinople*, on the 26th of August, J. DOUGLAS STRUTT, Esq., aged 27, only son of Joseph Strutt, Esq., of Derby. This amiable young man left his native country, fourteen months ago, on his travels for the gratification of his taste, and in pursuit of intellectual improvement. He traversed France, Switzerland and Italy, visited Sicily and Malta, and from thence, such of the Greek Islands, as the lately troubled state of the times and the prevalence of the plague rendered accessible. In the course of his interesting tour, he collected many excellent specimens of natural productions, and was successful in obtaining some valuable relics of classical antiquity. Several packages, containing beautiful works in sculpture and painting, had been already sent by him to England, and he is understood to have had in his possession, at the time of his lamented decease, other proofs of the delighted attention which he was paying to the study of the fine arts. He was at Naples immediately before, and at the time of the Austrians entering that city; and there, and subsequently at Messina, he narrowly escaped with life from the violence of an ungoverned soldiery. In his course from Malta to Corfu, the vessel in which he sailed was in imminent hazard of shipwreck from the violence of a storm. His ultimate project was to reach even Egypt, that land of early science and remote antiquity. But on his voyage from Smyrna to Constantinople he was seized with a malignant fever incidental to the climate. He was considered dangerously ill on his landing at Constantinople, and was conveyed to the apartments which had been previously prepared for him at Pera, in the environs of that celebrated metropolis. But notwithstanding the judicious and unceasing attentions of Dr. Mac Ouffog, the Physician to the British Embassy and Factory, and the skill of two other eminent physicians, aided by the

anxious care of his personal friends and those of his family, he died, to the unspeakable grief of all around him, on the day stated above, and was interred on the following day with those demonstrations of respect, esteem and regret, which his amiable dispositions and manners, and his untimely fate so justly excited:—

“ By foreign hands his dying eyes were closed,
By foreign hands his decent limbs composed,
By foreign hands his peaceful grave adorn'd,
By strangers honour'd, and by strangers mourn'd.”

[The preceding melancholy intelligence, though relating to an earlier event, was received subsequently to the account of the death of Mr. Henry Strutt, inserted in the foregoing page. ED.]

Oct. 8, ANNE, the wife of Charles R. AIKIN, surgeon, of Broad-street Buildings, London.

This lady was the eldest daughter of the late Rev. Gilbert Wakefield. Her docility and excellent natural talents encouraged her father to bestow unusual pains in cultivating her understanding and literary taste. Under the paternal instructions of so distinguished a scholar, the classical productions of Greece and Rome in their original languages were, by degrees, communicated to her, not for the purpose of ostentation, but for the acquisition of habits of steady application, of refined taste and of those high principles of moral duty which the great ethical writers of the ancient world so impressively inculcate. She possessed also the inestimable advantage of having daily before her, in the person of her father, a living and revered example of the most scrupulous veracity and conscientious inflexibility in the performance of his duty, qualities which, while they exposed him to many privations, obtained for him the warm attachment and active service of those who were worthy to be his friends.

In these circumstances her childhood and early youth were passed, and by these a character might have been expected to be formed high-toned and highly cultivated indeed, though not necessarily possessed of that amenity which forms the joy and delight of domestic life. Nature, however, had kindly endowed her with a timidity of temper which rendered her wholly averse to all kinds of display, while the attacks of severe headache to which she was constitutionally subject, habituated her to uncomplaining endurance of bodily pain, and of frequent disappointment of those gay anticipations

of pleasure so fascinating to the mind of youth.

At length arrived the evil days when the exasperation of political party, aggravated by the relative situations of this country and France attained its height. A pamphlet was published by Mr. Wakefield which, although at any other time it would have provoked no animadversion, and even at that time might have been safely and magnanimously overlooked, was pursued with a vindictive activity on the part of the agents of government, which soon consigned its author to two years' imprisonment in the county goal of Dorchester. The domestic establishment of Mr. W. at Hackney, was necessarily broken up by this event, and Mrs. Wakefield with her two daughters removed to Dorchester. Here, among strangers, and in circumstances rendered doubly hazardous by their unprotected situation, and by the obloquy with which the imputed disloyalty of Mr. W. was visited, the subject of this memoir was inured to the practice of those maxims of moral prudence, of self-control, of Christian forbearance, so difficult of attainment, so inestimable when attained. A visit of some months at Liverpool now succeeded, where, in the cheerful and cultivated society of friends, whom her noble and amiable disposition most fondly attached, she regained the natural elasticity of her spirits; and joining her father, on his liberation from confinement, became again the grace and delight of the now re-united family.

While the future plans of Mr. Wakefield remained still undetermined, while the congratulations of his friends were still flowing in, the disease had commenced which, in a few days, separated him for ever from all earthly concerns. The effect of this fatal reverse, of this sudden and irretrievable calamity on a heart, like his daughter's, overflowing with filial attachment, is too sacred a subject for words to describe. She sought and found consolation where alone it is to be found, in the performance of her duty, in the sure promises of religion.

In about two years after the death of her father, she became the wife of Mr. C. R. Aikin, and thus was associated to a family which had for many years been connected with her own by the ties of mutual friendship. In entering into this new and momentous engagement, she might truly adopt the words of the poet:

Non ego illam mihi dotem duco qui dos
dicitur,
Sed Pudicitiam et Pudorem, et sedatum
Cupidinem,
Deum metum, Parentum amorem, cognatum
concordiam.

Never did an union take place between parties better fitted, by suitableness of age, of temper, of mental cultivation, and of moral habits to contribute to each other's happiness and mutual improvement. During fifteen years that this endearing connexion subsisted, the happiness that she conferred and received as a wife, a mother, a friend and the mistress of a family, was as great as the circumstances of human nature permit, alloyed only by a state of body never very robust, not unfrequently the cause of suffering to herself, and sometimes of serious apprehension to her friends. It is difficult to describe the warm affection felt for her, even by those who were only occasionally in her company, without appearing to adopt the language of panegyric rather than of truth; but he who pens these lines, her brother by marriage, an inmate in the same house with her during ten happy years, and honoured with the confidential friendship of herself and of her husband, will not be deterred from stating, in a few plain words, the summary of her character.

Her religious opinions were for the most part those of the Unitarian Christians; her piety was a deep influential feeling, the result of reverence, of love and of confidence towards the great Author of every good and perfect gift, constantly guiding her actions, seldom requiring to be clothed in words. Her conduct and conversation were always regulated by the most perfect sincerity and scrupulous veracity, blended with so much kindness and good manners, delicate taste and good sense, as attached to her the affectionate good-

will of her friends, her acquaintance and her domestics in an uncommon degree. The cheerfulness and evenness of her temper, the matron modesty of her demeanour, and even that very timidity, the result of her bodily constitution, made her the darling of all whom she honoured with her friendship, and those who knew her the most perfectly, loved her the most. How great the love was which her children and her husband felt for her, who shall estimate, or the amount of the loss which they have sustained by her death! Sacred be their sorrows, great their consolation, for over such as her the second death has no power.

Oct. 20, at *Hackney*, Mrs. ELIZABETH PALMER, widow of the late Rev. Samuel Palmer, [Mon. Repos. IX. 65 and 73—78.] in the 72nd year of her age.

ON Friday the 13th of April last, at *Bombay*, after many years of severe bodily affliction, in the 48th year of his age, Lieut.-Col. FREDERICK WALTER GIFFORD, Commandant of the Garrison at that place; an old and meritorious officer, greatly respected and beloved both in public and private life for his estimable qualities, and his remains were attended to the grave, by a numerous body of gentlemen of the first rank and consideration on the Island.

The readers of the *Christian Reformer* are indebted to Lieut.-Col. Gifford for the communication from India inserted in that work for April last, Vol. VII. p. 131.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Presbyterian Committees of Dublin and Belfast, acting under the sanction of the Synods of Ulster and Munster, to the Presbyterians of Ireland and Scotland, and to the Friends of Religion of all Denominations.

THE introduction of Presbyterianism into this kingdom forms a very remarkable epoch in the history of Ireland. Before the accession of James I. to the English throne, the province of Ulster was the most barbarous and uncivilized portion of the British empire. The cultivation and improvement of this province were objects of peculiar importance to King James, during the whole of his government; and the success with which he accomplished his patriotic designs for its advantage, reflects perhaps the brightest distinction

upon his reign. The main instrument which he employed to effect his benevolent purposes, was the settlement of colonies of Presbyterians from Scotland. These introduced agriculture, manufactures, habits of industry, an attention to moral obligations, and above all, a practical knowledge of the word of God. The effect of their settlement was, that in a very short period, the province of Ulster, which had been the most turbulent, unprofitable and vexatious portion of Ireland, became the most peaceful, industrious and productive.

The encouragement held out by the British government, during the reigns of James, to Scotch Presbyterians to remove to Ireland, was so strong, that wherever they formed congregations, their ministers were placed on a par with the Episcopal clergy, and were put in possession of the

tithes of the parishes where they collected their flocks. Many eminent ministers of the General Assembly were deputed by that body, or invited by the Scotch settlers, to become the stated pastors of the Presbyterians in Ireland. In the number of these ministers we are proud to reckon JOSIAH WELCH, the grandson of JOHN KNOX, the immortal Reformer of Scotland; who, about the year 1618, was ordained the pastor of the Presbyterian Church of Templepatrick, in the county of Antrim. The zealous and indefatigable labours of the Scotch Presbyterian clergy, were eminently useful in the culture of a rude and ignorant people, in promoting public tranquillity, and the general diffusion of moral and religious principles.

In this excellent and truly Christian work, the General Assembly of Scotland took a most active and zealous part. They not only recognized the Presbyterian Church of Ireland as an emanation from themselves, but entered with affectionate ardour into her interests, admitting her deputed ministers and elders to a share in their deliberations, and acknowledging her as a child worthy of their parental regard. Nor was the kindness of the General Assembly without its reciprocal advantages. In the times of severe persecution in the Church of Scotland, many of her pastors and of her people found a safe asylum among their brethren in Ireland; and several individuals, who were afterwards her brightest ornaments and her ablest advocates, have been the ministers of Presbyterian congregations in this kingdom. Under such auspices, and while maintaining such a connexion, the Presbyterian interest in this island has been, generally considered, for two centuries, in a progressive state. Although it suffered severely in the dreadful massacre and rebellion, in the year 1641, and although, during the government of Cromwell, it was deprived of its parochial emoluments, on account of its attachment to the royal cause, it revived speedily after the Restoration. Charles II. though an enemy to Presbyterians in Scotland, was a friend to Presbyterians in Ireland. Under his government, they not only enjoyed toleration and protection, but their ministers obtained pecuniary support from the crown. This support was modified and enlarged under various succeeding monarchs; till, in the reign of our late gracious Sovereign, an arrangement was made, by which the ministers of our Church receive from government a liberal and permanent stipend, which, together with the contributions of their respective congregations, places them on a footing of comfort and respectability.

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comprehends the Synod of Ulster, the Synod of Munster, and the Presbytery of Antrim, which are equally recognized by government, and are eligible to each other's churches. There is besides a large and respectable Synod in connexion with the Associate Synod or Seceders in Scotland, who also receive encouragement and support from government, but who are unconnected with the three other bodies enumerated. The Synod of Ulster is gradually increasing, and has at present about 200 churches under its care. The Synod of Munster, (including some scattered congregations in Leinster and Connaught) which, like the Synod of Ulster, was formed of Presbyterian settlers from Scotland and England, and supplied in many instances with ministers from the General Assembly, has been for many years on the decline. At one period it comprehended no fewer than forty-five congregations; of those we have to state, with feelings of unfeigned regret, that only nine now remain. The causes that have led to this decay of the Presbyterian interest, within the bounds of the Synod of Munster, are too tedious to be dwelt upon here; but we have every reason to believe the decline is not hopeless.

Under the influence of this feeling, several individual ministers connected with the Synods of Munster and Ulster, visited various parts of the South of Ireland for the purpose of preaching the gospel to many Presbyterians, whom they knew to be destitute of religious ordinances, according to the form to which they had been accustomed: and also of endeavouring to revive or establish regular Presbyterian congregations among them. The ministers who engaged in this service met with the most encouraging success. They found Presbyterians disposed every where to listen to them with attention. They succeeded in establishing a congregation at Carlow, which has been united to the Synod of Ulster. The circumstances attending the revival of this congregation were highly satisfactory. A new and commodious place of worship has been erected, the foundation-stone of which was laid by the chief magistrate of the town, in the presence, and with the concurrence, of the most distinguished inhabitants of the neighbourhood; and a respectable congregation now enjoy therein the stated ministrations of the word, according to the simple and edifying forms of the Presbyterian Church.

After these operations had been carried on for some time by the spontaneous zeal of individuals, the subject was at length brought before the two Synods of Munster and Ulster.

The former of these Synods passed the following resolutions :

" At the Annual Meeting of the Presbyterian Synods of Munster, held in Dublin, on Wednesday, July 1st, 1818,

" *Resolved unanimously*,—That we contemplate with peculiar satisfaction, the recent exertions made by our brethren of the Synod of Ulster, to extend the Presbyterian interest in the South of Ireland.

" *Resolved unanimously*,—That we will co-operate with the Synod of Ulster, in any measures they may adopt, for promoting this desirable end.

" *Resolved unanimously*,—That the thanks of the Synod are due to the Rev. Mr. Cooke and the Rev. Mr. Stewart, who have recently supplied the congregation at Carlow, for the zeal, prudence, diligence and ability exhibited by them in fulfilling the objects of their mission.

" *Resolved unanimously*,—That a copy of these resolutions, signed by our Moderator and Clerk, be sent to the Moderator of the Synod of Ulster, to be communicated to that body."

(Signed)

PH. TAYLOR, *Moderator*,

JAMES ARMSTRONG, *Clerk*.

These resolutions having been accordingly laid before the Synod of Ulster, were cordially received by that body, who thereupon resolved as follows :

" *Resolved unanimously*,—That we will most cordially co-operate with our brethren of the Synod of Munster, in promoting the Presbyterian interest in the south of Ireland.

" *Moved, and unanimously agreed to*,—That our Moderator do write a respectful letter to the Moderator of the Synod of Munster, inclosing a copy of the above resolution, and expressing the happiness we feel in the prospect of extending Presbyterianism, and our sense of the liberal conduct of our brethren in the south.

" *Resolved unanimously*,—That our warm thanks be returned to our own members, Messrs. Horner, Cooke and Stewart, for their zealous exertions in this business." Messrs. Horner, Cooke and Stewart were accordingly thanked by the Moderator.

At a subsequent meeting, the Synod of Ulster resolved, that a committee of their own body should be annually appointed, "for promoting Presbyterianism in the south and west of Ireland." The ministers nominated on this committee, for the present year, were

Rev. A. G. Malcome, D.D. Mod. Syn.
Rev. J. Thompson, Rev. S. Hanna, D.D.,
Rev. W. Neilson, D.D., Rev. H. Henry,
Rev. H. Montgomery, Rev. R. Stewart,

Rev. H. Cooke, *Clerk of the Committee*,

who were instructed to co-operate with the ministers of Dublin and the Synod of Munster, in preserving and extending the Presbyterian interest in the above-mentioned parts of the kingdom.

In consequence of the resolutions of the two Synods of Ulster and Munster, detailed above, the ministers of the two Presbyteries of Dublin connected with these two bodies, met and formed themselves into a permanent committee for carrying into effect the wishes of their respective Synods. This committee consists of the following members, namely,

Rev. Philip Taylor, Rev. B. M'Dowel, D.D., Rev. James Horner, Rev. Joseph Hutton, Rev. J. Armstrong, Rev. Samuel Simpson, Rev. W. H. Drummond, D.D., Rev. Joseph Scott, Rev. James Morgan.

Rev. James Carlile, *Clerk of the Committee*.

With whom are associated the following elders and lay gentlemen :

John Barton, John Birch, James Chambers, James Craig, John Duncan, James Ferrier, William Johnston, William Johnston, jun., Abraham Lane, William Madden, George Proctor, Thomas Wilson, Esquires.

The committee appointed by the Synod of Ulster, necessarily holding their meetings in Belfast, or in some other part of the province of Ulster, the duties which naturally devolve upon them are, exciting an interest and raising funds among the great Presbyterian population of that province, and procuring suitable ministers for the missions ; while the committee formed in Dublin, having more direct and easy communication with the provinces of Munster and Connaught, receive the ministers destined for the work, appoint them to their stations, procure for them introductions and other facilities, keep an account of the expenditure of money, and hold a general superintendence over the operations.

These committees have already entered zealously into the discharge of their respective functions. Several congregational collections have been made ; and arrangements are in progress for extending this mode of procuring funds. Several ministers have been sent as missionaries into various parts of the kingdom, particularly into those districts where Presbyterian congregations had existed in former times, and are now engaged with every prospect of success in collecting and organising congregations.

These ministers have found that, wherever Presbyterianism had declined, indifference to religion had increased ; and, in some instances, they have had the mortification to discover individuals whose fathers were of their communion, and

who were themselves baptized into their church, either sunk into total apathy with respect to religion, or induced to join the Church of Rome.

In all places where they preached, they were heard with seriousness, and treated with kindness and respect. In some instances they were urged with importunity to return to the places which they visited. The feelings with which they were received by some aged persons who had been educated as Presbyterians, and whose early attachments were associated with the forms of our church, may be more easily conceived than expressed.

From these circumstances, it is considered by those ministers who are most competent to form an opinion, that it is practicable, not only to revive the decayed congregations, but to plant new Presbyterian churches in many towns and districts. The great extension of commerce, and the enlarged mutual intercourse that subsists between all parts of the British empire, have placed in our sea-ports and manufacturing towns, many Presbyterians from Scotland or Ulster. These families, at present insulated and precluded from the enjoyment of religious ordinances in the way in which they have been educated, would gladly support and assist the effort to introduce among them the forms to which they are attached. In many places the fields seem to be white unto the harvest. Every thing is favourable for the experiment. The British government exercises towards us the greatest kindness and encouragement: and we live on terms of the most perfect harmony and concord with our fellow-subjects of every persuasion.

In order to carry on this good work with effect and success, it would be necessary that ministers should be sent to preach frequently in the same places, and that the sphere of their missionary operations should be extended. For this purpose, as well as for erecting churches, where congregations may be formed or revived, considerable pecuniary expenses must be incurred. To enable us to meet these expenses, we naturally look first to the Presbyterians of Ireland. We would earnestly entreat all the congregations of our respective connexions to combine their efforts to promote a cause in which the respectability and character of our body are most nearly concerned. When they reflect on the great blessings they themselves possess, in being members of such religious communities as their consciences approve—in having houses of worship to resort to—and in being comforted by the preaching of God's holy word, we trust they will be desirous to extend the same blessings to many Pres-

byterian families scattered through various parts of the island; who, while they are far remote from such religious worship as they prefer, and cannot reconcile themselves to other modes of worship, remain in a great measure destitute of the ministrations of the blessed Gospel, and of its edifying ordinances. The example set by our fellow-christians of every other persuasion in this kingdom to supply the spiritual wants of their people, should stimulate the Presbyterian body to active zeal in the cause we are advocating. It would reflect great and just discredit on our entire body, if we should be indifferent or inattentive to the religious state of our brethren who are hungering for the bread of life, and anxiously soliciting our assistance to carry to them this most important and valuable of all blessings.

But although the Presbyterians of Ireland are doubtless disposed to contribute for the defraying of these expenses, in proportion to their means, yet as their congregations consist, in general, of the middling and lower classes of the people, contributions sufficient for the purpose cannot be expected: the promotion of this most desirable work must therefore be interrupted, or entirely obstructed, if we do not obtain aid from other quarters. In such circumstances, from whom, under God, should we expect aid, but from our brethren in the Church of Scotland; with whom we have been connected from the earliest history of our Church, with whose fathers our fathers were companions in the endurance of many sufferings and calamities; and with whom we have long sustained an unbroken friendship and brotherly union? May we not hope, that, at a time when British liberality flows so generously to supply the wants of distant lands, Ireland will not be overlooked? That, at a time when the Presbyterians of Scotland are so laudably exerting themselves in support of missionary labours in foreign countries, their hearts and their hands will be widely opened, when the descendants of their own fore-fathers, and their fellow-worshippers at the same altar, require their assistance?

But whilst our immediate object is to promote the influence of religion among Presbyterians, we do not conceive that Christians of other denominations are uninterested in this subject; for the advancement of religion in any one denomination, besides the accession that is gained to the kingdom of the Redeemer, so far as that particular denomination extends, must diffuse a beneficial influence among all. It forms no part of the purposes of this Association to make encroachments on other churches. The object of it is solely to carry the light of Divine truth to men

who are living in darkness; to bring those within the pale of a Christian society, who are wandering as sheep without a shepherd; and, for these purposes, to direct the exertions of its members to persons to whom they have most ready access, and among whom there is the greatest likelihood of success.

We have thus stated the present circumstances of the Presbyterian Church in this island; and we depend on the sympathy and affection of our brethren in Scotland and Ireland, to afford us assistance in a conjuncture so interesting to

the common cause, and so intimately connected with the welfare of our Church.

May the God of all mercy and grace give efficacy to every measure that is adopted in his name, and in reliance on his strength, through Jesus Christ, for promoting his glory; and may he daily add to the number of such as shall be saved, and to his name shall be all the praise.

Signed by order,
HENRY COOKE, } *Clerks of*
JAMES CARLILE, } *the Committees.*

INTELLIGENCE.

DOMESTIC.

Manchester College, York.

THE Thirty-fifth Annual Meeting of the Trustees of this Institution was held at the Cross-Street Chapel Rooms, in Manchester, on Friday the 3rd August last, Ottiwell Wood, Esq., of Edge Hill, in the Chair.

The proceedings of the Committee since the last Annual Meeting of the Trustees were read, approved of and confirmed.

The accounts of the Treasurer for the past year were laid before the Meeting, duly audited by Mr. Samuel Kay and Mr. T. B. W. Sanderson, and were allowed.

After passing unanimous votes of thanks to the President, Vice-President, Visitors, Treasurer, Deputy Treasurers, Secretaries, Committee and Auditors, for their services during the past year, the Meeting proceeded to the appointment of Officers for the year ensuing, when the following gentlemen were elected, viz. Joseph Strutt, Esq., of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-Presidents; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; the Reverend John Gooch Robberds and Mr. Samuel D. Darbishire, of Manchester, Secretaries; and Mr. Samuel Kay and Mr. Edward Hanson, Auditors. The offices of Visitor and Assistant Visitor continue to be filled by the Rev. William Turner, of Newcastle, and the Rev. Joseph Hutton, B. A., of Leeds.

The Committee of the last year was re-elected, with the exception of Mr. Robert H. Gregg, Mr. Benjamin Naylor,

Mr. John Touchet, and Mr. James Touchet, Jun. These gentlemen are succeeded by Mr. Nathaniel Phillips, Mr. Benjamin Heywood, Mr. James Potter, and Mr. Mark Phillips, all of Manchester.

The Deputy Treasurers were also re-elected, with the exception of William Shore, Esq., of Tapton, near Sheffield, who is succeeded by Offley Shore, Esq., of Sheffield.

The Divinity Students in the College, during the past session, were fifteen in number, all on the foundation. Of these Mr. G. B. Wawne, Mr. William Wilson, Mr. George Cheetham, Mr. Samuel Heineken, Mr. John Owen, and Mr. Richard Smith, have completed their course of study, and have entered upon the duties of their profession as Protestant Dissenting Ministers. Seven candidates, viz. Mr. Timothy Hawkes, son of the late Mr. Thomas Hawkes, of Birmingham, and nephew of the late Rev. William Hawkes, of Manchester; Mr. John Smale, of Exeter; Mr. George Lee, Jun., son of the Rev. George Lee, of Hull; Mr. William Bowen, M. A., from the University of Glasgow, son of the Rev. Thomas Bowen, late of Walsall, and now of Ilminster; Mr. William Brown, of Newcastle; Mr. Franklin Howarth, of Andenshaw, near Manchester, and Mr. John Mitchelson, of Jarrow, having been admitted into the College for the ensuing session, the present number of Divinity Students on the Foundation is fifteen. Applications for admission, for the session commencing in September, 1822, accompanied by the requisite testimonials, should be addressed to the Secretaries before the 1st of May next.

The Trustees have much pleasure in being enabled to give a more favourable report of the state of the funds, than they had occasion to do at the close of the two preceding years. The annual subscrip-

tions discontinued during the last year amount to 23*l*. The amount of new subscriptions received is 59*l*. 10*s*., being an increase in the whole amount of subscriptions of 36*l*. 10*s*.. The congregational collections, during the same period, have produced a larger sum than in any former year; and the legacies and benefactions, which have been received, have exceeded the usual average. The Trustees have, in consequence, been enabled to make a considerable addition to the permanent fund, by vesting therein the sum of 500*l*.

The Treasurer having reported that a large balance of cash remained in his hands on account of the permanent Fund, and it being deemed expedient that the same should be invested in the purchase of chief rents or in the Funds, the following gentlemen were appointed Trustees for all investments which may be made in real property on that account, viz. George William Wood, Esq., the Rev. John Gooch Robberds, the Rev. John Grundy, Messrs. Nathaniel Phillips, Thos. H. Robinson, James Touchet, Jun., James Darbishire, Jun., John Ashton Yates, Benjamin H. Bright, T. B. W. Sanderson, Edward Baxter, Samuel Kay and Hugo Worthington. And Joseph Strutt, Esq., Daniel Gaskell, Esq., Robert Phillips, Jun., Esq., and Offley Shore, Esq., were appointed Trustees for investments in personal property to be made on the same account.

The Trustees have now to communicate to the public the proceedings which have taken place in reference to the Legacy of 5000*l*., bequeathed by the late Samuel Jones, Esq., to the principal officers of the College, in trust for the augmentation of the salaries of Protestant Dissenting Ministers; and which is noticed in the Report of the Trustees, published in the Repository for November, 1819. In the commencement of the year a communication was made by the Trustees of the Legacy to the Committee, stating, that they had received an intimation from the acting executors of Mr. Jones's Will, that the Legacy would not be paid, except with the sanction of the Court of Chancery; that in their opinion, the proceedings, which it would be necessary to institute in order to establish the bequest, should be carried on under the direction of a public body, rather than by themselves as individuals; and they, therefore, submitted the case to the consideration of the College Committee. In consequence of this communication, the Committee undertook the superintendence of the Chancery suit, which, they were advised, would be the only means of rendering available Mr. Jones's benevolent intentions. A Bill was accordingly filed

in the Court of Chancery, under the direction of the Committee, praying that the Executors of Mr. Jones's Will might be directed to pay over the Legacy of 5000*l*. to the individuals named by the Testator, for the charitable purposes contemplated by the Will.

The defendants have since filed their answer to the Bill, and the proceedings have gone on in regular progression. The evidence in support of those allegations of the Bill which are not admitted by the defendants, is now preparing, and it is expected that the case will be heard before the Vice Chancellor in the early part of the ensuing year.

At the close of the business the Chair was taken by Daniel Gaskell, Esq., when the thanks of the Meeting, were unanimously voted to Ottiwell Wood, Esq., for his services as President.

In the afternoon the subscribers and friends of the Institution dined together at the Bridgewater Arms, to celebrate the Thirty-fifth Anniversary of the College. Ottiwell Wood, Esq., filled the President's Chair on the occasion, and by his acceptable services contributed much to the rational enjoyment of the evening.

J. G. ROBBERDS,
S. D. DARBISHIRE,
Secretaries.

Manchester, September 1, 1821.

New Unitarian Chapel, Port-Glasgow.

September 3. At PORT-GLASGOW the foundation stone was laid of a Chapel for Unitarian worship. The Rev. B. Marston, of Glasgow, delivered an Address and Prayer, appropriate to the occasion. —*Glasgow Chronicle.*

New Unitarian Chapel, Diss.

THE first stone of a new Unitarian Chapel, to be built in the Park Field, Diss, Norfolk, to replace that which till now had existed at *Palgrave*, was laid on Wednesday the 26th of September, by Meadows Taylor and Thomas Dyson, Esqs. Several other friends of the society were present, and we are happy to bear our testimony to the liberal spirit of the age, by stating, that during the interval the Society of Friends have lent to the Unitarian congregation their Meeting House, in which place the Rev. Stephen Weaver Browne, A. B., of Monkwell Street, delivered, on Thursday the 4th of October, a very striking, extemporaneous discourse on the Lord's Supper, before a very numerous and respectable congregation.

Captain THRUSH has given permission to the society at Diss to reprint the Letter, stating his reasons for quitting the wor-

ship of the Established Church, which lately appeared in the Numbers of *The Christian Reformer*.

Somerset and Dorset Half-yearly Meeting of Ministers.

ON Tuesday, October 2nd, was held, at Bridport, the adjourned Half-yearly Meeting of Ministers and friends residing in part of Somersetshire and Dorsetshire, who are united in acknowledging God, the Father, as the only object of worship. In the morning, the Rev. Mr. Lewis, of Dorchester, conducted the devotional part of the service; and the Rev. G. B. Wawne, of Bridport, preached, from Romans x. 8, 9. In the evening, the Rev. John Owen, of Yeovil, introduced the service; and the Rev. Dr. Davies, of Taunton, delivered a discourse from Micah vi. 8. Ministers and friends were present from Dorchester, Yeovil, Taunton, Ilminster and Lympston. Eighteen new members were added to the Society; and thirty-four friends of the Association dined together at the Bull Inn. The next Meeting will be held at Taunton, on the Tuesday in Easter Week, 1822, and the Rev. Mr. Bowen, of Ilminster, is appointed to preach.

G. B. WAWNE.

MISCELLANEOUS.

Greek Chair, Glasgow.

D. K. SANDFORD, Esq., of Christ Church, Oxford, is elected Professor of Greek in the University of Glasgow, in the place of the late Professor Young.

Ireland.

For the first time during many weeks we can extract a gleam of pleasure from the provincial reports of the Irish newspapers. The *Dublin Correspondent* states that a repentant spirit had begun to shew itself at Newcastle, in the county of Limerick, the centre of the recent troubles. Some accounts say that a portion of the plundered arms had been brought in by the peasantry; and this much-wished-for amelioration has been ascribed to the earnest interference of the neighbouring priesthood; a fact which we are disposed implicitly to credit. On few occasions have the lower Irish ever been brought to reason, but through the influence of their priests. It is a favourite remark with the enemies of Catholicism, therefore, that the storms which are laid by the church are produced with her privity or connivance. This is a false and most injurious imputation upon the clergymen. They are as deeply interested as any class of the community in the maintenance of peace, and in the growth of good order,

subordination and morality among the people. The Romish priests of Ireland are too sensible, we may add, too calculating a body, not to know that their own real influence and dignity, as a priesthood in the state, must depend on the tranquillity, and not on the disorders of their country; and as mere citizens, (independent of their clerical character,) it is clear enough, that the priests must be as anxious for the peace of society as their neighbours.—*The Times*, Oct. 27, 1821.

LITERARY.

MR. BELSHAM wishes to state, that though his work on the Epistles of Paul is in considerable forwardness, he by no means flatters himself that he shall be able to offer it to the public before Christmas.

THE REV. T. BROADHURST, of Bath, will shortly publish a third edition of his "Advice to Young Ladies on the Improvement of the Mind, and the Conduct of Life," carefully revised, with some Additions. The work has been for several years out of print.

IN the press, a new edition of *Neal's* "History of the Puritans," by the late Dr. Toulmin, 5 vols. 8vo. Carefully revised, corrected and enlarged, by W. Jones, author of the "History of the Christian Church."

IN November will be published, with the Almanacks, *Time's Telescope for 1822*; containing an explanation of *Saints' Days and Holydays*; with Illustrations of British History and Antiquities, Notices of obsolete Rites and Customs, and Sketches of Comparative Chronology and Contemporary Biography; including Astronomical Occurrences in every Month, and a Diary of Nature, explaining the various Appearances in the Animal and Vegetable Kingdoms; the whole being interspersed with amusing Anecdotes, and illustrative and decorative Extracts from our first living Poets. An Introduction to the Study of Conchology will be prefixed, with an accurately coloured Plate of some of the most rare and beautiful Shells.

The *Memoirs of Her Majesty*, which will probably be published early in November, and which will be written by Mr. JOHN WILKS, Jun., will contain Her Private Correspondence with several distinguished Individuals; part of the intended Case of Recrimination; the Evidence collected in Italy on her behalf, and which did not arrive in Time in England; and other Facts and Documents

of State Importance, as well as her Travels on the Continent.

FOREIGN.

FRANCE.

The Archbishop of Paris, Cardinal **TALLEYRAND DE PERIGORD**, died at Paris, on Saturday the 20th inst. His eminence was 85 years of age, and was created Cardinal and Archbishop of Paris in 1817. Born of an ancient family, he is said to have united the dignity of rank with Christian humility, and the gravity of the prelate with the purity of the priestly character. His fidelity to the House of Bourbon, which was finally rewarded by the highest ecclesiastical preferment, was tried and found unalloyed during the adversity of his sovereign, to whom, in his character of grand almoner, he remained attached during his exile, and with whom he returned to France in 1814. By his death Louis XVIII. will have a mitre, and his Holiness a Cardinal's hat to dispose of. In looking over the list of the sacred college, we find a great proportion of the members of very advanced ages. His Holiness is upwards of 79; the Cardinal Archbishop of Pirra, 85; the Cardinal Archbishop of Sienna, 81; the Cardinal Archbishop of Parma, 81; the Cardinal Archbishop of Langres, 83; and several others are about 80. The youngest is the Cardinal Rodolph, John Joseph Reinier, Archduke of Austria, who, most likely, will wear the triple crown long before he reaches the age of the present Pope.—(Newspapers.)

GERMANY.

Brunswick.

The remains of the lamented **CAROLINE**, Queen of England, were interred in this her native place, amidst the ashes of her distinguished family, at midnight, August 24th. When the mourners, among whom were a hundred young ladies of the first families in Brunswick, dressed in white, and bearing flowers, were all arranged in the tomb, the Minister, whose name was J. W. G. Wolff, preacher of the Cathedral Church, a mild and sensible-looking man, about 60 years of age, stood at the head of the coffin, and, in a voice tremulous with emotion, uttered a prayer in the German language, of which the following is a translation, which we insert the rather as its want of "orthodoxy" has been complained of in England:—

The Prayer.

"Transient is our life, perishable all fortune and glory of the earth! Thus, All-wise GOD, thou hast ordained it! But in death are terminated all the hard-

ships, troubles and sufferings that attend the life of man in this state of imperfection. Not in this world, where we are strangers, where we live in a constant struggle with adversities and our own infirmities, no, only in that to come, for which thou hast created our immortal spirit, do we find the desired felicity, and purer, untroubled, unperishable, joys. Penetrated even in the inmost recesses of our hearts, by this solemn and consoling truth, we elevate with pious devotion our hearts to thee, the Infinite One! in this sacred place, and at the coffin of a Deceased, whom thy all-wise will once destined for a terrestrial throne, and now, after a rare change of destiny, hast called into the land of eternal peace. With hearts deeply affected do we view the burying-place of this descendant of a beloved and princely family. Thou, her benign Creator, didst adorn her with high advantages of mind and body, and didst bestow upon her a heart full of clemency and benignity. Thy providence placed her where she could and was resolved to do much good, to the honour of her high family, and for the weal of the country whose princess she was. Unsearchable, O Eternal, are thy ways! After a transient and troublesome life, she has now finished her earthly career, and her unanimated body returns to the vault where her ever-memorable father, her brother, her relations are resting.

"Almighty God! With elevated hearts we glorify thy grace for all the benefits thou hast given to the deceased during her life, and we infinitely revere thy wisdom in the present termination of her severe trials; whereby, after thy most benign intention, she should be purified of human infirmities, and be prepared for a better life. Thanks to thee for the comfort thou hast richly granted her in her last hours; thanks for the great strength thou didst inspire her with, both in her life and in her last moments, to a patient and courageous endurance of her sufferings and grievances; thanks for [the hopes strengthened in her soul, where-with, full of desire and serenity and faith, she passed from a mortal to an immortal life. Now may her released soul enjoy the peaceful and blissful tranquillity which this imperfect world cannot grant! and may thy grace, thou all-just and most righteous Lord, recompense her in that state of perfection for what was but deficient here on earth! But to us let her ever-memorable remembrance be a moving and beneficial lesson, thus to believe, thus to hope, thus to live, that we may once courageously pass over to the life of just requital. And now, most gracious God, preserve likewise to us graciously

the remaining most beloved members of our princely family, for our joy and for the welfare of our country, and attend their days with thy richest blessing! Grant our most pious wishes! Amen."

While the minister was uttering this beautiful and pathetic prayer, all were deeply affected: the military did not disdain to express their emotions in an audible manner, and several times we saw the Great Chamberlain wipe away the tears from his fine manly countenance. As to the immediate mourners, including the servants of the Queen's household, we never saw more unequivocal and unaffected sorrow. When the prayer was finished, and before the mourners left the tomb, the hundred young ladies were admitted, and formed a large circle round the platform; they strewed flowers on the floor; and then having prepared some wreaths, arranged them in different forms on the coffin; they then knelt down, uttered a short prayer, and retired amidst the tears and sobs of the company.

AMERICA.—UNITED STATES.

(From a Correspondent.)

It appears from the following documents, which are copied verbatim from the "Morning Advertiser," that the fatal effects of the barbarous practice of *Duelling* has been strikingly exemplified on the other side of the Atlantic. It is to be hoped, that in a land where free inquiry in matters of religion is making rapid strides, and rational Christianity meets with considerable encouragement, we shall not long hear of such outrageous insults on good sense and piety.

From the *Georgetown Metropolitan*,
Aug. 9.

Fatal Duel.—On Tuesday evening last, a duel was fought out of the district line above this town, between Edward J. Fox, Esq., of the Treasury Department, and Henry Randall, Esq. of the same department. The order of combat was

eight paces distance, wheel and fire. Mr. F. fired a second or two before his antagonist, and his ball fell short a few feet. Mr. R.'s shot took effect, entering Mr. F.'s right breast, and passing directly through his heart, he fell dead without a groan. Both parties behaved with a cool determined intrepidity.

From the *Washington Gazette*, Aug. 9.

Last evening, at the funeral of Mr. Edward Fox, which was very respectably and numerously attended, by the principal officers of the Treasury Department, several officers of the other departments, and a large concourse of citizens, a difficulty had like to have occurred which might have excited very unpleasant feelings. After repeated applications to several clergymen to perform the funeral service, none could be prevailed on to officiate, from motives we will not even conjecture; at length the Rev. Robert Little, of the Unitarian Church, was applied to, who, at a minute's warning, with a truly Christian spirit, cheerfully undertook the discharge of this last sad duty, and performed it in a very impressive and able manner, very opportunely introducing, when the body was deposited "in the house appointed for all living," some excellent reflections against the barbarous practice of duelling; he referred to the necessity of adhering to the Divine precepts of Jesus, in the government and direction of our passions, that would certainly conduct us through life, "without fear and without reproach." His incidental anticipation of the agonized feelings of Mr. F.'s parents and family, when they heard of the catastrophe, touched every feeling heart who heard him.

P. S. In addition to these documents there is a note purporting to be from the "New York Gazette," wherein the Editor of that paper states, that a citizen threatens to publish the names of those ministers who refused, or evaded the request to officiate.

CORRESPONDENCE.

Communications have been received from Dr. J. Jones (continued Remarks on Dr. J. P. Smith's critique on Philipp. ii. 5); Messrs. Frend (Mosaic Account of the Creation vindicated, in reply to Mr. Belsham's Sermon); G. Kemrick (Four Letters to Unitarian Mourners); Q. (on the Peterborough Questions); T. C. H.; G. M. D.; W. B. S.; An Occasional Lay-Precacher.

A gentleman, not usually a contributor to our pages, has put into our hands a paper, to be followed by another or two, on the *Uncharitable spirit of Dr. J. P. Smith towards Mr. Belsham, in his "Scripture Testimony."*

If *Philaethes* will cause a copy of the work to which he refers, p. 588, to be left for the Editor at the Publishers', some account of it will be given in our pages.

Our Correspondent M. S. (p. 447) has provoked several replies. As these are in some points similar, we may not think it necessary to insert them all, but we shall make use of most of them in whole or in part. Our sole wish is to maintain impartiality, and to see justice done to the subject.

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NOVEMBER, 1821.

[Vol. XVI.]

*Original Letters between Mr. (afterwards Archbishop) Secker
and Mr. John Fox.*

From Mr. Secker.

DEAR SIR,

I KNOW not whether you will admit it as an excuse for above half a year's silence, that I have been in the country almost all the time without news or books or leisure. But I hope at least that resuming the correspondence voluntarily, now I am in somewhat better a condition of returning the entertainment your letters would give me, may shew it was not out of disrespect to my friend, that I dropt it before. And if a resolution of amendment could receive any credit from the time when it was made, I should desire you to look upon this as one of the particulars in which I seriously purpose to spend this year better than the last. This letter is wrote in so great an uncertainty of finding you, that you will easily excuse me, if it say less of some things than might have been else expected. Not to say nothing, however, our friend Mr. Bearn is removed to Hammer-smith, and designs to write to you as soon as he is settled. Mr. Reyner is in town still, but without any present prospect, so far as I can find, of mending his condition. Mr. Chandler conducts his flock with great success, and your humble servant studies physic with very little. The Nonjuror, which you have doubtless heard of, is a very fine thing, published to-day. Mr. Ridgely is writing against Dr. Clarke. Mr. Harris has promised to plead for Stockden (I think his name is) at the Fund. Jerry Burroughs has got a boy lately. I should be glad, (inter nos,) for a certain reason, to know, whether you do not take his wife for a woman of pretty strong natural inclinations. Mr. Pope has lately published all the Poems he will own himself author of, with a very handsome, smart preface, and seems to hint that, excepting his Homer, he has now left off writing. This, I think, is almost all the news I have at present. The King and Prince is a subject of which every one thinks he knows more than his neighbour,

and half my acquaintance know more than I believe myself, or think worth repeating to you. The hope of repealing the bills against us, is almost as uncertain. And as for ecclesiastical affairs, more in my next. For you see I presume upon the goodness I have always observed to guide your actions, to hope for a speedy assurance, that you take more notice of the repentance than the fault of

Your most humble servant,
T. SECKER.

January 1, 1718.

Multos et felices.

From Mr. Secker.

DEAR SIR,

I have still more good news for you. Our Fund have rejected a complaint made against the Western ministers' carriage towards Mr. Aerigg, who, as it was affirmed, could not obtain a good word from them, because he was no Arian, though a man in all other respects unblameable. But the thing, by some there, was placed in another light, and the Synod declared themselves to be judges of no such matter. And to-day there is a paper handed about at Hamlyn's, containing the joint advice of the Three Denominations to their brethren in the ministry, (which I suppose will be sent to some of your divines; for laymen are not permitted to have it,) full of the most generous and free principles imaginable, particularly not only precepts of charity to all Christians, but one paragraph express to exhort them to carry it well to the Deists, and maintain their liberties, because any hardship used to them, would be contrary both to humanity and the Christian religion, and the rest is of the same strain. I have not seen Mr. Stockden's confession, but am inclined to think, by some hints and circumstances, that the good man trimm'd a little, and your paper is genuine; however, if you will send me a copy of it, I shall inquire further.

We are growing a little out of humour, I think, with our ancient friends the Whiggish ministers, who, if fame have left off to be a liar, do not agree very well amongst themselves neither. The Duke of Devonshire was certainly for some time with the King last Sunday but one; and 'tis said he and Somerset, and I know not who else, is coming into play. Langden, whom I think you know, is likely to be chosen to a place, if his heresy do not hang in his way; for some zealous Christian hath given advertisement of it to the leading members of the Church. They have proposed to him to declare his assent to the Assembly's Catechism. He hath refused it, and how the thing will end I know not. Mr. Bearn gives his service.

I am, dear Sir,
Yours sincerely,
T. SECKER.

London, May 20, 1718.

From Mr. Secker.

DEAR SIR,

I have waited to send you a piece of news, which I hope you will think worth waiting for. Yesterday the Fund resolved, nemine contradicente, to increase Mr. Stockden's allowance. Mr. Tong, I am told, was silent for some time, and then went out. He had sent them some confession of his faith in that article, which I have not yet seen: but unless he prevaricated in that pretty considerably, 'tis a noble resolution they have taken. We hear with great pleasure what Mr. Peirce does at Exeter, and if Mr. Monckley were to succeed him, either you would find him an honest man than you expect, or we a much greater villain than we can think him. I saw Mr. Bearn on Saturday. He will certainly write to you in a little time. Here has been a proposal made to the Bishop of Bangor of the Bishoprick of Londonderry, which I suppose he has refused; but whether the hand of the King was in it I know not. We are, in all probability, sold once more to the bishops for the bill against Mutiny and Desertion. I have been labouring to get an Arian ordained by some of our great divines, who know him to be such, and do not much question succeeding. I hope you will

judge, by my crowding my matters so close, that I should be glad to write you a longer letter, but I am in haste, going to the Careless Husband with company; a pleasure you would no more wish to hinder me of, than I to conceal from you the good news above for a day.

I am,
Dear Sir, with sincerity, yours,
T. SECKER.

From the Same, then Bishop of Bristol.

*St. James's, Westminster,
May 8, 1736.*

SIR,

I return you my hearty thanks for the congratulations you have made me in so obliging a manner, and for your friendly expressions of good will and good opinion; which I place a high value upon, as they came from a person whose frankness and sincerity I remember very well and esteem very truly. I hope your private manner of life hath been free from any great uneasinesses; and, I assure you, the more public one which I lead hath no great satisfaction in it. I endeavour to think as justly, and act as rightly as I can. I do my best to do no harm in the world, and it is not easy to do much good. Every one in his station, however, should try. And I hope the experience I have had of the world, hath tended to strengthen in me one disposition very necessary for this end; a disposition to think reasonably and mildly of all men, and to respect and honour all good and virtuous men; from which principle I am, with sincere regard,

Sir,
Your affectionate humble servant,
THO. BRISTOL.

From Mr. Fox.

Plymouth, June, 1736.

MY LORD,

I think it my duty to return your Lordship my hearty thanks for your favour of May last, especially as it gave me the great pleasure of observing and relishing once more, that peculiar frankness and goodness which always did, and always must, make you beloved by all who know and converse with you. I am very much obliged for the favourable sentiments you

are pleased to conceive of me; it has always been my care, and I hope ever will be, to recommend myself, as it came in my way, to the opinion of wise and good men, without which, according to my way of thinking, a man in my idle station can take no great pleasure in his existence. I don't mean, my Lord, that I have aimed at what the world calls name or character. I well know, and your Lordship knows, that my foundation has no strength for that. I can say honestly, that I have been doing out of the world, what your Lordship has been doing in it—endeavouring to do no harm; and if I am entitled to any share of merit, it is on that only I must place it, which in such a station as mine must be a very small one. If any uneasiness has attended my manner of life, it has proceeded from the consideration of having nothing to do. I mean in that sense in which the world understand it; however, it is my comfort that I have never declined any station of life pointed out by Providence, in which I could have done more good or less harm than where I am; and on a serious review of the world and my own temper, I can live as I am disposed of without being out of humour, and without the uneasy impressions of envy and ambition. Your Lordship doubtless remembers what I was designed for when I left London. I had no prospect of being easy or useful that way. I soon dropt all thoughts of it, and, as things went, you cannot blame me. I have since been just as I was, enjoying my books and my friends, with health, peace and liberty, with an humble competence which just supports me between the sunshine of life and the clouds and darkness of it. For some years past I have conformed, partly out of regard to public peace, and partly for the sake of paying that respect to the public, which I think it is entitled to from every man who can pay it fairly. I could say much on some other subjects, which your Lordship's conversation has formerly very strongly impressed upon me, but it is now time to ask pardon for having said so much of myself. My best thanks attend your Lordship for that affectionate regard you still retain for me. I assure you, my Lord, I feel a pleasure in this which I have been a stranger to

for many past years, and it will always be one great satisfaction of my life to be permitted to subscribe myself your

Lordship's friend,

And most obedient servant,

JOHN FOX.

Analysis of M. Feuillade's work designed to restore Primitive Christianity, and to re-unite all Christian Sects.

THE Correspondent who transmits us the following analysis of M. Feuillade's work, became accidentally acquainted with him at Paris the last autumn. M. F. was a Catholic priest, who gave up his emoluments in the French church apparently from the most conscientious motives. He professes now, what he calls the true Catholic system of Christianity, the leading principle of which he announces to be, that Jesus Christ was merely an exemplary teacher of the principles of natural religion. He is an agreeable, sensible man, and if he has gone too far in wiping off what he conceives to be errors and corruptions, it is most probably from disgust at the deplorable mass of absurdity and superstition by which he was surrounded, and the total want of any persons of purer and more enlightened views of revealed religion, with whom he could communicate on the subject.

His book was written, or rather published, during the 100 days. Even if the power of the Emperor (to whom it was meant to be presented) had not then been overturned, his desire for reforms in religion was probably gone, otherwise the system of M. Feuilleade would appear to coincide very much with the notions which his active mind seems once to have entertained, before he had determined to patronize the Pope, and when he is reported to have inquired about the religion of Dr. Priestley. M. F. has been much persecuted since the publication of his book, and the restoration of his orthodox Majesty. His brother even, who is a Curé, refuses to have any intercourse with him. The Earl of B., now at Paris, lately met with his work, sought his acquaintance, and has ever since been very kind to him. He has directed his attention to the works of some of our able theologians, and by his Lordship's desire, M. F. has employed himself in superintending

French translations of Paley's *Horæ Paulinæ* and Butler's *Analogy of Natural and Revealed Religion*.

Our Correspondent gave him a copy of the "Expositio," published by the Foreign Committee of the Unitarian Fund (which has obtained a wide circulation by the exertions of several zealous friends of the cause who have been and are now travelling through the southern states of Europe). He expressed himself highly gratified and interested at the account which it contains of the opinions of English Unitarians, with which he was before almost entirely ignorant, and he promises to make himself better acquainted with them, on the visit which his noble friend has invited him to make with him to England, in the ensuing spring. Our Correspondent has not had time to read more than that part which is addressed chiefly to the refutation of Roman Catholic doctrines, and this he finds very interesting and ably written.

The following analysis is of course furnished by the author himself. Our correspondent has given us the name of the Earl who has protected and endeavoured to direct the inquiries of M. Feuilleade, but he does not feel authorized to state it publicly on our pages. His father was, we believe, a Bishop.

Analyse d'un ouvrage intitulé, *Projet de Réunion de tous les Cultes, ou le Christianisme rendu à son Institution primitive*, par M. Feuilleade, ancien vicaire de Privas, chef-lieu du Département de L'Ardeche. (4 vol. en 80. prix 22 fr., et 27 fr. 50 c., franc de port.

10. Cet auteur démontre par une foule de raisonnemens, et notamment par une série de principes incontestables, que la religion naturelle est la seule qui soit d'institution divine, et qu'elle mérite, à l'exclusion de toutes les autres, d'être honorée du titre auguste de *Catholique*.

20. Il prouve clairement, par l'autorité de l'écriture et par celle de la tradition de la primitive église, que Jésus-Christ s'est borné à enseigner la religion naturelle, et que tel a été le culte des Chrétiens durant les trois premiers siècles : de sorte que le but de cet ouvrage est de réunir tous les Français à la religion de l'état consacrée par la charte, mais dégagée de tous les abus et innovations qui s'y sont successivement introduits depuis l'établissement du Christianisme.

C'est ici que l'auteur examine la grande question de l'autorité de l'écriture et de la tradition. Il établit, par des faits et

des témoignages irréfragables, que les Chrétiens se sont beaucoup appliqués, surtout depuis le 4^e siècle, à altérer l'écriture et la tradition ; mais il donne une excellente règle de critique pour discerner, sur les points essentiels, ce qui doit être réputé authentique, et ce que l'on doit considérer comme apocryphe.

30. L'auteur démontre également, que la religion naturelle est la plus propre à conserver les bonnes mœurs. Il fait voir, de même, que les Souverains temporels ont un intérêt tout particulier à favoriser les progrès de cette religion, en ce qu'ils en seront les chefs naturels, et qu'ils rentreront dans la plénitude de leurs droits, dont des Pontifes usurpateurs les ont dépouillés en partie, depuis plusieurs siècles, au nom du ciel.

40. Il examine la grande question de l'infailibilité que l'église Romaine s'attribue, et qui fait le principal fondement de sa foi. Le résultat de ses recherches est que l'écriture, la tradition et la raison se réunissent pour combattre une telle prérogative ; qu'elle ne peut pas mieux invoquer, en faveur de sa prétendue infailibilité, la gloire des miracles, parce que, bien loin qu'aucun d'eux soit suffisamment prouvé pour faire impression sur un esprit judicieux, il établit, au contraire, par les livres même du Nouveau Testament, quoiqu'ils fassent la relation d'un grand nombre de prodiges, que ni Jésus-Christ ni les Apôtres n'en ont opéré aucun.

C'est également par des preuves tirées de l'écriture, de la tradition et de la raison qu'il combat en particulier les principaux dogmes de l'église Romaine ; de sorte que l'on peut dire véritablement que cette église est réfutée par elle-même dans cet ouvrage.

50. L'auteur fait le parallèle des cérémonies et de la doctrine de l'église Romaine avec celles du Paganisme, dont il fait remarquer la plus exacte conformité ; et il établit qu'à dater du premier concile général de Nicée, les pères de ce concile furent obligés sous peine de déposition et d'exil, par l'empereur Constantin, d'adopter un genre de Paganisme, sous le nom de *la religion du Christ*.

60. Les cultes Protestans n'échappent pas non plus à la critique de M. Feuilleade. Il convient cependant qu'ils sont de véritables réformes ; mais il démontre qu'elles sont incomplètes. Il approuve bien le principe qui a motivé leur séparation de l'église Romaine, en établissant qu'il est très-fondé, et qu'il conduit même droit au Déisme ; mais il fait voir aussi qu'ils admettent un second principe, qui est inconciliable avec le premier, et qu'ils ne suivent guère ni l'un ni l'autre dans la pratique.

Telles sont les principales matières qui font l'objet des deux premiers volumes. Le 3e. volume comprend trois dissertations, dont la 1re. sur la nature de l'ame ; la 2de. sur la Nature Divine, et la 3e. sur le genre de récompenses et de punitions que Dieu réserve aux bons et aux méchants. Ces dissertations offrent, par leur singularité, le plus vif intérêt ; et quoique l'auteur y combatte la doctrine de l'église Romaine, elles sont cependant appuyées sur des preuves tirées de l'écriture, de la tradition de la primitive église, et de la raison.

A la suite de ces dissertations, l'auteur fait quelques observations sur les moyens que pourrait employer le gouvernement pour accélérer la réunion des Français au culte extérieur dont la religion naturelle est susceptible, sans occasionner la plus légère secousse dans l'intérieur du royaume, et en garantissant même à chacun la plus grande liberté de conscience.

Cet ouvrage, qui ne comprenait dans le principe que trois volumes, fut imprimé à Lyon dans les cent jours ; mais, avant d'avoir pu être annoncé dans les journaux, il fut mis sous le séquestre, par un arrêté de M. de Chabrol, alors préfet de Lyon, à la date du 20 Septembre, 1815. Cependant, en vertu de la loi du 17 Mai, 1819, il fut rendu à son auteur par un autre arrêté de M. le préfet actuel, en date du 24 Juin, 1819. Depuis lors M. Feuilleade a ajouté un supplément à son 3e volume, relatif à sa dissertation sur la Nature Divine, et, en outre, un 4e volume.

Dans ce 4e volume, l'auteur réfute 1o. la religion Judaïque, en démontrant que les livres de l'Ancien Testament présentent un grand nombre d'absurdités, dont plusieurs sont injurieuses à Dieu ; en y faisant remarquer beaucoup de contradictions ; en indiquant l'époque précise, et par qui ont été ajoutées après-coup les grandes merveilles qui y sont racontées ; en faisant voir, enfin, que ses prophéties sont insignifiantes, et que l'on ne saurait en conclure rien de positif ni en faveur des Juifs ni en faveur des Chrétiens.

2o. L'auteur fait l'examen critique du Mahométisme, qu'il divise en 3 chapitres. Dans le 1er il fait connaître les principaux articles de la doctrine des Musulmans ; dans le 2nd, il fait la relation des cérémonies et rites de leur culte ; dans le 3e enfin, il démontre que cette religion n'est appuyée sur aucun fondement solide.

3o. M. Feuilleade fait ressortir les grands avantages que procurerait la réunion des cultes à toutes les classes de la société, et notamment au chef suprême de la nation, ainsi qu'aux ministres des divers

cultes, qui ne se regarderaient plus que comme des confrères animés d'un même esprit.

4o. Il réplique victorieusement à trois critiques qui ont paru contre son ouvrage, dont l'une à Lyon, l'autre dans le journal de *L'Ami de la Religion et du Roi*, et la troisième dans un autre journal rédigé par un ministre Protestant à Nîmes, intitulé, *Mélanges de Religion*, &c.

5o. Enfin, M. Feuilleade fait quelques réflexions critiques sur trois ouvrages modernes ; dont l'un est intitulé, *Essai sur l'Indifférence en Matière de Religion* ; le second a pour titre, *La Vérité de l'Histoire de Saint Paul* ; et le troisième est intitulé, *L'Analogie de la Religion Naturelle et Révélée avec l'Ordre et le Cours de la Nature*. Ces deux derniers ouvrages ont été traduits de l'Anglais, dont les auteurs étaient ministres Protestans.

Il n'est pas inutile d'observer que M. Feuilleade remit, en 1816, un exemplaire de son ouvrage à Mgr. de Mende son évêque, en le priant de le faire examiner par qui bon lui semblerait, lui promettant que si l'on en réfutait directement et d'une manière solide le 1er chapitre seulement, il se tiendrait pour battu sur tous les autres, et qu'il rentrerait dans le giron de l'église, cédant ainsi aux pressantes sollicitations qu'il lui en faisait. Une semblable proposition fut faite vers le même temps à M. le supérieur du séminaire de Viviers, sans que personne ait encore réfuté ce premier chapitre, dont le but est d'établir que *la Religion Naturelle est la seule qui soit d'Institution Divine*. Comme M. Feuilleade persiste dans les mêmes sentimens, et qu'il ne désire rien tant que de revenir à la vérité s'il est dans l'erreur, il a invité l'auteur de cette analyse à y insérer, qu'il prie instamment les personnes qui croiront pouvoir réfuter ce premier chapitre ou tout autre de son ouvrage, de vouloir bien s'occuper de ce genre de travail, et qu'il tâchera de leur en témoigner sa vive reconnaissance.

L'adresse de M. Feuilleade, est
Hotel et Place Cambrai,
Rue St. Jacques,
Paris.

Uncharitable Spirit of Dr. J. P. Smith towards Mr. Belsham, in his "Scripture Testimony."

SIR,

PERHAPS it is a consummation more devoutly to be wished than to be expected, to witness the controversy between Trinitarians and Unitarians conducted in a spirit not only almost, but altogether Christian. Very

commendable efforts to cherish and preserve this spirit, seem to have been made by Dr. Wardlaw and Mr. Yates in their recent publications. And were we to be solely guided in our opinions by some of the reviews of Dr. Smith's "Scripture Testimony to the Messiah," we might congratulate ourselves that the æra had at length arrived for the appearance of this phenomenon, of an extensive theological controversial work so conducted as to be absolutely perfect in its kind, and presenting a model for the imitation of all future controversialists.

"It is," says a Reviewer of Dr. Smith's work, in the *Congregational Magazine* for May, 1821, "eminently entitled to the designation (were we partial to such a title for such a subject) of a 'Calm Inquiry.' As far as temper and suavity of manner is concerned, it is perhaps *unique* as a work of theological controversy. We do not know that there is a fairly objectionable epithet to be found throughout the three volumes. We hope his example will be extensively followed."

I shall quote the remainder of the paragraph merely to shew how closely the Reviewer's hope and practice correspond, how close he treads in the steps marked out for him, and how perfectly well disposed he is to leave the specimen of temper and suavity the Doctor has presented as *unique* as he found it:

"At times, indeed," he continues, "we have been a little afraid lest the Doctor's compliments to some of his opponents should be misunderstood. We do not observe any complimentary language in the Bible to the perverters of the good ways of the Lord. We can view Socinians in no other light than that of enemies to the cross of Jesus Christ; and, as such, we can employ towards them no terms which admit the existence of candour, humility or devotion, in their mode of treating the Sacred Scriptures."

In the *Eclectic Review* of April, 1821, Dr. Smith's work is eulogized in the following terms:

"In resuming our examination of Dr. Smith's 'Scripture Testimony to the Messiah,' the concluding portions of which are now before us, we are gratified to notice the abundant evidence which they contain of the correct feeling of the author. He has furnished an admirable specimen of the manner in which a great argument should be prosecuted. A more

temperate publication, one more free from every species of moral blemish, we do not remember ever to have seen. It owes nothing to the artifices of controversy; it is faithful in representing the opinions which it brings to trial; it is sound in quotation; it is mild, patient and equitable in its investigations; and is altogether written in the style of a sober and cautious inquirer. The work is of considerable magnitude, and is highly honourable to the author's reputation, not only for the ability with which it has been composed, but also for the devout and amiable spirit which pervades it."

Having carefully perused the Scripture Testimony, I am concerned that my sentiments do not wholly coincide with those of the Reviewer. I have no desire to detract from the various excellencies of Dr. Smith's elaborate treatise; I feel myself under great obligations to him for it, and consider it a most valuable addition to the theological student's library. Towards Dr. Smith himself I entertain a most affectionate regard, and have long contemplated him as a man, a Christian, a tutor and a scholar, one of the most distinguished ornaments of the denomination to which he belongs. For Mr. Belsham, also, I possess a very high esteem, and in reading Dr. Smith's "Careful Examination of Mr. Belsham's *Calm Inquiry*," have felt as a sincere friend to both parties. Finding myself in this, it may be, singular situation, I cannot but acknowledge that the impression on my mind has been, that Mr. Belsham has had, in particular instances, hard measure dealt out to him, and that in some unfavourable moments it might justly be inquired of Dr. Smith, "Know ye what manner of spirit ye are of?" I am so fully satisfied of the integrity of intention, the nice sensibility of honour, the dignity of Dr. Smith's mind, and his tenderness of conscience both towards God and man, that if it can be made evident that he has treated Mr. Belsham injuriously, he will have unfeigned pleasure in making such reparation as the nature and quality of the offence may equitably demand. Dr. Smith need not be reminded that while coming to his task with a spirit naturally mild, candid and conciliating, he had also laid himself under additional obligations to the exercise, not merely of courtesy, but of the highest degree of Christian forbearance and

charity, by his marked reprehension of a contrary conduct in the third chapter of his work, "on the Errors and Faults, with respect to the present Controversy, which are especially chargeable on the Orthodox, but in part also on their Opponents." "The want of just respect to the persons of opponents," is there specified as a fault "deserving no leniency of treatment; and in whomsoever it is found, to be held in severe abhorrence." In the sixth chapter Mr. Belsham is thus introduced:

"The author of the *Calm Inquiry* is respectable for his age, his knowledge, and his talents, for the amenity of his manners in social life, and for the variety, the copiousness and the agreeableness of his conversation. What he is as a professed disciple and minister of HIM 'who came into the world to save sinners,' is a question too awful for human decision: it will be determined in its own time by the RIGHTEOUS JUDGE, from whom 'the Lord grant that he may find mercy in that day!' But we all participate the public right to judge of his merits as a divine, provided that we form our judgment with candour and integrity, and express it with decorum and respect."

Passing over the Sixth Chapter, I shall confine my remarks to a part of the Seventh, and to one of its supplementary Notes. Indeed, it is to this note, which contains the most offensive passages in the whole work, and which, I am happy to say, is only Dr. Smith's by adoption, I purpose in my present communication to direct the attention of your readers almost exclusively; it is a note which appears to me not only a *moral blemish*, but a *foul blot*, a sort of moral impassable gulph, which must be filled up before any amicable intercourse can exist between Dr. Smith and Mr. Belsham. Mr. Belsham must have imbibed no small portion of his Master's spirit if he can hold out the hand of fellowship, or deign to reply to his opponent, till this uncharitable, and, as it seems to me, wholly unwarrantable and unrighteous auxiliary be disavowed. I shall abstain from the use of other epithets in the designation of this note, which I cannot but hope Dr. Smith's fond attachment to the writer and entire confidence in him, has unhappily led him to sanction and commend without due examination and reflection. Should Dr. Smith notice these strictures, I

shall think my time has been well employed and no small object gained, if, on the one hand, he is induced to withdraw his imprimatur from his friend's production, or, on the other, I should be convinced of the error in judgment and feeling into which I have fallen, and be relieved from the painful sense of criminal injustice having been done to Mr. Belsham. I shall now proceed to quote a paragraph from the Seventh Chapter of the first Book of the Scripture Testimony, the title of which is, "Observations on the Introduction to the *Calm Inquiry*," and some extracts from the appended Note farther illustrating that paragraph:

"In a still more painful style of misrepresentation this author takes upon himself to stigmatize our doctrine, as if it taught 'the incarceration of the Creator of the world in the body of a helpless, pining infant:' a notion about which it would be absurd to talk of 'evidence direct, presumptive or circumstantial,' for it is a *palpable and self-evident impossibility*. But our Unitarian Commodus secures his victory at a cheap rate, when he makes his admirers believe that his opponents are plumbian enough to maintain such doctrines as this. It would, however, be no disparagement to him to meditate on the maxim of Scripture, often verified by unhappy experience; 'a scorner seeketh wisdom, and findeth it not.'"—I. 129.

"In the same periodical journal, i. e. the *Eclectic Review*," says Dr. Smith in the supplementary note to Chapter 7, "appeared a critique on the *Calm Inquiry*, from which I am happy to select some passages, both for their intrinsic worth, and on account of their being among the last earthly labours of a very superior mind. That article was credibly imputed to Dr. EDWARD WILLIAMS, who died March 9, 1813; and whose memory, as a divine, a tutor, a friend and a Christian, will never perish from the gratitude and veneration of those who had the happiness of witnessing the uncommon powers of his intellect, and the peculiar fervour and simplicity of his piety."

The Reviewer having observed, that human language could not be found adequate to express the modal distinction in the Deity by which the human nature of Christ was assumed, observes,

"Of this inadequacy of language to define, or even to describe supernatural realities, many of the Antitrinitarians,

both ancient and modern, have taken a disingenuous advantage. This also is the frequent practice of sceptics and infidels, in their allusions to the phraseology of Scripture. But all such men, and especially those who wish to retain the Christian name, must be either pitied or blamed; because, if they are free from lamentable ignorance, they are chargeable with criminal perversity. Whether the language of our author be not too often tinged, we may say strongly tinged, with this species of pollution, let the Christian reader judge for himself. 'The incarceration of the Creator of the world in the body of a helpless, *puling* infant, is a fact, the credit of which must rest, like that of all other facts, not upon grammatical subtilties, but upon evidence direct, presumptive or circumstantial, upon the validity of which every person of common sense is competent to decide.'

"In what an awful state of obdurate impiety must the mind of that man be, who could pen such a paragraph as this! The sentiment, indeed, is worthy of an infidel, but for the credit of our nature, we hope that the bad eminence of being able to express it with the same degree of coarse and vulgar levity belongs to Mr. Belsham."—I. 146.

"It will be readily granted, that a critical knowledge of the niceties of language contributes but little towards an accurate perception of celestial truths. (1 Cor. i. 19, &c.) 'A sound understanding and an honest mind' are, doubtless, of greater moment; but it is not easy to convince any man that his understanding is not sound, that his heart is not honest: and many will suspect that the short passage, last quoted, does not proceed from sources quite so respectable. 'The incarceration of the Creator of the world in the body of a helpless, *puling* infant!' What could produce this profane effusion, but strong and unrestrained prejudice at the commencement of the inquiry? The latter of these marked expressions will appear to most 'calm' inquirers, as an exuberant ebullition of contempt against the doctrine itself, which is here impiously ridiculed, and against myriads of Christians of unquestioned virtue, talents, learning, piety and integrity. The former expression indicates either a want of knowledge or a culpable misrepresentation. It conveys to most readers, and to all, in its plain construction, that the Creator is inclosed or circumscribed by the human nature of Jesus, as a man is by the walls of a prison! Is it possible that this representation can proceed from a mind imbued with the slightest tincture of candour or decency? What Trinitarian was ever

absurd enough to entertain for a moment the sentiment here imputed to the whole body? Do they, when they with reverence represent the Deity as assuming the essential principles of our nature for the purpose of expanding them to the utmost limits of which that nature is capable, and of illustrating before adoring myriads, the harmony and grandeur of divine perfections in the salvation of countless multitudes of the human race,—do they deserve to be outraged with the low ribaldry we have quoted—a mode of expression, we will venture to say, which is much more appropriate to the character of a renegade, than a Christian? Mr. Belsham would do well to reconsider what he has written, with 'a sound understanding and an honest mind!'"—I. 148, 149.

Now, Sir, my principal object is to offer to your readers, and to bring to the recollection of Dr. Smith a few quotations from some of the most celebrated orthodox writers in which the sentiment is advanced, which, coming from Mr. Belsham, is deemed worthy an infidel, and advanced with similar accompanying epithets, for the use of which he is represented as something very like a monster of impiety.* Without wishing to be considered as an apologist for the phraseology of Mr. Belsham, I think it must be admitted, that so far as the orthodox have adopted the same language, justice requires that the anathemas denounced against him be reversed, or the whole included in the same condemnation. If, farther, it should appear that they have expressed themselves in even stronger terms than Mr. Belsham, he must retire from the "eminence" assigned him, and give place to his orthodox rivals. Should the question of pre-eminence remain undecided, Mr. Belsham need not feel himself degraded in being found in the ranks with such names as Bacon, Hall, Hopkins, Charnock, Flavel, Claude, Saurin, Watts, Clayton, Simeon; with illustrious Episcopalians, Puritans and Nonconformists of a former age, and

* I have not thought it necessary to follow the Reviewer's example in the use of italics to direct the reader's attention to what is most offensive in the above paragraphs, nor shall I in any future extracts from other authors, but produce them in the form in which the authors themselves have presented them to the public.

popular Churchmen and Dissenters of the present. For a moment I hesitated whether to produce any other testimonies than those of Trinitarians, as Dr. Williams inquires, "What Trinitarian was ever absurd enough to entertain for a moment the sentiment here imputed to the whole body?" And Dr. Smith says, "In a still more painful style of misrepresentation, this author takes upon himself to stigmatize our doctrine, as if it taught 'the incarceration,'" &c.; but equity to Mr. Belsham demands that Arian testimonies should not be withheld, but, if necessary, be made as prominent as Trinitarian. Dr. Smith and Dr. Williams could not but be aware that Mr. Belsham's views and language, in the sentence referred to, were as pointedly directed against the Arian as the Trinitarian hypothesis; and Dr. Smith has repeatedly quoted expressions in which the distinction is clearly made: as, "the Creator of the world, or the Almighty God himself in human shape!" "If the fact were, that Jesus of Nazareth was truly God, or the maker of the world in human shape." And, perhaps, it would have been but fair in Dr. Williams to have quoted the whole sentence on which he has animadverted in so extraordinary a manner, when this circumstance would have been apparent. The sentence, as written by Mr. Belsham, begins thus: "The incarnation of a God, the incarceration of the Creator of the world," &c. Not being aware when I commenced this paper of extending my remarks to the extent I have done, and being sensible that I am trespassing on too many pages of your Miscellany, I must content myself with sending only two or three extracts for the present, and leaving the remainder for the ensuing month.

Lord Bacon says, in his "Characteristics of a Believing Christian,"

"He believes a virgin to be the mother of a Son; and that very Son of hers to be her Maker. He believes him to be shut up in a narrow cell, whom heaven and earth could not contain. He believes him to be born in time, who was, and is, from everlasting. He believes him to have been a weak child, and carried in arms, who is the Almighty; and him once to have died, who alone has life and immortality in himself."—Shaw's Bacon. II. 285.

Here it may be observed, there is no vast difference between weak and puling; * and that if "incarcerate" signifies to imprison, to confine—to "shut up in a narrow cell" † expresses a state of equally close or closer confinement in the prison itself.

Bishop Hall, in his *Contemplations on the Birth of Christ*, observes,

"He, for whom heaven is too strait, whom the heaven of heavens cannot contain, lies in the strait cabin of the womb; and when he would enlarge himself for the world, is not allowed the room of an inn. Though many mansions of heaven were at his disposing; the earth was his and the fulness of it; yet he suffers to be refused of a base cottage, and complaineth not."—Works, by Pratt, II. 207.

Cabin appears to have been used by Bishop Hall as synonymous with cell, as well as by his contemporaries, the translators of the Bible.

The good Bishop thus continues:

"Here was neither friend to entertain, nor servant to attend, nor place wherein to be attended: only the poor beasts gave way to the God of all the world. It is the great mystery of godliness, that *God was manifested in the flesh and seen of angels*; but here, which was the top of all wonders, the very beasts might see their Maker. For those spirits to see God in the flesh, it was not so strange, as for the brute creatures to see him, which was the God of spirits.

"Oh the wonderful dispensation of God, in concealing of himself from men! Christ was now some five years old. He bears himself as an infant; and, knowing all things, neither takes nor gives notice of ought concerning his removal and disposing, but appoints that to be done by his angel, which the angel could not have done but by him. Since he would take our nature, he would be a perfect child; suppressing the manifestation and exercise of that Godhead, whereto that infant-nature was conjoined. Even so, O Saviour, the humility of thy infancy was answerable to that of thy birth. The more thou hidest and abasest thyself for

* "When ice covered the water, the child bathed his legs; and when he began this custom, was *puling* and tender."—Locke.

† "Cell." A small and close apartment in a prison. "When Jeremiah was entered into the dungeon, and into the cabins" [in the margin, *cells*].—Jer. xxxvii. 16,—*Johnson's Dict.*

us, the more should we magnify thee, the more should we deject ourselves for thee. Unto Thee, with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen." *Matthew ii. Works, II. 222.*

"Was this, then, thy first miracle, O Saviour, that thou wroughtest in Cana of Galilee? And could there be a greater miracle than this; that, having been thirty years, thou didst no miracle till now? That thy divinity did hide itself thus long in flesh? . . . We silly wretches, if we have but a dram of virtue, are ready to set it out to the best show; thou, who *receivedst not the spirit by measure*, wouldst content thyself with a willing obscurity; and concealest that power that made the world, in the roof of a human breast, in a cottage of Nazareth."—P. 247.

I shall close the extracts from Bishop Hall with two eloquent passages from his Devotional Works:

"O mercy, transcending the admiration of all the glorious spirits of heaven, that God would be incarnate! Surely, that all those celestial powers should be redacted to either worms or nothing, that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atom, it is not so high a wonder, as for God to become man: those changes, though the highest nature is capable of, are yet but of things finite; this is of an infinite subject, with which the most excellent of finite things can hold no proportion. Oh, the great mystery of godliness; *God manifested in the flesh, and seen of angels!* Those heavenly spirits had, ever since they were made, seen his most glorious Deity, and adored him as their omnipotent Creator: but to see that God of spirits invested with flesh, was such a wonder as had been enough, if their nature could have been capable of it, to have astonished even glory itself; and whether to see him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater wonder to them, they only know."

"It was your foolish misprision, O ye ignorant Lystrians, that you took the servants for the Master: here only is it verified, which you supposed, that God is come down to us in the likeness of man, and as man conversed with men."

"What a disparagement do we think it was for the great monarch of Babylon, for seven years together, as a beast to converse with the beasts of the field! Yet, alas, beasts and men are fellow-creatures; made of one earth; drawing

in the same air; returning, for their bodily part, to the same dust; symbolizing in many qualities, and in some mutually transcending each other's: so as here may seem to be some terms of a tolerable proportion; since many men are in disposition too like unto beasts, and some beasts are in outward shape somewhat like unto men: but for him that was, and is, *God blessed for ever*, Eternal, Infinite, Incomprehensible, to put on flesh, and become a man amongst men, was to stoop below all possible disparities that heaven and earth can afford. O Saviour, the lower thine abasement was for us, the higher was the pitch of thy divine love to us."—Works, VI. 231, 232.

"With what less than ravishment of spirit can I behold thee, who wert from everlasting, clothed with glory and majesty, wrapped in rags! Thee, who fillest heaven and earth with the majesty of thy glory, cradled in a manger! Thee, who art the God of power, fleeing in thy mother's arms from the rage of a weak man! Thee, who art the God of Israel, driven to be nursed out of the bosom of thy church! Thee, who madest the heaven of heavens, busily working in the homely trade of a foster-father! Thee, who commandest the devils to their chains, transported and tempted with that foul spirit! Thee, who art God all-sufficient, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution! Thee, who art the just Judge of all the world, accused and condemned! Thee, who art the Lord of life, dying upon the tree of shame and curse! Thee, who art the Eternal Son of God, struggling with thy Father's wrath! Thee, who hast said, *I and my Father are one*, sweating drops of blood in thine agony; and crying out on the cross, *My God, my God, why hast thou forsaken me?* Thee, who hast the keys of hell and of death, lying sealed up in another man's grave!"—Works, VI. 233.

(To be continued.)

SIR,

IT has occasioned me, and perhaps others among your readers, some surprise and disappointment to peruse the Review of the Peterborough Questions, which appeared in the Monthly Repository for September (p. 542). Regarding the conduct of Dr. Marsh as in the highest degree overbearing, and considering him as openly at war with every thing honest, fair and manly, in the Established Church, I

hardly expected that a Unitarian would be found who would stigmatize the plain truths which the author of "Episcopal Innovation" brings forward, with the epithet of "biting," or insinuate that "passion or the supposed influence of the spirit has prompted him to worry and devour" the Bishop of Peterborough.

The question seems to lie in a narrow compass. The Evangelical or Calvinistic party are the only individuals in the kingdom who are sincere members, for conscience' sake, of the Established Church. They are the genuine disciples of Cranmer, of Latimer and of Ridley: that they are, as well as Dr. Marsh, zealous admirers of the union of Church and State, there can be no doubt; but their engagements are of a religious, his of a political nature. Yet with them remains that Protestant spirit of which we must take a long farewell, if ever Dr. Marsh carries his exterminating designs into execution. By *their* means has the Bible been sent, without the accompaniment of creeds and catechisms, over the greatest part of the habitable globe. To them, it appears to me, that Dissenters owe a large debt of gratitude, and however Unitarians may feel themselves excepted from their friendly regards, I should think they *must* look upon them as honest and open antagonists. It is well known that in several cases the Evangelical Clergy have been treated with great harshness by their spiritual superiors, for no other crime than that of a rigid adherence to the doctrines of that Church, from which attempts are making to eject them as spurious members. On this ground, as conscientious individuals, they have, I conceive, far higher claims to the sympathy of Dissenters than the lordly priest, who at one time declaims against them for joining with sectarians in the distribution of the Scriptures, insinuating that they believe *too little*, at another, carefully puts his own sense upon the Articles, lest they should believe *too much*,—that is, as much as those Articles plainly include.

I am quite aware that the peculiar aversion manifested by the Evangelical party against Unitarian principles, has a tendency to mislead them, (the Unitarians,) and incline their judgments in favour of the High Churchmen,

from whom they meet with far more courteous treatment: but in this respect it is much to be feared, that any milder measures, which may be pursued by such men as Dr. Marsh, have their foundation rather in aversion to Calvinists than in Christian charity, or in any large views on the subject of Christian liberty. The spirit which forbids the circulation of the Scriptures without the Prayer-Book, which wages war against the British and Foreign School Society, on the ground that to teach reading and writing without the Catechism is dangerous to Church and State, may be disguised and connected with much courtliness, much Jesuitical fascination; but, let Unitarians look to it: the lion is an open and undisguised foe; the crocodile, if reports speak true, is as treacherous as cruel. Q.

SIR, Clapton, Oct. 8, 1821.

I WAS glad to observe the letter from a "Dissenter," (519,) which will, I hope, excite the animadversions of your correspondents. That Christians in general, and Unitarians no less than others, have much to learn respecting the most scriptural and efficacious methods of providing for their public worship and instruction, cannot, I think, be fairly questioned, or that inquiries on such subjects especially, should be conducted with an unassuming spirit, under the influence of that charity which "vaunteth not itself," and "is not easily provoked."

I suspect that Dr. Taylor's pamphlet, which gave occasion to your Correspondent's letter, was not written under that influence so fully as some earlier publications of the learned and eminently pious author. His Preface to the "Scripture Account" declares, indeed, that "liberty to choose our own way of worship, implies a liberty to deliberate which way is best," and the *title-page*, inoffensively enough, describes the pamphlet as "occasioned by a new Liturgy some Ministers of that County [*Lancaster*] are composing for the Use of a Congregation at Liverpool." Too soon, however, the conduct of these ministers, among whom "the Rev. Mr. Seddon, of Warrington," appears distinguished, is placed in a light not very reputable. They are, at least indirectly, repre-

sented to have forfeited their claim to the "esteem and honour" generally due to "the *Lancashire* ministers."

Dr. Taylor first attributes "the scheme of a Liturgy," when "started, about four hundred years from the birth of Christ," to the "sensuality, pride, ambition, luxury, sloth and ignorance—of ministers" which, according to *Augustin*, had produced "an inability to pray." They "were not able," Dr. T. says, (40,) "to hammer out a prayer for themselves, but borrowed prayers from others, such as they happened to meet with, good or bad." He then considers "the Dissenters in Lancashire" prepared to "form some judgment upon the new scheme of reading prayers—which has been for a long time meditated, and now is putting in execution by some of *their* ministers," whom, however, though "innovators," he is not "disposed" (48) "to rank with St. Augustin's *injudicious praters*, or his *ignorant brethren*;" subjoining (47) the following note:

"I do not here, nor in any following part of this address, take in any considerable number of the *Lancashire* ministers, much less of the whole body; whose characters I know to be worthy of esteem and honour. I mean only those who are immediately concerned in this affair. And though I cannot do justice to the subject without arguing upon the case, and their conduct in it, yet I have no design to expose their persons, but sincerely wish they may be concealed from the inquisitive reader."

And now what unworthy deeds were these ministers contemplating, that Christian charity forbore "to expose their persons"? In an advertisement to the "Scripture Account," which the author did not live to publish, his Editor, very fairly, inserted the letter sent by the "congregation at Liverpool—to several ministers who were solicited to assist in drawing up a Liturgy." This congregation describe themselves as "a society of Protestants who do not entirely approve of the present method of conducting the public devotions in Dissenting congregations, and who cannot comply with the terms of Conformity to the Established Church, and are desirous to introduce a rational Liturgy into their form of worship. And as they would

wish it as perfect as possible, they make free to solicit the assistance of some of their learned friends, in the compilation of it, who may approve of the design.—Their general sentiments" they thus express:

"They would wish to have no ambiguous, disputable opinions introduced into the public service; but that the whole may be plain and intelligible to the meanest capacity. Creeds and articles of faith of human invention, they think should have no place in a public Liturgy, as those things have no tendency to promote either Christian unity or a spirit of devotion. The language they could wish to have as plain as possible, but suited to the peculiar character of each distinct branch of devotion, in every part grave, manly and perspicuous, and no where falling into the flat style of narration.

"They think the principal part of their time should be taken up in praise and thanksgiving, and that the other branches of devotion should be comparatively short.

"They desire the petitioning part may be so cautiously expressed, as not to lead the people into mistakes about Divine assistance; but that they may be led to think, that prayer is chiefly to be answered by the effects it produces in their own tempers and lives.

"They would have some proper responses to be pronounced by the people, that they may consider themselves as more immediately engaged in the solemn service of devotion; but what they are to say should be very short, generally a suitable reply to the preceding sentiment, and strictly devotional;—and would have the whole service so short, as to leave room for the exercise of free prayer, that the advantages of precomposed and extempore prayer may be united."

It is obvious that there are four different methods of conducting worship in Christian congregations, unfettered by an Establishment. They adopt forms of devotion to be publicly read by one of their number, whom they have chosen for their minister; or they listen to his prayers delivered either extemporaneously, or memoriter, or they hear him read devotional compositions, which he has written for such occasions. I agree with "A Dissenter" in perceiving some weighty objections to the last method, while

the first has long appeared, in my judgment, to provide for the most edifying performance of *social worship*. At least I cannot see why the design of a Dissenting congregation to use a Liturgy, which might, probably, be approved and adopted by other congregations, should have vexed, as it appears to have done, the last days of such a Christian inquirer as Dr. Taylor.

J. T. RUTT.

P. S. I have before me a proof that this design of a Liturgy was accomplished, in "A Form of Prayer and a new Collection of Psalms for the use of a Congregation of Protestant Dissenters in Liverpool," 1763. Can any of your readers say what was the fate of that book, and what became of the congregation; or give any account of the origin or end of "The Christian Common-Prayer-Book or Universal Liturgy," published in 1762, *Remarks* on which are annexed to "The Scripture Account," apparently by the Editor; also who was that Editor? Dr. Taylor mentions (39) a MS. by Mr. Brekell against Liturgies, and (60) his "Remarks, published in 1758."

Alnwick,

September 4, 1821.

SIR,
LUKE tells us that on the night in which Jesus was betrayed to his enemies, he inquired of his disciples whether they had any swords, assuring them that he who had not, must sell his garment and buy one. (Luke xxii. 36—38.)

Now Matthew assures us, that when Jesus was apprehended, one of his disciples, in honest indignation, drew his sword, struck a servant of the high priest, and smote off his ear. Jesus reproved him for this act, saying—"All they that take the sword shall perish with the sword;" and further intimated, that he had no occasion for carnal weapons, being able, if necessary, to command more than twelve legions of angels. (Matt. xxvi. 51—53.)

These statements seem to clash with each other; a real difficulty appears; and I shall feel obliged to any of your learned correspondents who will deign to remove the apparent inconsistency, and justify the Lord Jesus, both in giving a command so positive for

swords, and then for prohibiting their use.

WILLIAM PROBERT.

Edinburgh,

Oct. 4, 1821.

SIR,

IN the last number of the *Christian Reformer* (Vol. VII. p. 316) are some critical remarks of Dr. Lockier's, in which he says, "the same word in Hebrew signifies blessing and cursing." This is indeed the case according to our common version, but it is so highly improbable, that we can hardly hesitate in adopting any good interpretation which will remove such a strange anomaly. The word בָּרַךְ occurs very frequently in Scripture, and is always translated *bless*, except Job i. 5, "It may be that my sons have sinned and *cursed God* in their hearts;" 11, "and he *will curse* thee to thy face;" ii. 5, the same as the last; 9, "*curse God* and die;" and 1 Kings xxi. 10, 13, "Naboth did *blaspheme God* and the king." These are all the passages in which the word was ever thought to have any other meaning but that of *bless*. In Job i. 11, ii. 5, the place makes equally good sense, if we translate, "put forth thy hand and touch all that he hath, to see if he hath *blessed* thee to thy face," that is, hypocritically, or only while thou wert favouring him. In all the other passages, the word אֱלֹהִים, translated "God," may with equal propriety be rendered "the Gods," that is, idols. Thus Job says, i. 5, "it may be my sons have *blessed* the gods," and his wife says to him, ii. 9, "bless the gods and die;" or perhaps, "dost thou still continue blessing God and dying?" that is, even till death. In 1 Kings xxi. 10, 13, the word מֶלֶךְ, translated king, may with equal propriety be considered as the name of an idol. It is the same as Moloch. The verse will then be rendered, "Naboth *blessed* the gods and Moloch." This, by the Mosaic law, was a capital crime, and though Jezebel was notoriously an idolatress, yet she made this her pretence to take away the life of the innocent Naboth. This shameful hypocrisy is of a piece with all the rest of her conduct as recorded in this chapter. I have now shewn that in every instance, in which our common version gives a different meaning to the word בָּרַךְ, it may, without any for-

cing, be rendered bless, which is undeniably its meaning in every other place where it occurs, which it does many hundred times in the Old Testament. Genesis iv. 15, on which there is in the work referred to, a criticism of Dr. Lockier's, is well explained in the note in Mr. Wellbeloved's Bible; it probably means, "Jehovah worked a miracle before Cain, to assure him, that no one should kill him."

T. C. H.

SIR,

THE Mosaical account of the creation has been attacked for many ages on the pretext, that it is inconsistent with notions derived from sound philosophy. This charge has been lately revived in a discourse, delivered by Mr. Belsham at Warrington, which has been printed at the request of the congregation, who, from the powerful impression it made on their minds, are anxious that its influence may be more widely diffused. I am just as anxious to counteract this influence, for reasons which appear to me of very high importance, and I shall endeavour to place the subject before your readers in as dispassionate a manner as I can, that they may use their own understanding upon this very interesting portion of our sacred writings.

I shall first select those parts of Mr. Belsham's discourse, which contain his views of Moses, or whoever was the writer of the first chapter of Genesis. Of him it is said in p. 6, that he "manifestly errs in his philosophical theory;" in p. 7, the preacher declares his intention "to specify the mistakes into which he (Moses, or the writer of Genesis, ch. i.) has been led by an erroneous philosophy." In page 16 it is said, "This curious narrative (namely, the first chapter of Genesis) expresses or implies certain moral truths of supreme and universal importance; it also contains many great philosophical errors." In page 20 we read, "It is plain that this writer's system of philosophy is that which arises from the observations of the most obvious appearances of the universe, and that he adapts his account of the creation to his own philosophical speculations, which were probably those of the age in which he

lived. It is evident that this writer believed, that light might exist in the absence of the sun. He regarded the firmament as a solid arch, which separated the waters above from the waters below. He conceived the sun and moon as lamps fixed in the solid firmament. The stars he regarded as ornamental spangles in the firmament." In page 26 we have this broad assertion made, "It is apparent, that the narrative in its plain and obvious sense cannot possibly be true, nor indeed in any sense whatever which the words will reasonably admit, because this writer's account of the creation is directly and palpably inconsistent with what is now known and demonstrated to be the true theory of the universe." In page 27, "The efforts of learned men to reconcile the Mosaical cosmogony to philosophical truth have been preposterous in the extreme, and have exposed revelation and its advocates to the scoffs of unbelievers. It would be far better to give up the point as untenable. The author, as we have seen, is right in his theology, but erroneous in his philosophy."

Now, Sir, as I am not disposed to give up any part of the sacred writings on account of the scoffs of unbelievers, so will I not do it upon the confident, but to me erroneous, assertions of one who professes to believe in Christianity. So palpable a misrepresentation of the Mosaical account of the creation, could not have been expected from a person who is known to have made the Scriptures his study; but there is evident proof in the extracts I have given, that the writer has not studied the first chapter of Genesis in the original Hebrew. There is scarcely an assertion to which I can give my assent, except one, namely, "It is evident that this writer believed, that light might exist in the absence of the sun."

That light may exist in the absence of the sun will not be disputed, I think, by any one who walks the streets of London, and admires its effects in the lamps, which, by the emission of gas, produce so strong an illumination. Moses asserts, that light was produced before the sun had the power of producing that effect which we call daylight. Now this assertion is continually called in question by philosophers, who, forgetting the benefits that they

receive from their lamps, when the intervening earth prevents the solar rays from illuminating our atmosphere, with great pertinacity maintain, that the sun is the author of light. This is not a novel opinion, as from what we can collect from history, it seems to have been an opinion of ancient date, and thence the sun became the object of general adoration. Now this latter tenet owed its rise to an observation of the most obvious appearance of the universe; but how Moses should be conceived to have derived his opinion from this source seems to me unaccountable. This very opinion, that light existed before the sun, which must have shocked the worshipers of this luminary in former times, and which is considered as absurd by modern philosophers, is a strong proof, that Moses did not derive his opinions from the source attributed to him by Mr. Belsham; and if it is not allowed to us to refer the information of Moses on this subject, as I most willingly do, to the pure light of revelation, still it appears to me to be most preposterous to conceive him to have made up a history of the creation, from the most obvious appearances of the universe, and the vulgar notions current in the days of the writer.

The more I contemplate this universe, the more am I struck with the beauty of the Mosaical account of the creation. This universe has been open to the contemplation of the wise of all times, yet what a tissue of absurdity is contained in the cosmogonies of all ancient nations, except in this record preserved to us by the chosen people of God! Whence comes this superiority? We who are favoured with the information communicated to us, may perceive how consistent it is with obvious appearances; but that we should ever have arrived at the same conclusion by the study of these obvious appearances, is to me not merely improbable, but absolutely impossible.

First, our system is represented to have been in a chaotic state, whence emerged, first, the light, second, the air, third, the water was separated from the dry land. Thus the four elements of light, air, water and earth had their respective regions assigned to them. When the earth, as we now perceive it, was thus formed, then and not till then, did the solar rays penetrate the

atmosphere, and the sun and the moon became the determiners of our seasons, our days, our months, our years.

Had Moses reasoned, as Mr. Belsham pretends, from obvious appearances, would he not naturally have made the sun the author of light? Would he have subjected himself to the scoffs and sneers of unbelievers? For we may be assured that the philosophers of his days were just as likely to make this account their standing jest as those of our own times. But, as I said before, the more I contemplate nature, the more convinced I am of the truth of the Mosaical account; and the better the nature of light is understood, the more evident will it appear, that that pure substance was the first thing that emerged from the chaos, and the sun is merely an instrument, by which it is put in motion, and the rays strike that part of the earth which is exposed to their influence.

I should take up too much of your pages if I entered into similar confutation of the misrepresentations given by Mr. Belsham of the Mosaical narrative; but I cannot refrain from expressing my surprise, that he should have taken up with such a strange conceit, as that of Moses believing that there was such a thing as a firmament, a solid arch, which separated the waters above from the waters below. Had Mr. Belsham consulted the Hebrew Bible, he must have known, that no such idea ever entered the mind of Moses. He nowhere speaks of a solid arch, nor was any such thing the work of the second day. But Mr. Belsham was led astray by the word *firmament* in the vulgar translation; which was adopted by the translators, if they may be so called, of our Bible, from the Latin *firmamentum*; and this word *firmamentum* was made use of by the Latins, because they translated originally from the Greek, where is a word of similar import, στερεωμα. Upon this slender fabric Mr. Belsham has erected his solid arch, and palmed it upon his readers, as if erected by Moses. But the slightest knowledge of the Hebrew language shews the absurdity of this opinion, and the philosophy of Moses is in no danger when attacked by such weak assertions.

W. FREND.

SIR, August 16, 1821.

WHEN I first glanced upon the communication of your respectable correspondent Mr. Cornish, in the last Repository, (p. 390,) and saw that it was introduced with the venerable name of Mr. Howe, I was led, by an immediate association, to expect some very useful and benevolent proposals. In this expectation, however, I was greatly disappointed, and I suspect the same disappointment was experienced by most of your readers.

That the condition of Dissenting Ministers in general, is unfavourable to matrimonial engagements, even to the degree represented by your correspondent, is a truth which, unfortunately, I cannot question; but in what manner the remarks of Mr. Cornish are calculated to ameliorate that condition, it is impossible to perceive. Are our congregations and wealthy individuals at present so very liberal to their ministers, that they need to be publicly furnished with authorities and arguments for checking the overflowings of their benevolence? Mr. Cornish recommends that ministers should exercise that restraint which the present state of society requires. If any man has, or flatters himself that he has exercised such restraint, from prudent and virtuous motives, it is not for me to question the merit of his conduct. But is it even *just* that ministers should be constrained to make such a sacrifice of comfort and happiness, and be precluded by poverty from forming a connexion which religion sanctions, and which is, perhaps, highly favourable to virtue? This, I think, will hardly be maintained for a moment. If it be *unjust*, then, would not the pages of the Repository be better occupied with plans and recommendations, in the spirit of "our dear and lamented brother Howe," for assisting the needy families of those ministers who may chance to be unfortunate, than with hints and anecdotes which, with whatever good intentions they may have been written, can have no other tendency than to enervate the efforts of charity?

Mr. Cornish relates, with apparent approbation, the conduct of an acquaintance, who, when applied to for the relief of a minister's widow and eight children, REFUSED,—because young A was about to marry Miss B,

and such imprudencies should be discouraged. Now, Sir, after considering and re-considering this conduct, with the help of all the candour which I could summon to my breast, I cannot possibly discover in what manner it redounds to the honour of Mr. Cornish's acquaintance. Supposing that young A was about to form a connexion imprudently, were the widow and eight poor orphans of a departed minister to suffer on that account? I never, for my life, could avoid a slight degree of suspicion, when persons in affluence turn a deaf ear to the immediate calls of charity, from such *very comprehensive* views. If the principle of this conduct can be justified, I do not see why the subscribers to the "Fund for the Relief of the Widows and Orphans of Dissenting Ministers," should not immediately withdraw their subscriptions. By shewing, as the friends of that most excellent institution now do, that they are generously inclined to assist the families of faithful ministers, when they are gone to receive their reward in a better life, there is certainly a possibility that they may encourage some to commit the sin of marriage.

Dissenting Ministers, as all other men, are to be censured for imprudencies, but if they are bound to lead a solitary life until they are certain that their income will enable them to leave their families in a state of independence, they must usually wait a long time indeed. If, in addition to the narrow circumstances of a Dissenting Minister, his home, to which from his retired and studious habits he must be almost constantly confined, is always to be a home of mere brick and mortar, where he may vainly gaze around him, till his eye and heart ache, for objects of domestic affection; then it is clear to me, Sir, that any man of refined and social feelings, who chooses this profession, makes a sacrifice very little short of martyrdom. The character of Mr. Cornish is a satisfactory pledge that his intentions were good, but the tendency of his paper has appeared to me to justify these remarks. If you can give them insertion in your next, you will oblige a constant reader and

A MINISTER.

Funeral Service for Mrs. C. Aikin.

[An Obituary Memoir of this lady was inserted, pp. 623, 624: we have been favoured by Mr. Browne with the following account of the Funeral services, with extracts. Ed.]

On Monday, October the 15th, the honoured remains of the late Mrs. Charles Aikin were interred in Bunhill-fields; the Rev. S. W. Browne officiated, as pastor to the Monkwell Street congregation, with which this lady united for the duties of public worship.

After having briefly noticed the instability of all the external objects of human complacency, the Rev. S. W. Browne thus continued :

"These considerations come more fully home to our feelings on the present mournful occasion. We here consign to the grave the honoured remains of a Christian wife and mother, whose loss must be acutely felt in the circle of relatives and friends in which she moved. The accomplishments of the mind, and the beauty of virtue were hers; a sympathizing heart, an ingenuous love of truth, a Christian simplicity of life, an amiable anxiety for her family and friends pre-eminently distinguished her, over whom we mourn. They who were most intimately connected with her can speak of the solidity of her understanding, and the purity of her affections; can tell us that while she seriously discharged the duties of religion, she was a stranger to the exclusive spirit of bigotry: that in the endearing relations of a wife, a mother, and a friend, she reached the summit of human excellence. And in the present awful moment it is a healing balm to our wounded spirits to look back on a life spent in the fulfilment of duty, and to be able to bear so ample a testimony to the merit we have lost. We also who surround her grave, sad passengers of a few years, must soon, like her, mingle with the dust: those strong emotions of the heart which our earthly desires and passions excite, must soon cease: from us life with all its enchantments, with all its disgusts, shall be withdrawn; let then our career, like that of the Christian friend to whose excellence we bear such a willing homage, be a career of virtue, that when all the idle or painful agita-

tions of life shall be over, our good deeds may survive, and stimulate others to an imitation of our usefulness; and be to the world an honourable testimony to the worth of our respective families; and in the eternal mansions of the just, may they secure to us that bright reward religion unfolds to our view."

PRAYER.

Almighty and everlasting God, the fountain of Being, who bringest us into existence to assure us of thy favour, and to prepare us for future glory, may these sad instances of mortality call us back to seriousness and to duty. In the midst of life we are in death, but in the revelation of thy will, as manifested to us in Christ Jesus, immortality is brought to light; and we are raised to the most awful expectations.

May these moments, consecrated to the pious duties we owe to the dead, impress us with a lively sense of the shortness of life, and of the fragility of all human possessions, and thus rouse us from our supineness, and lead us on to virtue. They tell us as they pass, that the great tide of time is rolling on, and bearing us to the unknown regions of eternity. O may we receive the awful admonition; that when we shall quit the duties of life, we may be admitted to the glories of heaven, to that happiness the world can neither give nor take away, but which flows from thy right hand for evermore. Grant this, O heavenly Father, we humbly beseech thee: we ask it in the name and as the disciples of Jesus: and through him we ascribe to thee, the One Supreme, honour and glory. Amen.

The subject of the Sermon delivered at Monkwell-street Chapel, the Sunday after the death of the late Mrs. Charles Aikin, to a numerous auditory of her relatives and friends, was the assurances of immortality derived from our Christian faith. The text was, "Death is swallowed up in victory," 1 Cor. xv. 54, and after having dwelt on the glorious hopes the Saviour of mankind from sin and death has given to his followers, the Rev. S. W. Browne thus concluded:

"How naturally these reflections harmonize with the mournful solemnity

ties lately performed in honour of a Christian wife and mother, whose loss is most acutely felt by her family, her friends, and by this society with which she united in the duties of public worship, a society proud of the honour she reflected on it, both by the accomplishments of her mind and the unspotted brightness of her virtue! Alas! what a task is mine, to lament so much excellence, and though deprived of it for the future, to exhort you to sustain the intensity of your sorrow! In her, greatness of soul was hereditary. Descended from a father of a most high-wrought character,* she was early disciplined to an acquaintance with moral grandeur: she saw the loftiness of genius, and the inflexibility of disinterested patriotism enlisted in the cause of religion and liberty: nor did she see it unmoved. The sufferings he underwent in his ardour for the amelioration of the world were deeply engraven on her memory, and caused her heart to glow with a noble enthusiasm for all that advances human nature in its progress towards its perfection, or sustains it on the towering heights to which it sometimes ascends. The instructions she received from the transcendent erudition and classic elegance which rendered the author of her days so pre-eminently capable of appreciating whatever ancient genius offers of beautiful or sublime, inspired her with the purest and most tasteful admiration of the excellent: and though by a modesty most rare this was never ostentatiously displayed, no judgments did she pronounce but struck her auditors with a sense of her superiority in the delicate estimates she made both of sentiment and character. Though the reflection of having lost her for ever from our earthly tabernacles wrings the heart with anguish, it was our happy lot to witness her assiduous attendance on the sacred duties of the temple; where the soul is sustained in all that adorns and dignifies our nature by the communion we here hold with heaven, and by the august character of the morality diffused from that fountain of light emanating from the Divine mind, which revivifies the seeds of virtue sown in our early days, and

renders them imperishable. How endearing! how refreshing to the heart when sickened by the indifference of the world to its best interests, to behold the Christian mother surrounded by her offspring in those solemn moments, when the cares and anxieties of life are suspended, and the whole soul is absorbed in the contemplation of God and of duty! Thus by her example and her aid did she foster in her children the nobler qualities of the heart, while their minds were imbued with the most valuable truths. O! loss irreparable to that darling offspring, the objects of so many pious and anxious cares. In her private connexions, her attachment to the kindred minds she cherished with her affection, was most endearing; and disclosed the value of the principles she had imbibed, and the warmth which glowed in her breast. These unions were founded on a love of the good, and must ever be remembered with exultation.* But her family alone, her amiable husband, and the circle she honoured and made happy with her friendship, can alone speak all her worth; can alone paint in all their brightness that truth, simplicity and sympathising heart which she inherited from one of the most noble-minded of human beings.† Our sympathies are with that family of which she was so exemplary an ornament; we weep with the husband, the relative and the friend, over so much departed worth; we sorrow for ourselves, and our regrets augment as we pass in review the merit we have lost. But in the anguish of our souls a voice speaks within us, and assures us such virtue cannot have been in vain. To the honour of our religious and moral habits, the triumphs which illustrate our Christian societies are rendered pre-eminently radiant from the lustre reflected from the discharge of private duties: they are therefore more pure

* Besides her own family I allude to her intimacy with Miss Lawrence of Gateacre, near Liverpool, one of the brightest examples of human virtue. All who are acquainted with her worth will know I do not exaggerate.

† To the honour of her father be it remembered, that at Liverpool, a mart where the traffic in African blood was supported, he raised his voice against the nefarious commerce.

* The late Rev. Gilbert Wakefield.

than those of the world: the ashes of the departed good plead with resistless eloquence in the cause of virtue: a beam bursts forth even from the tomb, and points to the path of duty as the path of glory. O may the sacred spirit spread around! May so bright an example be ever before her young survivors to animate them to an imitation of her usefulness! May her tender offspring, through the pious care of an afflicted father, penetrated with a sense of the worth he once possessed, and the memory of which he must ever cherish, fan the glorious flame till it burst forth in their lives, with equal force, and may it throw an equal lustre over their characters when all earthly ties for them shall be dissolved, and when all the agitations of the human breast will have been of no avail; unless they have left behind, like hers, traces of duties discharged, and of days spent in piety and goodness.

SIR,

Torquay.

YOU may remember that in Horsley's controversy with Priestley, a question arose about the usage of the Greek pronoun οὗτος, which occurs in the opening passage of John's Gospel. Οὗτος (ὁ λόγος) ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. As Priestley contended that we ought not in this passage to understand "*the word*" as the name of a person, but only as a divine power or principle, the Bishop met him with an objection to this effect: that the pronoun οὗτος is not used, standing alone, as it does here, unless it refers to a person. Now, in this point of criticism, I believe Horsley was mistaken; and Priestley maintained as much in his reply: but as it is a matter of consequence in the interpretation of this notable passage, and as Dr. Priestley did not, as far as I know, by sufficient quotations, completely take off his opponent's critical objection, I have put down a few passages which I think very conclusively decide the question. In order to shew where the question hinges, I will observe, that Priestley defended himself by quoting from John, οὗτος ἐστὶν ὁ ἀρτος ὁ καταβάς ἐκ τοῦ θράνου, &c. Now this was certainly not an appropriate instance, not only because it is not clear that by οὗτος, in this place, a person is not really intended, but because

even allowing that it means, "this bread," still it would be used emphatically, *this bread, in distinction from other bread.* And as there is no such emphasis in the passage under consideration, the quotation is hereby rendered unsatisfactory. But in the following instances no such room for exception will be found.

1 Kings xxi. 2: Καὶ ἐλάλησεν Ἀχαὶβ πρὸς Ναβὺθὰι, λέγων· Δός μοι τὸν ἀμπέλωνα σέ,—ὅτι ἐλγίζων οὗτος τῷ οἴκῳ μου.

Aristophanes, Νεφέλαι, 95:

Ἐνταῦθ' οἰκουσιν ἄνδρες, δι' τὸν θράνοι
Λέγοντες ἀναπειθεσὶν ὥς ἐστὶν πνιγεύς,
Καὶ περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀν-
θρώποι.

Xenophon, *Cyropædia*, i. 4: Ἐπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαρισίᾳ ἢ ἀναισχυντία· καὶ γὰρ αὕτη (ἀχαρισία) μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχροῦ ἡγεμῶν.

A similar usage appears to prevail with *εκεῖνος*, a word completely analogous to οὗτος. Thus,

John xii. 48: Ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτὸν ἐν τῇ εσχάτῃ ἡμέρᾳ.

In Lucian's Dialogues, speaking of young Mercury, Apollo says to Vulcan, Ραῖδοι τίνα πεποιήται θανάσιαν τὴν δύναμιν, ἢ ψυχαγωγεῖ τὰς νεκρὰς. Vulcan answers: Ἐγὼ ἐκείνην ἐδῶκα αὐτῷ, παίγνιον εἶναι. It would be easy to multiply such quotations to any extent; but these, I think, will be sufficient to shew that Dr. Horsley was in this instance, at least, a hypercritic.

I have been induced to offer these remarks, from my estimation of the value of that interpretation of this remarkable passage which they go to support. Not that they are absolutely necessary to it; because were it conceded that οὗτος, standing alone, must be personal, still there would be no serious objection to joining to it the words, ὁ λόγος, which immediately precede, as it would be merely a change of punctuation. But I have shewn that there is no need even of this change. There is nothing, as far as I can see, in this passage which seriously implies any distinct personality in the *Word*, although there may be a slight figurative personification in the mode of expression. The ancient interpretation appears to me also the best. It is that which supposes the word spoken of in this passage not to be a name of any person whatever, but

to imply the creating, life-giving and enlightening energy of the Deity, inherent in him, though, in operation, proceeding from him. Of the *word* in this sense we read abundantly in the early fathers, in the Jewish Targums, and even in the Old Testament. It is true, in the two former we find something added to this primary and original notion of the *word*, and a distinctly personal being under that name introduced, but this was a later and secondary application of the term, and did not at all supersede or interfere with the other. This interpretation appears to me to give the whole passage a sublime and beautiful significance, exalting in the highest degree our Lord's spiritual dignity, while it in no way obscures the true unity of God or proper humanity of Christ. This, moreover, is the interpretation that has been followed by the most distinguished Unitarians, Photinus, Sabellius, Lardner, Lindsey, Priestley. I cannot but express my wonder that it has been abandoned by the Editors of the Improved Version, in favour of that proposed by Socinus, which accepts the term, *The Word*, as a name of the man Jesus; in my judgment one of the most unfortunate to which exegesis ever had recourse. Of the clauses, "the word was *a god*," "by him the world was *enlightened*," and "the word *was* flesh," the first seems to me shocking to the English reader, the two latter altogether inadmissible to the reader of the original: while the whole passage, thus understood, has no savour of the age in which it was written. I will only add a passage from Dr. Waterland, which will serve to shew the relative estimation in which our opponents hold these two explanations. "The next," says he, "that offers itself is the Socinian, properly so called; never espoused by heretic or Catholic; never so much as thought of, at least not heard of, before the days of Socinus. He supposes St. John to have intended a real person by the *Word*, viz. the man Christ Jesus. A construction so manifestly forced and foreign as this is, carries its own confutation with it. But to do the later Socinians justice, they have, I think, for the most part, given up this violent interpretation; and instead of it have rather closed in

with the Sabellian construction, *which is more ingenious and plausible, and serves their hypothesis as well.*"

EUELPIS.

Manchester,

October 4, 1821.

SIR,

I WAS very much amused with a letter in your Number for August last, (p. 446,) entitled "*Remonstrance against Lay-Preaching.*" Before I saw this I was very much afraid we should have had no remonstrances against lay-preaching for years to come. Glad am I to acknowledge myself mistaken. But ought this to be called a *remonstrance*? Should it not rather be styled an *invective*? Your correspondent does indeed set out with great humility, but before he concludes he quite forgets himself, and thunders away about bold declaimers, wild enthusiasts and the silly rhapsodies of self-created ministers. Where are the self-created ministers? Are there any so foolish as to preach without having hearers? Is a bishop necessary at the *creation* of a minister? I always thought (but then I am a *heretic*) that the hearers ordain the preacher, that as long as they continue to hear, the minister has an undoubted right to continue to preach.

Your Correspondent seems quite chagrined and astonished that "an enlightened and respectable minister sanctions the performance of the religious duties in a man whose situation in life is little better than a common servant." This sort of language is the exact counterpart of some which was uttered against Jesus Christ. Your Correspondent will recollect that the *privileged orders* in our Saviour's day, were sometimes at a loss for an argument to play against him. And how did they supply this deficiency? By urging the meanness of his extraction, his trade, &c. "Is not this Joseph's son? Is not this the Carpenter's son? Is not this the Carpenter?"

It is notorious, that a regularly educated minister can collect a congregation of *rich people*; but I would ask, whether, in the generality of our congregations, the rich and the poor *meet together* as if the Lord was the maker of them all? The fine flowing diction of many of our collegians, though it may suit the *genteel*, the

respectable, the rich, is nevertheless Latin to the poor uneducated man,—he understands it not, he leaves the chapel, and hence results the utility of Lay-preachers, who can afford to tell a plain tale in their own way, irrespective of the frowns of the wealthy.

“It has always been considered advisable that our priests should receive a superior education.” I was shocked when I read this. The word priest applied by an Unitarian to his minister! In the name of all that is reasonable and consistent, if we are to have any of the fraternity amongst us, let us have them all, bishops, curates, rectors, I know not how many of them, enumerated in one of Mr. Fox’s lectures. As to superior education, did Christ, or any of his apostles and evangelists, receive a “superior education”? The college of fishermen has been much run down, but, after all, I think *that* is the best we can go to, if we want to do good, rather than tickle the ears and the fancies of men. Let those who understand biblical criticism be willing to communicate; let them clear up the doubtful passages of Scripture, so that the lay-brother can understand them, and then surely there can be no objection to Lay-preaching. Above all, let regular ministers apply themselves with simplicity and zeal to the work in which they are engaged; let them shew that they can do all the work that wants doing in the great vineyard, *themselves*; let them completely heave lay-preachers out, and lay aside that miserable inactivity which has *verily shamed* so many laymen into the pulpit. Instead of preaching only twice a-week, and that, without any particular exertion, let them be instant in season and out of season; let them, in a *body* deliver evening lectures, and preach at least once between Sundays. This will be the way to combat Lay-preaching, and much should I rejoice to see it attacked in this manner. This would be truly a remonstrance against Lay-preaching; such a remonstrance, too, as would have more effect in stopping, or at least in curbing, it, than all the sarcasms and invectives which M. S. can set in array against it.

W. B. S.

Devonshire,

October 18, 1821.

SIR,

JUDGING by my personal feelings, I was sadly apprehensive that the cause of popular Unitarianism was about to sustain a sudden, and, it might be, an irremediable check, from the animadversions on Lay-preaching, by your learned and sacerdotal Correspondent, M. S. (p. 446). The impression likely to be produced on persons of delicate and timorous minds, who, from the most laudable motives, have ventured to assume the temporary office of instructors or admonitors of their fellow-christians, and conductors of their religious services, I should fear would be rather of a discouraging nature: for I know well, that in this district there are very many truly excellent individuals (not certainly “learned above mediocrity,” yet nevertheless *not deficient in modesty*), who have cheerfully contributed their best, though but humble assistance, towards the keeping up, nay, in some cases, the setting on foot of social Christian worship on Unitarian principles, in places where it otherwise might never have been introduced, or where, if established, it must, but for such assistance, have languished, if not become totally extinct.

Partaking in some degree of the scrupulosity of disposition alluded to above, I had, at the conclusion of my perusal of the “Remonstrance,” nearly persuaded myself that I had incurred, at least, the guilt of presumption, in having repeatedly ascended the hallowed steps of the rostrum, into which, I ought to have recollected, it was not lawful for any to enter save *the priest* alone; and that the only indication of contrition for my offences which I had in my power to exhibit, would be to resolve for the future to keep my “silly rhapsodies” to myself, and in the absence of a regular, thorough-bred, erudite, *gentlemanly* minister, to recommend to my fellow-christians either to abstain entirely, pro tempore, from social worship, in conformity with the suggestion of M. S., or if they found it difficult to overcome the settled habit of assembling themselves together, that they would resort to their parish church, or to the nearest conventicle, duly furnished, that might present itself. The pow-

erful reasonings, the pungent rebukes of the Reverend M. S., had borne down or frightened away all the puny and feeble arguments which a helpless "illiterate" plebeian, although backed even by a Cantabrigian A. M., was able to adduce in vindication of the sacrilegious practice of Lay-preaching: so that the determination, on my part, was well nigh taken, never again with unsanctified fingers to open the sacred books, or expose my unconsecrated head in the reading desk or pulpit, those sancta sanctorum of the Christian high priest. And although the equitable maxim, "*audi alteram partem*," was not utterly forgotten, yet to little purpose did such passages as the following present themselves to the trembling recollection of the self-accusing sinner—"Ye may all prophesy (preach) one by one." "He that is not against us is for us." "Be ye helpers of each other's joy," &c. The arrows of, possibly, a D. D., barbed by prerogative, and hurled with *priestly* malignity, were too surely directed by the dexterous arm of this high-born champion of privileged orders, not to reach the very vitals of a self-taught, (consequently ignorant,) "self-created minister," unpractised in controversy, and unequal in talent to even utter a deprecation, on his own behalf, in the imagined presence of a personage so awful and imposing as the academically instructed, the rightfully ordained Parson S. No, Sir, but I was about to whisper to myself this admonition, "*keep thy foot* when thou goest into the house of God, and be more ready *to hear*," (or if there be no one to address thee, to silently retire,) "than to offer the sacrifice of a fool," when the truly able and convincing replies of your liberal and zealous Correspondents, Mr. Rutt of Clapton, and the Reverend William Hincks of Exeter, in the Number for September, (pp. 516 and 531,) attracted my delighted eyes, and yielded a seasonable relief to my hesitating and terrified judgment. The anxiety I felt on my own account, and my apprehensions on account of the Unitarian cause, were considerably allayed by the cogency of their united arguments. I soon resolved on rescinding my half-formed purpose. And I earnestly entreat all the Lay-preachers of the connexion who may have been

alike disheartened by the philippic of M. S., to peruse with cool attention the valuable comments on it above referred to, and, I trust, that they likewise will determine to persevere in the good work they have undertaken, on all fit occasions, not suffering themselves to be diverted either by the ridicule of the learned, or the slanders of the malicious, from the faithful exercise of their virtuous endeavours. What, my fellow-disciples of the same heavenly but unlettered teacher, what if ye be not able to express yourselves in the nervous eloquence of a Blair, or the polished periods of a Fawcett; what, if even every sentence that may escape your lips do not exactly harmonize with the syntactical code of Lindley Murray, or that to translate a text from Griesbach may be to you an impracticable task! Be not dismayed; ye must be worse than "illiterate," and really unfit for your Master's service, if ye cannot read with common propriety the plain word of God, in decent, intelligible English, offer a word of exhortation to your brethren, or prefer a sober, pious, *sincere*, and, *therefore*, acceptable petition to your Father who is in heaven. It is the service of the heart, and not of the lip merely, that God requires. And especially forget not, that if you cannot draw nectar from classic fountains, or if the wine-presses of science offer no libations for *you*, wherewith to allay the thirst of your flock, the Saviour of the world will not disdain the "cup of cold water" from the springs of truth and honesty, which, in the spirit of his religion, you may have presented, in the course of your pilgrimage, to the meanest of his disciples. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It is, Sir, not a little remarkable that the same Number of your Journal which contains the replies to M. S., (as though in corroboration of their justice and excellence even the grave would bear its testimony!) should record also in the obituary the demise of an active and indefatigable Lay-preacher [pp. 556—560] who, during half a century, notwithstanding his multifarious secular employments, had zealously devoted much of his time and attention

to religious pursuits, and had stately ministered in holy things to a society in the town where he resided, which, possibly, in the absence of the gratuitous assistance of this veteran disciple of truth, might have long ceased to exist, but which, I would fain hope, can now produce one or more capable and willing successors to so worthy an apostle. Say, ye opposers of "self-created ministers," do you in truth believe that the Son of God would have driven this "money-changer," out of his Father's house, should he have found him at his second coming on earth ardently engaged in the benevolent work of enlightening, comforting and improving his less informed brethren? It cannot be. "Blessed are those servants whom their Lord when he cometh shall find so doing!" I fear there are, nay I believe it, though with much reluctance, and with a hope that I am wrong, certain among the most enlightened of Unitarians, who are not desirous that the sect should be a very numerous one, or that it should extend its proselytizing spirit to the lower orders of society. I strongly suspect M. S. to be of this number. They would confine the faith to the elect, the illuminati, nor would they hear of the profane "vulgar" participating in the glad tidings which impartial Heaven designed for all. Like the philosophers of ancient Greece, they would have one simple and sublime religion for themselves, and leave the multitude to grope and grovel in the darkness of superstition and idolatry. What a *mélange* of pride and selfishness! I leave it to such to reflect how nearly such a disposition is in accordance with the gentle spirit of him who declared that he came "to preach his gospel to the poor," and commissioned his disciples to go and convert all nations. Let the Unitarian public divide itself if you like into two classes, namely, the high and the low, but let them, in the name of Christian charity, be, if not mutually assisting, yet not *opposed* to each other. Let not "our foes be those of our own household." Under such an arrangement the Rev. M. S., and others of like dignity, might figure to advantage and display their oratory and gracefulness in *excelsis*, among the learned and polite of the meridian of Whitehall, while at the

same time, the lowly and despised "sons of Wapping," by means of the cobblers, shopkeepers, or bankers, who might feel a little Christian sympathy towards them, would not be left to perish for lack of instruction in those doctrines and principles which we deem the essentials of the uncorrupted gospel of Christ.

In conclusion, I beg to reiterate my exhortation to my brethren of the lay-ministry, that they remain steadfast at their post, so long at least as the churches amongst and for whom they labour are desirous of, and satisfied with their services. But I would be clearly understood that I wish not by any means to countenance the erroneous conceit, or the ridiculous vanity, that because we may be adequate to the office of pouring a little stream of light over the darkened intellect of our less fortunate brother of low degree, that we are therefore to presume ourselves qualified to harangue the highly cultivated and philosophical congregations of London, Hackney, or Birmingham. These lie without the sphere of our attainments, and consequently cannot be benefited by our exertions. The men to whom are committed five talents will be expected to improve them in those rich and fertile vineyards; while they who have but two will not be called to account for more than have been entrusted to them. I am apprehensive that it may have been the indiscreet indulgence of this species of ambition in the one or two cases instanced by M. S. that excited his disgust, and enkindled his anger, and led him to pass an unqualified sentence of disapprobation upon the whole body of "self-created ministers," who, he conceived, in the judgment of discerning and well-educated auditors, must unavoidably, from the samples before him, draw down odium and derision upon the sect generally. It is proper in common justice to M. S. to imagine this apology for his intemperate but well-written tirade.*

* It may be that M. S. attaches the greater importance to the *orations* or *sermons*, which it is customary to deliver on the Lord's-Day, nor thinks, with many serious and exemplary Christians, that social prayer and praise to the Former and

If, Sir, in the preceding remarks, I have discovered any thing like levity or ill-humour, I unfeignedly solicit your and the reader's forgiveness.

AN OCCASIONAL LAY-PREACHER.

SIR,

Oct. 22, 1821.

IT is related by *Whiston*, in his *Memoirs*, (Ed. 2, p. 175,) that he considered "the end of the hour, and day, and month, and year, for the Ottoman devastations, *Apoc.* ix. 15, to have been put by Prince Eugene's glorious victory over the Turks, Sept. 1, 1697, or the succeeding peace of Carlowitz, 1698." Under this impression the pious and learned, but too often fanciful commentator, prefixed to "a copy" of his "Essay on the Revelation of St. John," a short Latin dedication to that Prince, whom he congratulates on having fulfilled one of the Apocalyptic predictions. Prince Eugene generously acknowledged the compliment by "a present of fifteen guineas," adding, according to Mr. Nichols, (*Lit. Anec.* i. 499,) that "he did not know he had the honour of having been known to St. John."

I was reminded of this anecdote by a discovery, said to have been made, during the *illumination* lately spread over the city of Hanover, that *George IV.* had been "known to St. John." In the *New Times* of Oct. 20, amidst a glowing description of that transcendent display of German gratitude for the priceless condescension of a royal visit, is the following *pious* passage: "Even religion afforded its source of satisfactory congratulation. The white horse of Hanover was associated with that mentioned in the Book of Revelation, Ch. xix. ver. 11: 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.'"

Whether here be a prophetic description of "our most religious king," according to the Liturgy, or whether in the hands of a *Hanoverian* commentator, "John the divine," has

been polished into a courtier, who "pays to George the tribute of the skies," I presume not to determine.

N. L. T.

Dr. J. Jones on Dr. J. P. Smith's Critique on Philippi. ii. 5.

THOUGH the ellipsis which I pointed out (p. 535) in the following passage, has removed its principal difficulty, much remains to be said before we can see it in all its beauty and propriety. The following is a faithful version: "Who being in a form of God, did not think his being like God a thing to be caught at *in order to avoid death*; on the contrary, he divested himself of it, having taken the form of a slave, being in the likeness of men, and in frame proved to be as a man, he humbled himself, having become obedient to death, even the death of the cross. Wherefore God has highly exalted him, and given him a name above every other name, that in the name of Jesus every knee should bend—of those in heaven, of those on the earth and of those under the earth, and every tongue should confess Jesus Christ to be Lord,—to the glory of God the Father." The Doric *μορφη*, which, by a transposition of its letters, became in sense and sound the Latin *forma*, signifies, as Dr. Smith justly observes, the external shape and figure of a material object. He might have added any figure addressed to the fancy, such as an abstract idea personified. Schleusner, to whose labour every biblical critic must feel indebted, thinks that in this place the term means *nature* or *essence*. He might as well have said that white may mean black, as *μορφη* and *φύσις* or *εσσία*, are ever used in contradistinction to each other. Two instances, however, are produced, one from Plato, the other from Josephus, to prove that they may sometimes be taken as synonymous. Plato was in the habit of speaking of the gods as possessing visible appearances; his authority, therefore, carries no weight on this question. The words of Josephus are the following: *Contra Apion*, lib. ii. 22: 'Ο Θεός ἐργοῖς μὲν ἐναργής . . . μορφήν τε ἡμῖν ἀφανέστατος. *God is conspicuous in his works, but most invisible to us in form.* This is said in reference to the Greeks, who

Sustainer of man and the universe, and the reading of the Holy Scriptures, comprehend all the positive duties of the Sabbath.

represented their gods under material images, and the object of the writer is to set aside that superstitious practice. His words are to this effect: "God is not in the least visible in form; it is, therefore, most absurd to represent him under forms that are visible." This is not saying that God has any form, or that form and nature have here the same meaning, but that it is improper to assign to God any form at all. In this confusion, gross and palpable as it is, is founded the interpretation put upon this passage by the orthodox divines.

God can doubtless assume to himself any form, and again empty himself of it. But it is not irreverent to say of him that he cannot empty himself of his own nature. The Almighty can effect every thing which is not in itself impossible. It is within the compass of Omnipotence to arrest the planets in their orbits, and instantly extinguish the light of the sun; but he cannot for one moment extinguish the light of his own countenance; he cannot lay aside his own infinite perfections, or suspend that energy which pervades and sustains the fabric of nature. Equally impossible is it that Jehovah should die; superiority to death being, by the concurrence of all men, Jews and Gentiles, an attribute essential to the character of the Deity. When the apostle, then, asserts that Christ did empty himself of his divine form, he asserts that, however distinguished by the favour and power of God, he did not possess the nature and essence of God. By holding forth our blessed Lord, not only as subject to death, but as having actually died, Paul holds him forth as not the same with that eternal Being who cannot die, and whose death, if possible, would be followed by the instant dissolution of the universe.

The apostle in making these assertions alludes to the Gnostics, one of whose fundamental principles was, that Christ is a God and could not possibly suffer. It is of the utmost importance to establish the reference which the apostle makes to the Gnostic teachers, as the force and propriety of his words will then be most apparent, and his direct notice of them leaves no room to doubt on this head; for he calls them, in this Epistle, "enemies of the cross of Christ,"

chap. iii. ver. 18. The substance of their tenets consisted in this saying, and in the further declaration that they did not make "us for an ensample." In other words, they denied that Christ, as being of a divine nature, was really crucified, and that there was any necessity on the part of the converts to change, on receiving the gospel, their former opinions and practices. Their doctrine was, "Christ was not a man, but in the likeness of a man, or as a man." Paul uses their very terms, "being in the likeness of a man;" and lest, by the use of their words, he should appear to countenance them, he adds, "And in frame found as a man"—found to be a man on examination and evidence—proved to be what he appeared to be, by the circumstance of his trial and his expiration on the cross. Irenæus is express in asserting that, however they might extol Christ as a God, they rejected him *as Lord*, i. e. they denied any obligation on their part to obey his moral precepts, and follow his virtuous example as a divine Master. This made Paul say, "Brethren, be you together with me followers of *him*, and watchfully observe those who thus *irregularly* behave themselves, so that you may retain us for your model:" and this moral obedience, this conformity to the doctrine and example of Jesus Christ, is the object of the apostle, when he says, "That every tongue should acknowledge Jesus Christ to be *LORD*."

When converts were made to Christianity among the Greeks, it is erroneous to suppose that they all alike resigned the prepossession for their former tenets. On the contrary, such of them as had any pretensions to learning, naturally carried with them into the churches planted by the apostles, a strong predilection for the Greek theology, and this circumstance might often have led Paul, while he staid in any particular place, to peruse and discuss with the learned believers such portions of Greek literature, as more immediately supported the Pagan system. And it was natural for him to allude to these discussions in the Epistles which he afterwards addressed to the several churches, though we have now little means of discovering the pieces to which such allusions are made. One piece, however, I have

just discovered, and, with unspeakable pleasure, I now disclose it to the world.

A hymn of Aristotle, in praise of virtue, was known over the world. The chief object of this hymn was to celebrate *Hermias*, who, from a slave, rose, as it seems, by his wisdom and valour, to be a petty sovereign. His hospitality and magnificence as a prince won the applause of the Greek philosopher; and as he was an *eunuch*, he submitted to become the instrument of a passion in his eulogist too base to be named. For his condescension in these respects, the Grecian sage extols him in a language which justly brought upon him, even from his corrupt countrymen, the imputation of impiety. The words of Aristotle imply that his favourite was invested with a form splendid as the sun. Paul, we have seen, places the character of Jesus in a similar light, the same term, *μορφη*, as expressive of external figure and beauty, being used by both writers. Aristotle calls this form *καλλιστον θεαμα*, the most beautiful thing to be hunted, the finest game, the fairest booty; Paul calls that of Jesus *ἀσπασμος*, a thing greedily to be seized. The former writes that Hermias "widowed himself of the light of the sun," *αελις χηρωσεν αυγας*, scil. *εαυτον*; the latter, that his divine Master, in order to meet death, "emptied himself of his divine form." Finally, the philosopher of Greece intimates, that for his noble deeds Hermias will be advanced by the Muses to the temple of Jupiter; the Apostle of the Gentiles directly asserts, that God highly exalted Jesus for his obedience and submission to death. According to Aristotle, Hercules, Castor, Pollux, were glorified among the stars, while Achilles and Ajax attained immortality in Hades. This unfolds the meaning of a language which might otherwise be deemed the rant of a mystagogue. "Therefore God has highly exalted him, and given him a name above every other name—of those in heaven, (namely, of Hercules, the sons of Leda, Bacchus, Romulus, Augustus, &c., see Hor. lib. iii. od. 3.)—of those on earth—(namely, of Jupiter, Apollo, Venus, &c., who were worshiped on earth under material images)—of those under the earth"—(namely, the host of

Grecian heroes who occupied the Elysian fields). This passage, then, is to be considered as holding forth to the Philippians the duty of abolishing all the superstitious practices to which they had hitherto been addicted;—that having now received the name of Christ, they should no longer consider the deified heroes of the Pagan world as objects of faith or examples of virtue. Accordingly, the author intimates that God should be the only proper object of worship, and that Jesus, however honourable or exalted, should only be regarded as the person in whose name this worship should be paid to the universal Father: "Wherefore God has highly exalted him, and given him a name above every other name . . . that in the name of Jesus every knee should bow, to the glory of God the Father."

Aristotle, under the name of virtue, praises qualities the most debasing to the human heart, and the most destructive to the peace and happiness of society; and to check the pernicious influence of such virtues, Paul describes what true virtue is, as illustrated in the character of Jesus, and what, as such, ought to be the subject of meditation and practice to his followers. "Finally, brethren, whatever things are true, whatever things are creditable, whatever things are just, whatever things are pure, whatever things are peaceful, whatever things bear a fair name, if they really deserve the praise of virtue, make these the subjects of meditation. Also what things you have learnt of me, and have received of me, and have heard of me, and have seen in me—these make the rule of your practice." The developement of the qualities recommended by Aristotle, as they stand opposed to the virtues here enumerated, will give additional beauty and propriety to this beautiful passage. The words of the apostle, drawn out to their full extent, are to this effect: "Whatever things are true and creditable, and not the falsehoods, the puerile fables, such as the stories about Hercules and the sons of Leda; whatever things are just and pacific, and not the hostile qualities of Achilles, his violence, rapine, revenge and fury;—whatever things are pure and bear a fair name, and not the impurities, the practices too infamous even to be

named, which, nevertheless, the Greek philosopher adorns with the praise of virtue, and which under that name he recommends to the world in the person of his catamite—on these things you should meditate as forming the theory of virtue; and the practice of it you should copy, not from the sages of Greece, not from the conduct of the deceivers who wilfully mislead you, but from the character of Jesus, as you have heard it described by me, and as you have seen it illustrated in my own temper and behaviour.”

It may be proper to give a summary view of this long explanation. Jesus, in the immediate prospect of death, was invested from heaven with a splendid form as a pledge and a symbol of the glory succeeding it. A disciple regarded this divine appearance as a likely means to set aside the necessity of dying, on the part of his divine Master, and with avidity caught at it for this purpose. But Paul says that Christ did not consider his divine form as a thing to be arrested for avoiding death, but divested himself of this badge of his future glory, and submitted to the cruel and ignominious terrors of the cross. In opposition to those men who taught that Christ was a man only in appearance, but really a God from heaven, the apostle asserts, that as he was a man, the likeness of men, so he was proved by evidence to be a man, he having been actually tried, condemned and nailed to the cross. He further asserts, that he was not a God, that he laid aside the form of God, the consequence of his divine delegation, that he suffered and died, and therefore could not possess the nature or essence of God. In opposition to the Pagan heroes, whom superstition had made objects of idolatry, and who thus robbed Jehovah of his glory, Paul further says, that Jesus, though endowed with the power of God, and once distinguished by a bright celestial form, did not for a moment entertain the thought of arrogating that glory which is due to his Almighty Father alone,—that his present exaltation is an effect of the power of God and not of his own—is the reward of his obedience, and that, instead of worshipping him, all worship should, in his name, be given to God the Father.

If this interpretation be just, the

controversy respecting the person of Christ, at least as far as it concerns this apostle, is absolutely decided. Paul, so far from teaching the divinity, is found to maintain the simple humanity, of our Lord, and that in opposition to the men who first introduced the doctrine of his divine nature. The above passage is justly regarded as one of the strongest in favour of this doctrine, yet the author is discovered to be the strenuous champion of Unitarianism, in the heart of that fortress which he is said to have erected in support of the orthodox faith. This statement is worthy the attention of every Christian, and especially of Dr. Smith. The readers of the Repository will naturally look to him for its refutation, if erroneous. If this be practicable, he has talents and learning equal to the task. On the other hand, if he think my explanation such as cannot be refuted, he will act little consistent with that candour which shines among the virtues of his fine and attractive character, unless he come forward and publicly give up the Apostle Paul as no longer an advocate of the divinity of Christ.

J. JONES.

P. S. Mr. Rutt has thought fit to charge me (p. 517) with impeaching the veracity of his friend Mr. Flower, and attempting to compensate or disguise that calumny under a display of learned research. Mr. F. more than insinuated (p. 208) that I dealt unfairly with the Greek authors on whom I commented, and I replied in effect, (p. 279,) that his word was not worthy of credit. Common sense and common candour require that my reply should be restricted to the allegation which called it forth: and my words, therefore, must be understood to refer to Mr. Flower's competence as a critic, and not to his moral qualities as a man. I should be glad to know, then, in what code of morals has Mr. Rutt learnt, that it is “calumny” in a person wrongfully accused to hold forth his accuser as not entitled to belief? What theory or practice warrants him to conclude that it is inconsistent with “the interests of truth,” to assert that what is not true is not worthy of credit? Veracity is fidelity to truth, which renders a voucher creditable when attesting a fact. The

insinuation of Mr. Flower, then, is not an opinion which may be erroneous, is not an assertion which may be controverted, but a fact, the denial of which is an impeachment of his veracity. The readers of the Repository would hardly expect such crudeness and confusion of ideas from Mr. J. T. Rutt. With respect to Mr. Flower personally, I am not behind his friends in thinking him an upright and respectable man; but he has it seemingly yet to learn, that that man forfeits the respect of others who, through rudeness or violence, forgets to respect himself.

Islington,

SIR, November 10, 1821.

IN my *Memoirs* of Dr. W. Richards, I gave, by way of Appendix, *some Account of Roger Williams*, at the same time urging Dr. Rogers of Philadelphia, or Dr. Messer, the President of Rhode Island College, to furnish the public with his complete biography. I am happy to inform you, that Dr. Rogers, in a letter which I received from him last week, tells me, "there is a volume in progress on that subject," by some person in Rhode Island. This is gratifying intelligence, as the Americans have materials, and it is presumed will make good use of them. The name of *Roger Williams*, the founder of the entirely free state of Rhode Island, can never be forgotten by the friends of civil and religious liberty.

J. EVANS.

SIR, November 8, 1821.

WE are informed by your Correspondent in the Repository for the last month, (pp. 593, 594,) that the happy moment is arrived when many of our principal cities and towns are awakened out of their long slumber, and are ready to listen to the doctrines of truth. So extraordinary and favourable a season should be seized and improved with the utmost diligence before their faculties are again overtaken by sleep. I hope the glorious opportunity will not be neglected for enforcing the importance of practical, as well as doctrinal truth. I mean no reflection on Unitarian preachers, as being remiss in moral teaching, but I think the generality of

hearers require louder "knocking at their doors" to awaken their attention to the precepts, than to the doctrinal parts of Christianity. Indeed, the impediments to success in the two cases will bear no comparison. Many will lend a willing ear to the one, who will refuse to submit to the moral labour of the other.

To convert a fraudulent trader to strict integrity in word and deed, a sensualist to temperance and purity of heart, an evil speaker to the correction of his temper and government of his tongue, would be *conversions* superior to any other.

Unitarians have been charged with coldness and indifference; they seem now to be much on the alert. When zeal is united to knowledge and discretion, it must do much good; unaccompanied by these, it excites a feverish heat, rather than wholesome warmth, and though it may muster many together to make up *rank and file*, will effect little to promote "pure and undefiled religion," to provoke to love and good works.

It would be a curious experiment for observing the different degrees of zeal and relish for speculative and practical subjects, if two courses of lectures were advertised, one entirely on the controverted points of theology, the other, upon moral duties founded upon three selections from the New Testament, Christ's Sermon on the Mount, Paul's Chapter on Charity, and Peter's Summary of Moral Virtues, recommending all diligence in adding to faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness and charity.

B.

The Nonconformist.

No. XXII.

"The Old Crab-stock of Nonconformity."

I HAVE met with these words in a petty article of Review, in a popular periodical publication,* and have

* The New Monthly Magazine. The article to which I refer is disgraceful, from its illiberality, to this respectable publication. It is, in fact, nothing better than a display of spite at the interest excited in a neighbouring country respect-

thought them worthy to be made the subject of observation on the present occasion, because they concisely and happily express a very common charge against the Nonconformists, which, though, comparatively speaking, of little moment, probably causes an unfavourable impression against them in many minds, and seems to me deserving of more notice than I recollect to have seen bestowed upon it.

I cannot but think it easily made evident, notwithstanding the language often employed with so much confidence on the subject, that moroseness of temper, sourness of spirit and unnatural or irrational austerity of manners, have no conceivable connexion with the principles of Nonconformity, and can never really have arisen out of them, however accidentally associated with them.

I shall farther endeavour to trace these charges against us to their sources, when they will be found to have originated either in misrepresentations of those characteristics which are justly our glory, such as are most charitably explained as the results of a meanness of thought and narrowness of mind, incapable of entering into their real nature and spirit, or in peculiarities of religious opinions, or of the circumstances of the times, altogether unconnected with the principles of Nonconformity.

Before we proceed, it will be necessary for us to consider what are the genuine and permanent principles of Nonconformity. In the immense body of Dissenters from the Established Church, and after such a lapse of time from their first separation, there must of course be individuals influenced by various motives, and possessing very various degrees of knowledge, reflection and integrity; so that, if we had to deduce the general principles from their various opinions and springs of action, we might be at some loss; but there is no doubt that those are to be considered as the ge-

nuine and fundamental principles which have been most generally appealed to as the ground of defence in controversy; which have been advocated alike by individuals differing most widely on peculiar topics of religious belief, and which have been most strikingly developed and confirmed by time and repeated examination. We cannot then have much difficulty in deciding, that a conviction of *the right and duty of private judgment in matters of religion*, is the first great principle of Nonconformity. Nor can I, notwithstanding some difference of opinion, hesitate to place beside it, that *true religion disclaims all immediate connexion with the powers of this world, deprecating as sincerely their baneful patronage, as their unjust and tyrannical persecution.*

If there be another principle which is entitled to the distinction of being here mentioned, it is, *the perfect equality, as brethren and fellow-disciples, of all members of Christ's church, without distinction of orders, sanctity arising from office, or any exclusive right to teach or administer ordinances, possessed or communicated by any man or body of men.*

We can readily imagine the connexion between submissive faith and the superstition which manifests itself in unnatural austerities or in gloomy abstinence from innocent pleasures. We can without difficulty understand how a wild enthusiasm may draw off the attention from the needful cares and laudable pursuits of life, and so completely occupy it as to make every thing appear worthless or wicked which does not belong to one subject. It is not difficult for us to estimate the sourness which certain opinions are calculated to produce, or the repulsive sternness which novelty of situation, and the ill-treatment of adversaries, might give to a rising sect. But to the plain question, how the above-stated principles of Nonconformity can all, or any of them, produce sourness of spirit or moroseness of temper, no answer can be given. It may even be remarked, that those who in the present day have best exemplified and are most ardently attached to the spirit of Nonconformity, (may I not fairly claim this distinction for the Unitarians?) are in their general conduct and feelings as far

ing the Quakers—an interest which can have originated only in their peaceable spirit and conspicuous philanthropy, and which, whilst it does honour to those who felt it, should lead the benevolent mind to hope that it may not altogether terminate in a barren and unfruitful admiration.

removed as any from liability to the reproach we are examining, so obviously so indeed, as to have been often accused of irreligion by the lovers of austerity and affected sanctity.

But though the spirit of Nonconformity have, in fact, nothing in it sour, morose or unfriendly to innocent cheerfulness and rational enjoyment, it must be conceded, that it has characteristics which enable us pretty readily to account for such accusations being brought against it by individuals of a certain class; for it is, *first*, an *independent* spirit. It is the triumph of conscience and of the love of divine truth over worldly interests and human authorities. It is the assertion of a sacred and invaluable right in spite of the allurements and in defiance of the frowns of unjustifiable power. It therefore naturally communicates dignity and strength to the character; it makes the mind familiar with the resistance of impositions, and teaches reliance on our own judgment, rather than submission to the direction or influence of others; it gives character and importance to individuals, and delights to disturb that even surface of the social sea which indicates the dull atmosphere of submissive ignorance. What wonder, then, if it appear harsh and repulsive to those whose beauty is uniformity, and who know nothing so amiable or pleasing as a graceful acquiescence in established notions, and a quiet suppression of our own thoughts and feelings, whenever they vary from the appointed standard!

Secondly, Nonconformity is not according to the maxims and spirit of the world. It implies sacrifices of interest already made, and constantly persevered in, for the sake of a good conscience, and a seriousness in the business of religion, which is opposed to prevailing vices and follies. Not, of course, that we wish to represent a serious attention to religion as at all peculiar to our body, but that, as we are called upon to make sacrifices to which we cannot in general be indifferent, and cannot well have other than conscientious motives for making our religious profession, it is reasonable to expect that worldly and irreligious men will rather attach themselves to the church which enjoys the advantages of fashion and patronage,

and consequently, that the proportion of sincere and consistent religious characters will be much greater among Dissenters than among Conformists; and such we may safely assert to be the fact.

In the first age of Nonconformity, when it was a new cause, and the sufferings attendant on adhering to it were great and various, there could be few connected with it, but from really conscientious motives and upon serious conviction. In these peaceful times many only follow the example of their predecessors, and a large proportion hardly feel the injuries to which they are subjected. But still it is usual for the more worldly-minded among our members to desert our ranks, and our recruits are nearly always respectable; so that, allowing for every reasonable exception, we have a right, on theory and from experience, to consider the body of the Nonconformists as eminently religious, and no characteristic of the spirit of Nonconformity can be more certain than that it is a sober, serious, anti-worldly spirit. Now, though all this really imply no more than a preference of the sources of truest enjoyment, and an opposition to vice, folly and corruption, and be by no means inconsistent with a cheerful participation in the innocent pleasures of life, and a proper and becoming attention to its concerns, yet there is so large a class in society, chiefly, if not entirely, devoted to worldly pursuits and advantages, with whom fashion and interest are the ruling principles, and with whom obedience to human power is servile, unthinking and not limited by the demands of religious duty, that the very seriousness and earnestness in the business of religion, which is an honourable distinction of Nonconformity, must appear to the world at large as moroseness, or the want of a conciliatory disposition and proper respect for constituted authorities. Thus, from the thoughtlessness and irreligion of one portion of society, and the servility and bigoted timidity of another, that very quality which ought to be a source of honour and respect to us, has come to be a cause of ridicule and contemptuous accusations against us, and we must call up the principles which enabled us to triumph over the solid temptations of the world, to raise

us also above the influence of misrepresentation and undeserved reproach.

But, *thirdly*, another cause, like the last, truly honourable to them, and calculated to raise their reputation with intelligent and enlightened thinkers, which has contributed to procure the Dissenters the character of sourness and repulsive austerity, is, that the spirit of Nonconformity is an inquiring and improving spirit; apt, therefore, to point out absurdity and error in existing institutions, opinions and practices, without much regard to the offence thus necessarily given to those who are attached to them by interest or prejudice. Having been compelled by a regard to conscience and the most sacred obligations of duty, to act on one most important subject in opposition to the generality of those around us, we are naturally on other subjects also less under the restraint of custom and prescription. Having been induced to rely on our own decision and judgment, in that which has the highest claims on us, we are willing also to employ our reason in other matters of material interest to us. Having once thrown off the yoke of authority, we can no longer patiently bend our necks to it; but feel ourselves free to examine, and disposed to improve in every subject that presents itself to our notice. Hence we are less tolerant than others of the absurdities which time has sanctioned. We are less disposed to endure evils because they have been long endured, and possess more of the *reforming spirit* than can be pleasing to those whose habits, and perhaps their gains, are connected with present systems. We are Nonconformists in religion to all human impositions, and we are ready to refuse conformity wherever we see what we think to be wrong. We have dared for ourselves to restore our holy faith to what we take to be its primitive simplicity; and wherever else what is corrupt may be purified, and what is defective improved, we are disposed to be active with no very courtly spirit. Should we wonder, then, that by many we are dreaded and disliked, and that the taste for improvement, which they cannot understand, should be attributed, by those who care not for it, or who would be losers by it, to a sour, dissatisfied temper, and to jea-

lousy of the enjoyments of others? Whilst the charges against us originate in such causes as these, however we may regret the hostility of well-meaning but weak-minded persons, we can but determine, that as long as there are abuses to attack and errors to expose, we will persevere in our course, and give the enemies of human improvement ever fresh occasions for venting their spleen against the "Old Crab-stock of Nonconformity."

We have thus far been speaking of circumstances permanently connected with our principles; circumstances in which we feel pride and satisfaction, and without which our distinguishing character would be lost; which, misunderstood and perverted by party violence, viewed through the distorting medium of prejudice, or with the timid glance of servility, may contribute to procure us the reputation of a morose and petulant spirit, opposed to innocent freedom and cheerfulness; but which, nevertheless, have in reality no such tendency, but are highly favourable to the true and rational enjoyment of life, as they arm us against the seductive vanities of the world, and cherish intelligence, firmness and active, energetic benevolence. But it is probable that we have in a very considerable degree derived our reputation for sourness from our ancestors, the venerable fathers of Nonconformity, from whom, on account of our altered manners, we are sometimes accused among our own friends of having degenerated. I have already inquired whether there be any thing in the genuine principles of Nonconformity which could occasion this harshness, and one or two observations on the case of the early Nonconformists will now bring me to the conclusion of my subject: and, in the first place, their austere demeanour was by no means peculiar to them, but was that of all seriously religious men in their times, and shews not the effect of their peculiar principles, but the religious spirit of their age, at least in Protestant countries. 2ndly. This spirit had its origin, not in the subjects of their difference with the Established Church, but in the religious doctrines then universally received; and wherever these doctrines have been warmly entertained and much dwelt upon, the same effects have been produced, as

much within as without the pale of the Establishment, of which a considerable party in the Church, in the present day, affords abundant proof. But, thirdly, the austerity of the early Nonconformists was greatly increased by the treatment they received from those who seemed to have little regard for religion, but as an instrument of state policy; who certainly scrupled not to sanction impiety, profaneness and vice, that they might strengthen their party among the profligate part of society, (too naturally an object with all establishments,) that they might shew the extent of authority claimed by them in religious matters, and wound to the utmost the consciences of those who "would obey God rather than man." We must further make a reasonable allowance for the strictness and watchfulness of a rising and a persecuted sect, which had a tendency to extremes from the warmth of its laudable zeal, and had rather be over severe at the risk of any suffering, than purchase security by the smallest improper conformity to the world; which was too serious from danger and affliction, and too constantly kept upon the watch in its religious business, to run any risk of being too much occupied in worldly pleasures and trifling enjoyments.

Finally, it must not be forgotten, nor can those who are familiar with their biography, or have seen any thing of what even till lately remained of their genuine manners, be in any danger of forgetting, that, with all their strictness and austerity and abstinence from the amusements of the world, there was among the old Nonconformists a vast deal of real cheerfulness and true enjoyment of life. They freely partook in the best pleasures of social intercourse which was at once refreshing and improving, and they well knew how to season their more serious discourse with lively wit and attractive gaiety. They enjoyed a peace in their own minds far better than any thing the world has to bestow; and they have left a character to their descendants which, if it be mellowed and softened by time, without losing its essential qualities, will most harmoniously and happily blend the austere with the amiable, the useful with the captivating virtues. If Nonconformity be a "*crab-stock*,"

let it be remembered, that its flowers are blooming and the fragrance is sweet.

H. (H.)

Cork,
Sept. 21, 1821.

SIR,
TWO articles, the one in the Monthly Repository for August, 1821, the other in the Christian Reformer for the same month, added to suggestions of a similar nature in other numbers of those very valuable and justly respected works, call for some little explanation, if not animadversion.

In the former, (pp. 473—475,) a writer signing himself J. M'Cready, advances a charge against what he is pleased to term, the regular Irish Presbyterian Clergy, of want of zeal, if not of absolute inattention to their flocks, because they do not introduce into their pulpits religious controversy, and, with rash vehemence, urge what may to *him* appear important gospel truths, but which appear to *them* not sufficiently important to risk the breaking up of their congregations for the sake of propagating them. On this ground, as well as on the notion he entertains that Ireland is now ripe for an extensive reform on the subject of religion, he calls loudly for the aid of English missionary preachers; mentioning Cork, Bandon and Kinsale, as peculiarly proper fields of action. He insinuates likewise that Irish Presbyterian ministers have their lips sealed by the influence of the aid received from government, called the Regium Donum, concerning which it should be known, that in Ireland it is not so much a gift, as a very inadequate substitute for advantages possessed and voluntarily given up; that it has been continued uninterruptedly since the reign of William III., and that ministers can be deprived of it only upon the substantiated charge of immoral conduct. This writer will not, then, allow the ministers to whom he refers, to act with that prudence which circumstances and the mixed nature of their congregations require, without incurring thereby, the charge of coldness, if not of sloth. He does not consider that a man may as well expect to beat down a marble wall by dashing his head against it, as, by running directly against them, to over-

throw prejudices of education, prejudices of connexion, prejudices of interest. He does not recollect that prepossessions and habits of thinking, which open attacks would only startle and rouse to obstinate and intemperate resistance will be undermined by the *sure*, though *gradual*, advances of truth, and the repeated vindication of the right of private judgment.

That "Ireland is ripe for religious reformation," I believe, from repeatedly conversing on this subject both with clergy and laity, to be a most erroneous opinion, for, at least in that part of it in which Providence has fixed my place of abode, never did a thicker cloud of prejudice and bigotry appear to darken the prospect and threaten storm and tempest. Precipitation and zeal, without knowledge, have frustrated many a well-meant and beneficial undertaking. In two of the places to which the writer refers, those causes would assuredly produce their most mischievous effects; they would probably separate and ruin the congregations, and thus demolish a strong and extending bulwark against active intolerance and gloomy fanaticism.

Surely the pulpit is more usefully and properly employed for illustrating the evidences of natural and revealed religion, for enforcing the practice of piety and morality, than it would be if used as the vehicle of doubtful disputations. In most, I may say in all, the Presbyterian Churches of the Synods of Antrim and Munster, public worship is conducted upon the great fundamental principle that religious adoration is due only to God, the Father Almighty. In most of them, children and young persons are catechised and instructed in scripture knowledge. To many of them belong schools and vestry libraries, which afford their members the means of reading with respect to disputed points and doctrines, and which thus give them the opportunity of reflecting deliberately and of judging; which few minds are capable of doing while listening to a discourse on a controverted subject.

Where there are no places of Dissenting rational worship, Missionaries might do good by awakening the spirit of inquiry, by directing the attention of hearers to the right of private judgment, and by asserting the impartial goodness and universal paternity of

Almighty God; but where there are already such churches of Christians, and regularly-settled ministers, their necessity, nay their expediency is by no means apparent, and they would place those ministers in very disagreeable and delicate predicaments, and greatly impede the progress of liberality and inquiry.

The writer of the article in the Christian Reformer, (VII. 260—263,) entitled "On a late Attempt to revive Presbyterianism," misrepresents what is *Irish* Presbyterianism. The Presbyterian Clergy claim no authority, no divine right derived from the Holy Ghost by the laying on of hands. Their Synods usurp no authority over the several congregations with respect to articles of faith or forms of worship, nor over their ministers. They meet annually to consult for the good of the common cause, and to receive statements of the situations of the different societies, with respect to their numbers, &c. They constitute courts, in which may be registered the respective standing funds of the different congregations, to prevent their being alienated, as has heretofore been the case where no such precaution existed. They constitute tribunals, for the settlement of disputes which may unhappily arise between ministers and people. They have frequently prevented the former from being treated unjustly and dismissed without sufficient cause, and the latter from being neglected and ill-served. Such Presbyterianism can by no means be an obstacle, and certainly not a necessary one, to the progress of free inquiry and religious light and truth.

SENIOR.

SIR,

IT would much oblige me, and perhaps several of your other readers, if the Rev. Mr. Cooper, who I see by the Repository is returned from the West Indies, would be so good as to give us some account of the state of the Negroes in the Islands he has visited, as far as respects their disposition to embrace the Christian religion. Judging from the Annual Reports of the Methodist Missionary Society, it would seem that *that* disposition is favourable to the reception of instruction; and from the opinion of a gentleman who occupies a station of consi-

derable eminence in one of the Islands, I have been led to consider the Negroes as greatly benefited by the exertions of the Methodists. It would be satisfactory, however, to know the opinion of a person who has resided among these people as a Missionary.

Q.

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Sylva Biographica.

(Continued from p. 581.)

IV.

NO. 217. NICHOLAS CLAGGETT was born in *Canterbury*, about 1607, entered a Student of Merton College, in 1628, took one degree in Arts, went afterwards to Magdalen Hall, and as a member of that house took the degree of Master of that faculty, being esteemed by the generality thereof a very able Moderator in Philosophy. Afterwards he became Vicar of Melbourne, in Derbyshire, and some years after, Rector of St. Mary's, at Bury, in Suffolk, where he was held in great veneration by the precise party for his singular piety.* He hath written

“The Abuses of God's Grace, discovered in the Kinds, Causes, &c., proposed as a seasonable Check to the wanton Libertinisme of the present Age.” *Oxon*, 1659.

He paid his last debt to nature, Sept. 12, 1663, aged about 56, and was buried in St. Mary's aforesaid. † (*Athen. Oxon.*)

V.

No. 218. JOB ROYSE, son of a Scrivener, of *London*, where he was born in 1631. Educated, partly, in the Free School at Abingdon, (founded by John Royce, 1563,) he became a student in Pembroke College, 1650, and soon after was elected one of the *Post Masters* of Merton College,

* *Calamy* says “he had been 18 years, or more, minister at Bury, at the time of his ejection; and had there given abundant testimonies of his industry and fidelity in the discharge of his ministry.” *Cont.* 787.

† Mr. Claggett had two sons, who were divines of some eminence in the Established Church. His grandson became Bishop of Exeter. See *Biog. Brit.* III. 592—595.

where continuing under the tuition of a severe Presbyterian, he became well qualified with the spirit, took one degree in Arts, 1655, left the College soon after, retiring to the great city, became a puling Levite among the brethren, for whose sake and at their instance, he wrote and published

“The Spirit's Touchstone; or the Teaching of Christ's Spirit on the Hearts of Believers; being a clear Discovery how a Man may certainly know, whether he be really taught by the Spirit of God.” *Lond.* 1657.

Dying in 1663, he was buried in some church in or near London, being then weary of the change of the times, and the wickedness, forsooth, that followed. (*Athen. Oxon.*)

VI.

No. 224. SAMUEL SMITH, a minister's son, was born in *Worcestershire*,* entered a Batler† of St. Mary's Hall in 1603, aged 15, left the University without a degree, became beneficed at Prittlewell, in Essex, and about the beginning of King Charles I. in his own country, where continuing till 1642, did then retire to London for shelter, sided with the Presbyterians, and became a frequent preacher among them.

Afterwards he returned to his cure, had another conferred upon him in Shropshire, was an assistant to the commissioners of that county, for the ejection of such whom they called scandalous and ignorant ministers and schoolmasters, † lived after his Majesty's restoration, and soon after was silenced. His works, which are mostly Sermons, are these:

“David's Blessed Man; or a short Exposition upon the First Psalm:” printed the 15th time, 1686. “David's Repentance; or a plain and familiar Exposition of the 51st Psalm,” 1619.

Several Sermons,—(1) “Joseph and his Mistress,” in 5 Sermons, on *Gen.* xxxix. 7—9, 1619. (2) “Noah's Dove; or Tidings of Peace to the Godly:” Funeral Sermon on *Psalms* xxxvii. 37, 1619. (3) “Christ's Preparation to his own Death,” in 2 Ser-

* At Dudley. See *Reliq. Bart.* 9.

† See *supra*, p. 579, Note †.

‡ See *ibid.*, Note ¶.

mons on *Luke* xxii. 39—41. (4) "Christ's Last Supper," in 5 Sermons on 1 *Cor.* xi. 28, 29, 1620. (5) "*A Christian Task* ; Sermon at the Funeral of Mr. John Lawson, Gent., at Prittlewell," on *Psalms* xc. 12, 1619. (6) "The Great Assize ; or the Day of Jubilee, in which we must make a general Account of all our Actions before Almighty : in 4 Sermons on *Rev.* xx. 11, 15. Printed 31st time, 1684. * (7) "A Fold for Christ's Sheep," in 2 Sermons upon *Canticles* i. 7, 8. Printed 32 times, the last, 1684. (8) "The Ethiopian Eunuch's Conversion ;" the sum of 30 Sermons upon part of *Acts* viii. 1632.

"The Christian's Guide, with Rules and Directions for leading a Holy Life : " printed several times. "The Chief Shepherd ; or an Exposition on *Psalms* xxiii.," 1625. "The admirable Convert ; or the Miraculous Conversion of the Thief on the Cross," 1632. "Moses his Prayer : or an Exposition of *Psalms* xix.," 1656. "Looking Glass for Saints and Sinners ; or an Exposition of *Psalms* xix.," 1656.

He hath written other things which I have not yet seen, and was living an aged man near Dudley, in Worcestershire, in 1663.† (*Athen. Oxon.*)

LIGNARIUS.

Hachney,
Nov. 20, 1821.

SIR,
THE pages of the Repository will have to record another instance of incarceration and fine for imputed blasphemy, in the person of a third individual of the Carlile family ; and it is worthy of remark, that in passing a sentence involving perpetual imprisonment, Mr. Justice Bailey liberally allows Englishmen the privilege of thinking for themselves, but, according

to the newspaper report of his speech, the right of combating established opinions is expressly denied. Thus after all the shifting and perversion of language and common sense by the lawyers in the course of the former trials, and their awkward attempts to confound legal restrictions with religious freedom, Mr. Justice Bailey has let the cat out of the bag. He at least speaks intelligibly, and tells us what we have to trust to in future. The degree of religious liberty left us appears to be limited to just so much as is *independent of human power*, and, according to my comprehension of his speech, not a whit more. If this should be recognized as a principle of legal administration in religious matters, then I think most of your readers will concur with me, that established opinions are the greatest curse that ever civilized man endured. For this candid exposition, however, Mr. Justice Bailey is entitled to our thanks. And now, Sir, a word or two with respect to this unfortunate family who have shewn so determined an opposition to the national Creeds. I am aware how unpopular it is to become the apologist of persons in the situation of the Carliles. The reasonableness or unreasonableness of their theological speculations is wholly beside my present purpose, which is merely to inquire how far the characters, conduct and fate of this suffering family will bear a comparison with those who have heretofore become martyrs to the diffusion of opinions. Report says, that Mr. Carlile became a convert to infidelity at the instigation of his wife ; and the sincerity of *her* opinions may be inferred from the fact of her not hesitating to impart them to her nearest and dearest connexions, and her voluntary suffering in their support : her constancy and firmness are unquestionable, foreseeing, as she did from the experience of her husband, her own inevitable fate. The conduct of the sister appears to have been equally courageous and persevering, and it would be difficult to find instances of similar determined sacrifices of liberty and comforts in a cause which appeared to the sufferers to be founded in error, or to involve known immoral consequences. If it be objected that "gain, sordid gain," has been the actuating motive, I am not

* *Calamy* says, it "has been printed 40 times." *Account*, 567.

† *Baxter* classes "old Mr. Samuel Smith," with some "very holy men and peaceable, who laboured faithfully with little success till they were above four-score years of age a-piece." He then says of Mr. Smith, "This good man was one of my most familiar friends, in whose converse I took very much delight, who was buried but this winter, 1664, at Dudley." *Reliq. Bart.* 9. (*Lignarius.*)

prepared to deny the influence of gold; but in candour let us compare the loss with the gain, not only of property, but of liberty and health, and judge on which side the balance stands; let it be remembered also, that many of the most renowned Christian martyrs lived by the diffusion of their opinions, yet who, for that reason, presumes to tax their honesty? I confess I see much to respect in this devoted family and much to compassionate; whether their opinions are taken upon true or erroneous grounds does not abate that respect and compassion a tittle, and I cannot discover the slightest reason for suspecting their sincerity. My estimate of Mr. Carlile is founded in part on a circumstance which truth and justice require should be known. A day or two previous to his trial it came to my knowledge accidentally that the tradesman with whom he had served his apprenticeship, and I believe worked for some time afterwards, was a resident in my own neighbourhood, and that he had spoken highly of his integrity. Feeling the force of the Christian precept, (do as you would have others do to you,) I waited on this person in the expectation that a good character might be of service to Mr. Carlile on his trial, and received the following account as near as I can recollect:

"During the many years Carlile was with me, I found him an honest, faithful servant; the hours of business were early and late, but he never failed in diligence and industry, and although we did not always agree, *I never had the slightest reason to suspect him of a falsehood.*"

He attended the trial at my request, and his evidence was to the same effect. Of this man's religious and political opinions I am in total ignorance to this day, and of Mr. Carlile I had no other personal knowledge previously to his trial than once seeing him in his shop; but to this day I have never heard of an attack on his moral character, which certainly would not have escaped the virulence of his persecutors had it been vulnerable.

I do not hesitate, therefore, to be-

lieve Mr. Carlile to be an *honest enthusiast*, and to award him the meed of respect due to that character: erudition and science are not necessary constituents in the formation of a bold, honest innovator, nor were the ancient propagators of new doctrines eminent for those qualifications. Still to such men is the world indebted for various important benefits.

S. C.

P. S. I am just told that another sister of Carlile has undertaken to carry on the business of the shop, which is still open.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXXIV.

Anecdote of Judge Jeffries.

(From Chatterton's Works, by Southey, 3 vols. 8vo. 1803, III. 93.)

A few months before the abdication of the dastardly tyrant James II., Lord Chancellor Jeffries, of detested memory, went to Arundel, in Sussex, in order to influence an election. He took his residence at the castle, and went the day fixed for the election to the Town-hall, where Mr. Peckham, who was then mayor of Arundel, held his court. Jeffries had the imprudence to shew his bloody face there: the mayor ordered him to withdraw immediately; and in case of refusal threatened to have him committed. "You," said he, "who ought to be the guardian of our laws, and of our sacred constitution, shall not so audaciously violate them. This is my court, and my jurisdiction here is above yours." Jeffries, who was not willing to perplex still more the king's affairs, and to enrage the populace, retired immediately. The next morning he invited Peckham to breakfast with him, which he accepted; but he had the courage to scorn to take a place, which the merciless executioner offered him. (*Taken from the records of the town of Arundel.*)

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816 &c. Including a Defence of their Conduct from the Revolution to the present Period.* By Mark Wilks. 2 vols. 8vo. pp. 626. With a Map. Longman and Co., and Westley. 1821.

OUR former volumes (XI. and XII.) have registered both the persecutions of the French Protestants and the generous efforts of the Protestant Dissenters of England, at the instance of the Ministers of the Three Denominations, for their relief; and our readers cannot have forgotten that attempts were then made to throw suspicion upon the statements of the Dissenting Ministers, and even to expose them to political reproach for their interference.* The Duke of Wellington wrote a letter to justify the French government at the very moment that the department of the Gard was reeking with Protestant blood; [Mon. Repos. XI. 58;] Lord Castlereagh palliated the enormities of the Catholics, and maintained, in order to disparage Sir Samuel Romilly's too forward humanity, that *not more* than 300 persons had been murdered at Nismes, and *not more* than 1000 in the neighbourhood, and that the victims had been unfriendly to the legitimate government of the descendants

of Louis XIV.; [see the Debate, Mon. Repos. XI. 357 and 428;] and Mons. Marron, as the head of the Protestants of Paris, wrote an official letter to the Dissenting Ministers disclaiming and rebuking their unnecessary and mischievous interposition, enclosed in a private one to the editor of this work, in which he stated that the French Protestants were consoled and gratified by that very interposition, and that the result was likely to be very beneficial. [Mon. Repos. X. 780, XI. 59, 229 and 180.]

Truth is the daughter of Time, and not many months had elapsed before the persecution was universally allowed, and the only object of the friends of the Bourbons was to vindicate them from the charge of exciting or conniving at the foul deeds that could no longer be concealed. With what success they pleaded, may be determined by Miss Williams's specious pamphlet. [Mon. Repos. XI. 228, &c.] Then came the Eulogium of M. Benj. Constant on Sir Samuel Romilly, in the Royal Athenæum of Paris, pronounced at the end of the year 1818, in which he asserted the truth of the representations made by the English Dissenting Ministers, and ascribed to them and Sir Samuel Romilly the cessation of the horrors that had so long stamped the South of France with infamy. At first, the Chamber of Deputies would not permit any Frenchman to name the atrocities perpetrated at Nismes; the mention of them was an act of disloyalty; but in the course of time, the Protestants received the poor satisfaction of having their sufferings acknowledged and detailed in legislative speeches and official documents. Power may thus triumph for a time over humanity and truth, but the latter will in the end prevail and overwhelm their impotent enemies with ignominy.

* The present editor of the New (or Mock) Times wrote a series of articles in the Times to counteract the efforts of the Dissenting Ministers, whom, in allusion to their being of Three Denominations, he characterized as "the treble-faced rogues." This writer had the boldness at one time to question the fact of the persecution, and the cruelty at another to represent the Protestants as entitled to no compassion on account of their political predilections. He has always claimed, nevertheless, the distinction, *par excellence*, of a friend of religion and social order!

In order to lay a sure foundation for their proceedings, the Dissenting Ministers deputed Mr. Clement Perrot, an intelligent and respectable minister of their persuasion in the Island of Guernsey, on a mission to France, that amongst the Protestants them-

selves and in the spot where the persecution raged he might ascertain the true state of affairs. With great labour and at no small risk, he visited Nismes and the neighbourhood, and his report, on his return, shewed that but a small part of the outrages committed upon the Protestants was known to the European public. To obtain further particulars at a later period, and also to superintend the distribution of the fund raised for the persecuted, Mr. Wilks likewise made a journey to the South of France, under sanction of the committee of Dissenting Ministers. His information corroborated Mr. Perrot's report, and the interval between their visits had allowed the suffering Protestants to make a more ample and correct estimate of their losses and bereavements. It was at first intended to present to the public, Mr. Perrot's report with Mr. Wilks's corrections and additions, and the work was carried some way through the press; but the difficulty of blending two reports into an uniform narration, led the committee to abandon the design, and to commit the manuscripts and papers to Mr. Wilks's hands, with a request that he would, in his own name and on his own responsibility, lay before the public a connected history of the persecution.

This was the origin of the work, the title of which stands at the head of this article; and it is but just to the author to say, that he has executed his laborious task with much ability, and we doubt not also with entire faithfulness. His preciseness as to names, dates and places, numbers of persons and sums of money, vouches for his accuracy, since it furnishes opponents with the ready means of detecting mistakes and exposing misrepresentations. He might have made the work more interesting, if he had not adhered to that dryness of detail which is the best pledge of its authenticity. He purposely keeps down his own political opinions, though it is impossible that he should have hidden from the reader his views with regard to the *secret* influence which in spite of royal proclamations and official assurances continued for so long a time to fan the fire of persecution; all Europe in the mean while crying shame upon the country in which

such wickedness was suffered to rage almost unobstructed. The narrative of the principal facts is precise though animated, and there are passages glowing with the strong feeling on behalf of injured freedom and humanity that is so natural to an Englishman, and especially an English Protestant Dissenter.

Mr. Wilks's avowed design is to relate and establish the fact of the persecution, and to prove that it was religious and not, as has been pretended, a political persecution. In both these points he has succeeded: but we must refer the reader to the work itself for satisfaction, not being able to lay before him more than a few striking particulars and some interesting extracts.

The "History" commences with a view of the condition of the Protestants of France from the Revocation of the Edict of Nantes to the Revolution. This is a dark and melancholy picture. The reader inquires whether he be really perusing the story of Europe in the 18th century, when he surveys the account (pp. 4—6 *) of "twenty-four innocent females, who, seized in their youth, had passed, some of them, twenty years between the walls of the Tour de Constance"! Persecution produced its usual effect upon the objects of it; and we fear that the period in question must be reckoned the brightest in the annals of our French Protestant brethren. In vain shall we now look amongst them for that firmness of principle and that unconquerable spirit which they displayed when they were one day occupied in concealing themselves from the king's dragoons, and the next employed in finding out their brethren in some desert or cave, for the sake of enjoying the consolations of Christian worship.

It was not till the Revolution began to dawn, that the Protestants had a legal existence in France. The way had been prepared for their emancipation by the efforts of Turgot, Malesherbes, Rulhières, and Bretueil; but to the Marquis de la Fayette, yet living in a venerable age to enjoy the honours due to half a century of generous labours in the cause of liberty,

* We do not distinguish the volumes, as the paging runs through both.

in both hemispheres, the happy event is to be ascribed. After many conferences with the Protestants, and particularly with the lamented Rabaut St. Etienne, he brought forward in the Assembly of the Notables, an address to the King in their favour, which was followed by an edict of toleration, the registering of which was accompanied by "the tears of the fanatics and the declamation of Despremenil, who apostrophized, rather in anger than with piety, the crucifix which adorned the chamber of their sitting." (P. 20.)

The Protestants hailed the Revolution as the epoch of their complete deliverance, but they appear not as a body to have taken any active share in it. As, however, their enemies and those of liberty were the same, they were from the beginning contemplated in all the intrigues carried on by the Royalists in the South of France. A civil war was begun by the priests and the accredited agents of members of the Bourbon family, and had not the new government promptly interfered, the same scenes would have been acted in the year 1790, that we have seen four and twenty years afterwards. It is remarkable that the very individuals that have figured in the recent persecutions, were the agitators of the troubles of the former period. One of these, Froment, to remind the present dynasty of his services, or rather to reproach them for their ingratitude, has published a memoir of his attempts, for a quarter of a century, to convulse the South of France with religious dissensions. He has given to the world copies of the instructions under which he acted, signed by the hands of the Bourbons, and nothing is now wanted to set in a true light the principles on which those princes wish to govern, and the character of the late persecution in the department of the Gard.* Others of

these worthy Catholics were preparing themselves for service, in the interval between the two commotions, by first practising as furious Jacobins at the guillotine, and by then employing themselves as tools of Buonaparte in enforcing the conscription and the other bad measures of his reign.

When Louis XVIII. re-entered France in 1814, in the rear of the allied armies, these savages set about the work for which they had been in training. They caused to be carried to the foot of the throne, the declaration, which the king did not disdain to accept, that there must be in France but "One God, one King, and one Faith." The fooleries of Popery were exhibited in open day to inflame the zeal of the populace; and the conspirators of Nismes engaged the people of that city to make a solemn vow of dedicating to God *a silver child*, if the Duchess d'Angoulême should prove the mother of a boy. Monsieur, the King's brother, made a visit at this period to Nismes, and smiled upon the Protestants, while they who have since boasted of having been in correspondence with him were plotting their destruction: and our author states it as "a curious fact, that however kind the disposition evinced, and the more powerful the protection promised on these royal visits, the enemies of the Protestants invariably became more hostile, more furious and more audacious" after them. (Pp. 120, 121.) At this juncture, the monsters of 1790 gathered mobs and warned the Protestants of their doom by inscriptions on

shewed,) to pursue their pious project of exterminating Protestant heretics: yet this protégé of Mr. Pitt's says, in one of his recent publications, "For more than twenty years I have maintained, that it was not in Paris, but in London and Petersburg, that the foundations of every throne were sapped, and the fetters for every nation forged, and this, even when an opinion prevailed that jacobinism would make the tour of the world; that there was always a design to ravish from the Bourbons the crown of their ancestors, and to dismember our unhappy country; and, unhappily for Europe, from Pitt to Castlereagh, the English ministers have not had intentions more noble, more profound, or more humane than the Jacobins." P. 53.

* This sanguinary ruffian was, before the Revolution, receiver to the Chapter of the Cathedral of Nismes, an office to which, in reward no doubt of good services, he has been restored. He avows that he was a pensioner on the British government up to the period of the Restoration; and he, or his partisans, were on one occasion served with ammunition from the British fleet in the Mediterranean, to enable them, (as the event

the walls, effigies, insults in the streets, brutal cries under their windows and obscene and sanguinary songs at the doors of their temples. Every thing portended an explosion of fanatic fury, when Napoleon again appeared upon the stage. This was a critical state of things for the Protestants, but they acted with uniform and signal prudence, and if in any thing they shewed weakness, it was in their indifference to public affairs. They were the last to renounce and the first to welcome again the Bourbons; and, secure in their innocence, they took the good that was before them, like the lamb that "riot dooms to bleed."

"Pleased to the last, he crops the
flow'ry food,
And licks the hand just raised to
shed his blood."

In the quick and disorderly changes of dynasty, some outrages were committed by the military or upon them, and these were at once charged upon the Protestants, many of whom suffered under accusations now admitted to have been unjust. Stronger testimony to their innocence cannot be adduced than was presented to the Chamber of Deputies, in a debate on a petition relating to this affair, April 25, 1820.

"On that occasion M. St. Aulaire, one of the deputies from the department of the Gard, the father-in-law of M. Decazes, and in constant and intimate relations with his Majesty Louis XVIII., made the following declaration:

"When the crimes of 1815 were committed, a general sentiment of indignation ought to have been expressed against such atrocities; but the party of which I speak, pretended, for a long time, to deny their existence, and endeavoured to have it believed, that the crimes of 1815 were only the effect of the reprisals of cruelties committed in the 100 days. This allegation is destroyed by facts. During the 100 days, not a *drop of blood* was shed in the department of the Gard. I mistake; three volunteers were massacred at Arpaillargues, but they were killed with arms in their hands, and contending also against an armed force. I do not pretend to say that there is a conspiracy, but there is a sort of *league*, and I employ this word, because it describes, to the life, the state of the department."

—P. 163, Note.

The re-establishment of the authority

of the Bourbons at Nismes was the signal for the brutal persecutors to seize their prey. They began with wounding or killing two hundred unarmed soldiers, and having gone from house to house, taking away arms from the Protestants, they considered themselves ready for their great work. The detail of the horrors that ensued fills many pages: we can give only a specimen or two:

"Another party committed a dreadful murder at St. Cézaire, adjoining Nismes. Imbert *dit* La Plume, the husband of Suzou Chivas, afraid for his life, had retired to this village, where he hoped he might safely take refuge with a relation. His security was, however, of short duration. On the 17th or 18th of July he was met, on returning from work in the fields, by one of the bands who were spreading death and devastation. He was immediately seized, and treated with the greatest brutality. He implored mercy, and threw himself before the captain, entreating him to spare his life. The chief promised him protection, and assured him that he should be safely conducted to the prison of Nismes. Imbert readily consented to follow; but it was in vain; their ill-usage continued, and he saw that they were determined to kill him. He was a powerful and courageous man, and resuming his natural character, he advanced, and exclaimed, 'You are brigands, fire!' Four of them fired, and he fell; but he was not yet dead, and while living they mutilated his body, and then, passing a cord round it, they drew it along, attached to a cannon, of which they had possession; and thus, his head striking against the brass, the poor wretch endured, before he expired, the most frightful tortures. Monnet, Prad, Sauve, Combe, and Milanès of Bernis, were the assassins.

"It was not till after eight days that his relatives were apprized of his death. His widow then went to Cézaire, to gain information, and reclaim the body, but she learned that a worthy proprietor of the village had kindly given it sepulture.

"The miseries of the family of Chivas, of which Imbert was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in the course of a few days; and they furnish a specimen of the crimes and horrors with which Nismes was so long visited. I saw the five widows of these murdered Protestants in their habiliments of mourning. I heard their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent

bereavement, the dreadful details of their sufferings. The orphan children mingled their tears with those of their widowed mothers. On one occasion the whole were collected round me; and never shall I forget what I endured on thus finding myself in the centre of a large groupe of unhappy beings, who had been *actors and* * sufferers in the most tragic scenes.

Claudine, the wife of André Chivas, witnessed the murder of her husband and of her brother-in-law. At five o'clock in the morning, André went to his work, and, alarmed at the dreadful confusion which pervaded the town, and by the threats he had received, he told his wife that it would depend on her reports, during the day, whether he should return home to sleep. As Claudine went into the fields where her husband worked, to take him some soup, she saw a party of armed men at a distance, conducting towards Nismes, a man dressed in blue. They stopped several fugitives who were quitting the city, and with difficulty suffered them to pass. 'Save you!' cried one of the men to their prisoner, whom Claudine did not yet recognize, 'as for you, you shall be a pillar here, as well as of the temple;' and, advancing a few steps, they fired. The shots entered the throat of their victim; he fell, and expired. Shocked at this deliberate murder, the poor woman shrieked, and reproached the perpetrators with their wickedness and inhumanity. They answered her with the coldest contempt and the most barbarous irony. She sprang forward;—and who can conceive her horror when she beheld at her feet the corpse of her husband! Recovering from her consternation, she entreated the assistance of some persons who passed, to remove the bleeding body; but, stupified by terror, they refused to render her this sad service, and the unhappy wife was obliged to drag along, in her own arms, the corpse of Chivas. Alone, and covered with blood, she made the most distressing efforts;—they soon exhausted all her strength, and, sinking with fatigue, she resolved to abandon, for a short time, her precious load. The *fermier* of a neighbouring farm, touched with her forlorn situation, promised, when his master came, to cover the body with earth. 'No,' exclaimed the weeping widow, 'let me at least have the consolation of placing it in a coffin;' and immediately she set out on purpose to procure one in the city. Alas! she was destined, on this terrible day, to suffer successive

trials. On entering the city she had the misery of being present at the murder of her brother-in-law, Antoine Clot, and was arrested in her course by the spreading calamities of her unhappy family. The wretched Claudine at length left her companions in misfortune, and found courage to pursue her route. The coffin was bought, and, after some difficulty, she procured a *laissez passer*, to seek and inter the corpse of her husband; but, when she reached the barrier, the wretches who formed the *corps-du-garde* demanded 500 francs for permission to carry out the coffin; and, after much contention, they obliged the poor woman to pay them twenty. But her cup of affliction was not yet full: scarcely had she interred André in a field, when the barbarians dug up his body, and stript it of the two cloths in which it was enveloped; nor was it till after some days that the widow succeeded, in the midst of threats and danger, to re-cover with earth his dishonoured remains. The principal agents in this assassination were Sauve *dit* Galigne and Sauve, junior. They surprised and seized Chivas while working in the vineyard.

Antoine Clot had married a Chivas. About seven in the morning, Trestaillon, the chief of these parties, met Clot as he was returning from the threshing-floor, and immediately seized him. In vain did one of the friends of the assassins entreat them not to kill him. 'Away with him; one brigand the less,' was their reply. Clot threw himself at the feet of the monsters. 'In the name of my three children,' said he, 'spare me; I have never injured you.'—'Say your prayers,' exclaimed the chief, and leveling his carbine over the shoulder of Parraïn, a silk-weaver and a Catholic, who had thrown himself before Clot as an intercessor, he fired, and his victim fell! Looking at his murderer, he said, 'God forgive you, as I hope he will me; you have killed the father of a family; I shall often appear before you.'—'There is one,' interrupted the fiend, 'and now let us load for another.' He reloaded his piece and walked on. Clot still breathed:—his distracted daughter, thirteen years of age, almost choked by sobs, offered him a little brandy. '*Ma mie*,' said her father to her—and he was no more. At this moment the wife reached her husband, and the son knelt beside his dead parent. Miserable family! The son took the body in his arms and carried it to their now dreary home. In the midst of groans and tears, these three distressed mourners dug a grave and committed it to the earth. But every feeling and all decency must be outraged: at the mo-

* The words in *italics* should be omitted. REV.

ment that they performed this melancholy duty, some of the Catholics entered their dwelling, and stripping the body of its winding sheet, they vowed that they would drag it to the *voirie*,* and poured volleys of threats and curses on the distracted widow. She reproached them with their cruelty, and desired them to let her share her husband's fate. It is difficult to account for their refusal, or to imagine by what motives their rage was restrained; but contenting themselves with stealing the funeral cloth and all the oil the house contained, they departed, and permitted the wretched family to finish the interment of their beloved relative. This murder was committed near the Maison Guizot, Enclos Rey, Section 4.

"On the 21st of July, under pretence of searching for arms, a party of these brigands entered the house of David Chivas. His wife in vain assured them that he never had any arms in the house: they made the most vexatious search. David Chivas, who was ill from chagrin and apprehension, and concealed in one of his apartments, heard them approaching, and endeavoured to escape:—he was arrested. 'What have I done, my friends?' he exclaimed, 'what have I done?' At least, if you will kill me, for mercy's sake kill me in my house, and do not drag me into the street.' His wife supplicated for her husband:—they told them to be quiet, that there was no danger, and that they should only take David to prison. He was in his shirt, and she wished him to put on his waistcoat:—they would not permit him;—'he has no need of a *veste*,' said one of the troop. His death was, in fact, certain, for it was designed. Marie followed her husband at a little distance, and the victim walked before his executioners. In his garden he again entreated them to kill him on the spot, and not deliver him to a furious populace;—they would not listen to him, but he had scarcely taken thirty steps in the street, when they fired on him, and he instantly expired. The murderers abandoned the theatre of this crime, to proceed to fresh deeds of blood. One of the party only remained, and he refused Marie the melancholy consolation of removing the body of her husband. He held her against the wall; and if she advanced a step towards the outstretched corpse he levelled his piece:—she only escaped death by suddenly darting into

the nearest house and shutting the door. The bleeding carcase was dragged along, and a groupe of armed men fired over it a *feu-de-joie*, and danced around it with ferocious pleasure. The phrenzy of the widow, on learning this, was at its height. In vain she demanded the body: it was carried to a considerable distance, and she was threatened. She fled and abandoned her home; the Catholics broke it open with their muskets, and for eight days it was plundered and devastated with inconceivable fury. David Chivas was killed near the road to Uzès by Truphémey, Rafin, Tissot, Bresson and others.

"On the morning of the 1st of August, the massacres recommenced. Matthieu Clot, the cousin of Jacques Imbert, was sitting quietly in his house, when a band entered and demanded Imbert. Clot refused to inform them where he was to be found, and for some time braved their threats; but to save his life, it was necessary to tell them that Imbert was concealed in his own house. Isabeau Chivas, the wife of Jacques Imbert, was assured by the murder of her brothers, of the fate of her husband. She shut up the house; they demanded the key; she refused: but as she saw they were about to force the door, and in the hope of softening their rage, she gave up the key, and permitted them to over-run the apartments. Imbert had concealed himself in a loft, and they sought him in vain in every chamber. Disappointed of their prey, their fury became terrible; they vociferated,—broke the furniture,—cut the pallases and mattresses with their sabres,—and hunted in every direction. At length they discovered the place of concealment, but it was inaccessible without a ladder, and they forced the sister of the unfortunate object of their search to carry one to the spot. They fixed it, and were beginning to ascend;—all was lost. The wife threw herself at their knees, and prayed them to leave the house; but her tears and prayers were useless, or rather they convinced them of the success of their enterprise. Imbert, finding there was no hope, presented himself: 'I will come down,' said he, 'I am a dead man.'—'No,' said one of the villains, 'we shall only conduct you to prison; we shall not hurt you.' At these words Isabeau threw herself on the necks of the monsters, and entreated them to spare his life; they promised her they would, and ordered him to march. When they arrived at the *corps-du-garde*, they stopped to drink, and offered some of their liquor to the unhappy man—but his heart was too full to permit him to swallow, and he de-

* "A place appointed by law, on the outside the barriers of towns, to receive the carcases of dead animals, and the ordure of the streets."

clined. They pursued their route till they came to a place called Cascarre. Isabeau, in the mean time, had attempted to follow them, but some of the party stopped her; and when she intreated permission to be near her husband, they replied by striking her with the butt end of their muskets. On a sudden she heard the discharge of fire-arms. 'Monsters!' she cried, 'they have murdered him,' and springing forward, deaf to calls and threats, she reached the Cascarre. The first object that met her eye was the corpse of Imbert; desperate, she threw herself upon it, and embraced it. But who can imagine her horror, when one of the arms, separated from the body, remained in her hands! Her first thought was to secure the mutilated form; she lifted it up, and attempted to carry it, but sunk under its weight. She then requested a child to fetch her sister;—her sister had fled to escape assassination. She renewed her efforts to bear away the corpse: the barbarians had the cruelty to insult her affection and mock her grief: 'when you have dragged it as far as you can,' said one of them, 'we shall fetch it back again.' At the same time, her daughter, only five years of age, wounded her heart by her cries and tears. At length her sister arrived, and together they succeeded in carrying off the body of Imbert. The murderers seated themselves on a bench, laid aside their arms, and conversed as composedly as though nothing had happened. The mother and the aunt of the deceased passed by—they wished them good morning—and the mother, ignorant of her son's death, and anxious to shew them civility, eagerly returned their salutation. The party consisted of Gilly *dit* Menade, Aimé, jun., Bouvier, Roger, jun., Bresson, &c.

"It was when returning to my hotel, after listening to the recital of these deeds, that I first beheld the infamous Trestaillon; he was walking with several of his companions in front of the barracks, on the spot where the troops were massacred; and I shuddered as I gazed on this worse than tiger, and while I reflected that there existed in France persons sufficiently wicked and powerful to protect such a monster from the pursuit of justice and the vengeance of outraged humanity."—Pp. 200—210.

Horrible as these facts are, they do not excite stronger indignation than the following recital of the fiendlike jocularities of these *bons Catholiques*:

"At Nismes, as in all France, the inhabitants wash their clothes either at the fountains or on the banks of streams.

There is a large basin near the fountain, where every day great numbers of women may be seen kneeling at the edge of the water, and beating the linen with heavy pieces of wood in the shape of battledoors. This spot became the scene of the most cruel and indecent practices. The Catholics vented their fury on the wives, widows and daughters of Protestants, by a newly-invented punishment. They turned their petticoats over their heads, and so fastened them as to favour their shameful exposure, and their subjection to chastisement; and nails being placed in the wood of the *battoirs* in the form of *fleurs-de-lis*, they beat them till the blood streamed from their bodies, and their screams rent the air. The 14th and 15th of August were especially signalized by these horrors; and thus the fête of the Assumption, professedly designed by the Catholics to recall the most exalted purity and the Divine benevolence, was observed by those of Nismes by the most revolting violation of female modesty, and by brutal gratifications at which even savages might blush. Often was death demanded as a commutation of this ignominious punishment; but death was refused with malignant joy; murder was to perfect, and not prevent, the obscene and cruel sport. To carry their outrage to the highest possible degree, they assailed in this manner several who were in a state of pregnancy."—Pp. 247, 248.

These atrocities seem incredible, but they are, unhappily for human nature, beyond doubt; they do not rest on Mr. Wilks's or any Protestant's sole testimony.

"'I have seen,' says M. Durand, a Catholic avocat, 'the assassins in the faubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis*; I have seen them raise the garments of females, and apply with heavy blows to the bleeding body this *battoir* to which they gave a name, which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is most strictly true.'"—Pp. 250, 251.

For months these scenes were exhibited. The last named witness describes what he himself saw in October, 1815:

"M. Durand, an advocate, a Catholic,

and son of the architect to the department, has given the following account of what transpired under his own eye:—

“It was near midnight; my wife, who had retired to bed, was just falling asleep, and I was writing by her side, when we were disturbed by a distant noise. It appeared as though the drums beat the *générale*, and crossed the town in every direction. My wife, in alarm, inquired what all this could mean; and, in order to allay her apprehensions, I replied that it probably announced the arrival or departure of some troops of the garrison. But firing and shouts were immediately audible; and, on opening my window, I distinguished horrible imprecations, mingled with cries of ‘*Vive le Roi!*’ I roused an officer who lodged in the House, and M. Chancel, director of the public works. We went out together, and gained the boulevard. The moon shone bright, and every object was nearly as distinct as in the day. A furious crowd was pressing on, vowing extermination, and the greater part half naked, armed with muskets, knives, sticks and sabres. I inquired repeatedly the history of the tumult, and was informed ‘that the massacre was general, and that in the faubourgs several were already killed.’ M. Chancel retired to put on his uniform, as captain of the *Pompiers*; the officer repaired to the barracks; and, anxious for my wife, I returned home. By the noise I was convinced that persons followed: I crept along in the shadow of the wall, opened my door, entered and closed it, leaving, however, a small aperture, that unperceived I might watch the movements of the party, whose arms shone in the moonlight. In a few moments some armed men appeared, conducting a prisoner to the very spot where I was concealed. At this I was not surprised, as, for some time past, any brigand had the right to seize and imprison a citizen, without any authority but his own will. They stopped. I now shut gently the door; but, being unwilling to lose sight of the party, I mounted an alder-tree, planted against the wall of the garden. The foliage covered me; I looked over the top of the wall; and what a scene!—the mere recollection chills me with horror. A man, on his knees, implored mercy from wretches who mocked his agony, and loaded him with abuse. ‘In the name of my wife and children,’ said he, ‘spare me;—what have I done?—Why would you murder me for nothing?’—A cold sweat stood on my forehead: my agitation was insupportable; and though a hundred fiends would have beset my house in an instant, and I was

alone to defend my wife and family, I was on the point of crying out and menacing the murderers with vengeance. I had not long to deliberate: the discharge of several fusils terminated my suspense; and the unhappy supplicant, struck in the loins and the head, fell to rise no more. The assassins were in the shade under the wall; and their backs were turned towards the tree. Of course I could not recognize them; and they immediately retired, reloading their pieces.

“I descended, and approached the dying man. I found him in his blood, disfigured and uttering deep and dismal groans. At first I thought of carrying him into the house; but I perceived that his wounds were mortal, and I remembered that his removal would designate my house to his murderers. Some National Guards arrived at the moment, and I again retired, closed the door and listened. ‘What do I see?’ said one, ‘a dead man!’—‘He sings still,’ said another (some groans escaped the sufferer in the agonies of death).—‘They have tickled him,’ said a third, ‘and that is not amiss; but it will be better to finish him, and put an end to his misery.’—Five or six muskets were instantly fired—the groans ceased.

“Should any refuse to believe such complicated horrors, I can excuse their incredulity. I witnessed them, and yet I am frequently obliged to assure myself that all was not a dream. The next morning, from the break of day, I began to send to all the commissaries of police for authority to remove the body to the hospital. Some of these gentlemen were in bed, and others were out. At length, by dint of application, about eleven o’clock, I received the permission. One word more; and I shudder while I write. Crowds came to inspect and to insult the deceased. The day after a massacre was always observed as a sort of fête: every occupation was left to go and gaze upon the victims. A wretch, who wished to gratify ‘the people,’ took the pipe from his own mouth, and placed it in the mouth of the corpse. The jokes and merriment of the spectators rewarded the exertions of this friend of ‘the altar and the throne.’ All this I saw.

“It was the death of Louis Lichaire, the father of four children, that M. Durand witnessed. Four years after the event, (Nov. 25, 1819,) the writer verified this account by his oath, on the trial of Servant, one of the murderers.”—Pp. 453—456.

All this is but a sample of the diabolical atrocities perpetrated in the Gard, and while these were taking

place it will be readily supposed that minor crimes abounded. The Protestants were in fact given up to pillage, and were hurried in crowds to the gaols. To this last fact we have the testimony of M. Madier de Montjau, "Counseiller à la Cour Royale de Nismes, et Juge," who says, in his tract "Du Gouvernement Occulte,"

"In the month of September, I saw in the prison of the Palais, or in the Citadel, more than *six hundred* Protestants, all detained without a warrant, or the order of any public authority whatever. Several hundreds remained for months. They remained six months without being able to procure a trial, liberation, or even the regular registration of their imprisonment."—P. 503, Note.

This upright judge has himself borne witness that the tribunals of justice were polluted by the foaming rage of faction. His evidence to this point is thus introduced by Mr. Wilks :

"In the month of March," (1816,) "several Catholics of Nismes, who had been arrested by the efforts of M. Cavalier, were brought to trial. They had invaded the commune of Senilhac, armed, and in uniform, pillaged the whole village, and levied arbitrary contributions. They were taken in the act of robbery, and the property they had plundered was found upon them. The Journal Officiel observed, 'that as these ten individuals were all of Nismes, and had all marched under the banners of the Duke d'Angoulême, a great concourse of people was collected.' The inference is direct : they were all acquitted. The next day, six Protestants were put to the bar, charged with having taken part in a quarrel, in which a man, named Riche, had received a wound or a scratch in the hand : they were all condemned ;—Sauze le Pur, and Deylau, sen., having twelve children, to be marked with hot irons, the pillory, and the galleys for life ; Gourdoux to *ten* years' imprisonment, the pillory, and the hot iron ; Sauze de Pinet, to the galleys for *seven* years, the hot iron and the pillory ; Deylau, jun., to the galleys for *five* years, the pillory and the hot iron.

"The manner in which these verdicts were obtained, has thus been described by the celebrated M. Madier de Montjau, judge of the *Cour Royale* of Nismes, and President of the *Cour d'Assises* of the Gard and the Vaucluse :

"My conscience tells me that I did not merit censure the day that I quitted the court rather than witness the crime of Truphémé.—In a hall of the palace of justice, opposite that in which I sat, unfor-

tunate persons, persecuted by the faction, were being tried. Every deposition tending to their crimination, was applauded with cries of '*Vive le Roi !*' Three times the explosion of this atrocious joy became so terrible, that it was necessary to send for reinforcements from the barracks, to increase tenfold the military posts, and two hundred soldiers were often unable to restrain the people. On a sudden, the shouts and cries of '*Vive le Roi !*' redoubled. A man arrives, caressed, applauded, borne in triumph : it is the horrible Truphémé ; he approaches the tribunal ; he comes to depose against the prisoners ; he is admitted as a witness ; he raises his hand to take the oath ! Seized with horror at the sight, I rush from my seat, and enter the hall of council ; my colleagues follow me ; in vain they persuade me to resume my seat. 'No,' exclaimed I, 'I will not consent to see that wretch admitted to give evidence in a court of justice, in the city which he has filled with murders, in the palace, on the steps of which he has murdered the unfortunate Bourillon.* I should not more revolt from seeing him kill his victims, as of late, with his poniard, than from seeing him kill them by his depositions. He, accuser ! he, a witness ! No ! never will I consent to see this monster raise, in the presence of magistrates, to take a sacrilegious oath, his hand still reeking with blood !' These words were repeated out of doors ; the witness trembled, the factious trembled ; the factious, who guided the tongue of Truphémé, as they had directed his arm, who dictated calumny, after having taught him murder. These words penetrated the dungeons of the condemned, and inspired hope ; they gave to a courageous advocate the determination to sustain the cause of the persecuted. He carried to the foot of the throne the prayer of misery and innocence. There he asked if the evidence of a Truphémé was not enough to annul a sentence. The king accorded a free and full pardon."—Pp. 551—553.

To this attestation we cannot forbear adding that of a Catholic advocate in the *Cour Royale* of Nismes :

"I arrived at Nismes at a late period," says M. Lauze de Peret, 'in May,

* "M. Bourillon was killed by Truphémé on the esplanade, August 2d, the day appointed for the adoption of an address to the king. The magistrates, assembled in the *Palais de Justice*, heard the report of the muskets with which he was shot."

1816; at that epoch, though the government was employed in bringing the department under the empire of the laws, the same men continued in the public functions, and M. d'Arbaud Jouques remained prefect. The society called Royal, and its secret committee, maintained a power superior to the laws. It was not possible to procure the condemnation of an assassin, of whose crime the evidence was incontestible, and for whom, in other times, there would have been no hope of escape. The invisible power by which Nismes was oppressed, was revealed to me in all its horror. The Truphémys, &c. &c., appeared in public, wearing immense moustaches, and their cockades embroidered with green, which they have not yet abandoned (1818). Like the brigands of Calabria, they had at their waist a poniard and two pistols. Their appearance diffused an air of melancholy mixed with indignation. Even amidst the bustle of the day, there was the silence of fear, and the night was disturbed by atrocious songs, or African vociferations, like the sudden cries of ferocious beasts. A house near that in which I resided was the den of a club, dependant on that central society, which, without powers, governed Nismes. Over the door was inscribed *Société Royale*, and the motto in the style of the committee of public safety, was, '*The Bourbons or Death!*' It was rare for Protestants to appear in public. I have seen them driven from the promenades by a brutal and arrogant populace. Even at that period, the Protestants dared not exercise their calling. Heterodox workmen were not permitted to gain their bread. I have seen pious porters pursue their Protestant comrades with stones, drive them from the street, and not suffer respectable bales to be touched by polluted hands.

"The faithful, remembering the plagues of Egypt, had marked their houses with the sign of the cross. Those without this sign were designated to Trestaillon and his *familiers*. Their zeal had not neglected to purge also the sanctuary of justice. The faction, every where dominant, put in requisition the judges. There was no security for them; and so far was there from being tranquillity in the court, which ought to have been inviolable, that two different times, while defending the Protestants, I was insulted, openly menaced, and even forced to abandon my clients. Deprived of all support from the administration, it was necessary thus to concede, to save the prisoners from the certain dangers which would have followed the proof of their innocence.

"On the 10th July, 1816, I defended a man whom it was impossible to reproach. I established his innocence by certain and unanswerable testimony; but the persecutors were the more determined on his condemnation, as he belonged to Nismes; and as they wanted a judicial act to accredit a lie, for ever repeated, 'that the Protestants of Nismes had ill-treated the royal volunteers.' I proved that, on the contrary, to several of these volunteers he had rendered particular services. It was necessary to oppose my evidence; my voice was drowned: I was abused, threatened, and clenched fists announced the decision of the populace. A witness thus brought against me was a simple labourer; but that day he wore a sword, and menaced me with it in full assembly. All was suspended; the President exposed to me the danger of a contest. The audience was composed almost entirely of the faithful horde; and I remarked among them the famous Truphémé. Thus fell the accused; but his innocence was so formal and indisputable, that the *procureur-général* afterwards obtained the reversion of his sentence, or rather his full pardon. I have mentioned this circumstance to prove what must have been the terror in 1815, if so much remained at the expiration of a year."—Pp. 556—559.

Two questions will here be put by the reader: What has become of the wretches whose hands were so deeply stained with blood? And, What is the present condition of the Protestants in the South of France?

To the first of these, Mr. Wilks shall answer:

"Ten Protestants have suffered death for a pretended crime at this place (Arpaillargues); while not one of the butchers or assassins of Nismes or Uzès, not even Trestaillon, or Quatremaillon, have received the slightest punishment. Trestaillon I saw walking on the esplanade of Nismes, perfectly comfortable and confident, and Quatremaillon, when I was at Uzès, was garde champêtre to a loyal gentleman in that neighbourhood."—P. 153.

But he adds, in a note to this passage, written at a later date,

"Since this was written, two of the most notorious murderers of Nismes, have been tried. Servant was found guilty, and guillotined. Truphémé was equally found guilty, but the court of Cassation annulled the sentence, on a point of form. Truphémé was again tried—the ladies of Nismes made a col-

lection, and an advocate went from Nismes to Valence in his behalf. The jury was *well* composed, and as it was impossible to return a verdict of not guilty, they added to the word, guilty 'of the fact, but not of the intention.' He was, therefore, only sent to the galleys." —*Ibid.*

The second question is answered by the truly respectable M. St. Aulaire, before described, in his speech in the Chamber of Deputies :

" " When the King sent me in 1818, to preside over the Electoral College of the department, I must say that the Protestants appeared to me full of love for the lawful authority. Their desire was to repose under the Royal protection ; they felt the importance of making great concessions to the executive power, to enable it to mediate between all interests and all passions. This testimony I must render to men whose political principles have been so much calumniated."

" " In the department of the Gard, the Protestants have suffered much, and they have suffered with resignation ; and I am certain they would have renounced all vengeance, and have signed a sincere reconciliation, under the auspices of the throne, if the party of 1815 had consented to destroy its organization. But this organization still exists, (April 25th, 1820,) and every day symptoms admonish the Protestants, that they enjoy not a durable peace, but a *truce*, and prudence counsels them to *prepare*. I do not say that there is a conspiracy, but there is at least a *league*, which is necessarily destructive of public tranquillity. What would be said, if the Protestants were to form an association ? Who would have a right to complain ? Not those who first gave the example ; nor the government, which is unable to defend itself. Such is the state of the Gard, and I repeat, there will be no remedy till the organization and the power of the party of 1815 are destroyed."—Pp. 609, 610.

A crowd of reflections rush upon our minds in reviewing this sad detail of suffering innocence and tolerated crime. But we will observe only that the French Revolution has effected little towards enlightening and purifying the common people of France, if we may judge of the rest of that unhappy country from the South ; that there is no difference but in name between a mob of Jacobins and Atheists and one of Royalists and Roman Catholics ; and, that deplorable, or rather execrable is that superstition under the ban-

ners of which men walk confidently to the commission of deeds at which human nature uncorrupted stands aghast, and from the sacraments and mysteries of which such miscreants receive the consolations and promises that belong to unsullied virtue and exalted piety.

ART. II.—*Practical Sermons.* By Abraham Rees, D. D., &c. &c.
(Concluded from p. 613.)

ALL Dr. Rees's Sermons are of a serious complexion, and some of those that he has placed last in the series are characterized by a certain solemnity, both of subject and of manner. In this class stands pre-eminent, Sermon XV. of Vol. IV., entitled "The Christian Doctrine of Forgiveness guarded against Perversion and Abuse," from the appropriate text, Psalm cxxx. 4. The exordium deduces the subject from the context, and traces the doctrine of Divine forgiveness through natural and revealed religion, and through both dispensations of the latter. The question is then naturally put, whether this doctrine protects and countenances, or restrains and discourages, the practice of iniquity. The preacher gives for answer the sentiment of the text, which he proceeds to illustrate by the following observations : 1st. That God is not less the object of fear because he is placable and forgiving. 2dly. That God is much more the object of filial reverence and awe, because he is placable and forgiving, than if he were unrelenting and inexorable. 3dly. That because "there is forgiveness with God," the conduct of the wicked derives, from this circumstance, peculiar aggravation. The Sermon concludes with a reflection upon the excellence of the dispensation of grace and truth, and with an exhortation to progressive holiness and to mutual forbearance and forgiveness. We may point this out, as a specimen of a practical Sermon that is not merely ethical but religious and evangelical.

The two next Sermons are of the historical kind, in which we have before remarked that the venerable preacher excels. One consists of "Reflections on Peter's Denial of Christ," and the other is on "the

Power of Conscience illustrated in the Case of Herod." Both these interesting subjects are treated with great simplicity, and we regret that we have not room for an analysis of the discourses. Dr. Rees assumes that Herod was a Sadducee. We confess that we are not acquainted with the authority for this statement. It gives, we allow, more of dramatic effect to his exclamation on the appearance of Christ, and has consequently been oratorically introduced by preceding preachers, Atterbury, * Conybeare, † and others; but we prefer history to eloquence, and Dr. Craig, one of the most judicious and useful of divines, has shewn that a salutary and striking moral may be drawn from the fact of the Tetrarch's having been at least a partial disciple of the very prophet whom, at the instigation of passion and pride, he afterwards murdered. ‡

In Sermon XX. of the last volume, Dr. Rees treats on a favourite subject and with a master's hand. He argues "the distinction between the soul and the body," from our Lord's words, Matt. x. 28, which we put down at length, to make the following extract more easily intelligible to the reader: *And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.* These words, says our author, seem evidently to intimate,

"That there is a real and important distinction between the body and the soul. Our Saviour represents the one and the other as equally constituent parts of the human frame. He ascribes a real subsistence to one as much as the other; and, adverting merely to the literal sense of the language which he used, it is no

less reasonable to infer from it the proper existence of the soul than that of the body. What conclusion would his auditors naturally deduce from his mode of expression? What meaning would they annex to his words? Would they not justly suppose, that their frame was composed of two substances, equally real, and yet essentially distinct from each other? When he says, that men might kill the *body*, but could not kill the *soul*, could he use any language that more intelligibly and unequivocally expresses the difference between the one and the other, and the superiority of the soul, in its nature and the manner of its subsistence, to the body? If the soul were equally material with the body, and as much liable to dissolution, how could they conceive that men might kill the body and not kill the soul? They would need a comment on this expression to prevent their misinterpreting it; nor would the apostles derive that encouragement from it which it was intended to afford them. It was consistent neither with our Saviour's design, nor with his usual fidelity, to flatter his followers with a groundless imagination, and with vain hopes, that there was a part of their frame which the violence of their enemies could not injure, if he knew that the soul and body were one uniform substance; that the existence of the one depended upon the organization and permanence of the other; and that both would be equally dissolved by death.

"This argument acquires further confirmation from considering, that the persons to whom our Saviour's discourse was immediately addressed believed that there was an essential difference between the soul and the body. This opinion was prevalent, both among Jews and Heathens, before and at the time of our Lord's public ministry. If the opinion had not been just, can we imagine that our Lord would have availed himself of an error; that he would have encouraged the continuance of it; and that he would have practised deceit on the unsuspecting confidence of his friends? To give just views of the doctrine of a future state, to correct the mistakes that were entertained concerning it, and to place its evidence on a proper foundation, were the great objects of our Saviour's mission and ministry. If the doctrine of a soul, as a substance essentially different from the material body, was the source of so many corruptions and superstitions as have been ascribed to it, there could not have been a more favourable opportunity than that which now occurred of explaining this doctrine, and guarding against the pernicious influence that is supposed to have

* Sermons, IV. 98.

† Sermons, I. 262.

‡ Twenty Discourses, &c., Vol. II. p. 49, &c. We take this opportunity of recommending these three little volumes to the reader. The same author's "Essay on the Life and Character of Jesus Christ," a thin 8vo. volume, of which a third edition was printed at Edinburgh, in 1811, is highly extolled by two of our most competent judges, Mr. Wakefield, in his *Evidences of Christianity*, (2nd ed. p. 29,) and by Archbishop Newcome, in his *Observations on our Lord's Conduct* (2nd ed. 8vo. Pref. p. viii.).

attended it. The circumstances of the apostles required an honest and explicit declaration of the truth; and far be it from us to imagine, that our Saviour, in whose mouth was no guile, would have countenanced and established an error; that he would have sanctioned it by an express declaration, which his disciples would interpret agreeably to their own sentiments; and that he would encourage their constancy in an arduous and perilous office to which he had appointed them, by a mere fallacy. If they had no principle in their frame distinct from the body, subsisting by different laws, and of more permanent duration, to which the violence of their enemies could not extend, how could he caution them against fearing those who killed the *body*, but could not kill the *soul*? If he knew that the dissolution of their material frame inferred the destruction of the thinking principle, he must also know that those who destroyed the one destroyed the other; and, upon this supposition, how can we vindicate his sincerity? But allowing the difference between the soul and body, his address was seasonable and animating. It needed no explanation. The apostles would interpret it according to the sentiments which they entertained on this subject. They would derive encouragement from it to meet persecution and death in the discharge of their office without distressing terror.

"It ought further to be considered, that there was at this time a sect among the Jews who denied the difference between the soul and body, and, conceiving the human frame to be altogether material, they disbelieved the doctrine of a future state. According to this system, the whole man perished at death, and mouldered in the grave; and they entertained no hope of existence beyond the limits of mortality. If these Sadducees were right in their principle, but erroneous in their conclusion; if these premises were true, but the inference false; have we not reason to imagine, that our Lord would have taught his disciples, and especially the commissioned teachers of his religion, properly to distinguish on this subject? Can we suppose that he would have established, by an express declaration, an opinion directly contrary to that of the Sadducees, or that he would have used language which his hearers would understand as conveying sentiments opposite to theirs? Would not the words of the text be cited, and fairly cited, by that body of the Jews who believed that the human frame consisted of two distinct substances, as evidence in favour of their own doctrine, and in

contradiction to that of the Sadducees? And if this doctrine had not been true, should not our Lord have guarded his disciples against misunderstanding and misapplying the language which he adopts? Should he not have directed them to espouse the principle of the Sadducees, that the soul and body of man were equally material, but cautioned them against the conclusion, or the denial of a state of future existence? Should he not have instructed his apostles how to reason with this sect, distinguished by their wealth, rank and influence, and enabled them to reconcile a material system with the immortality of mankind? But as no hint of this kind occurs; as it does not appear that either our Lord or his apostles, in any of their discourses with the Sadducees, admitted the truth of their premises, and controverted the inference which they deduced from them; as the contrary seems to have been the case in a passage to which we shall have occasion to refer, the popular opinion of a real distinction between the soul and body derives countenance and credibility, not only from the declaration of the text, but from the general tenour and tendency of our Saviour's doctrine."—IV. 365—370.

The passage alluded to in this last sentence is that in which our Lord infers the resurrection of the dead from the Lord being called the God of Abraham, Isaac and Jacob, seeing that he is not a God of the *dead*, but of the *living*. (Luke xx. 37, 38.) Bishop Bull* and his copyist in this instance, Dr. Jortin,† have with great plausibility asserted from this text the natural immortality of man; but the argument from the text of Dr. Rees's Sermon is more direct, and as put by the Doctor himself appears to us scarcely to admit of an answer; unless indeed it be maintained that our Lord adopted the current prejudice of his countrymen without being pledged to its truth,—a supposition which involves consequences appalling to a serious Christian. On whichever side the balance of reason and evidence inclines, there can be no doubt concerning the conclusion to which the feel-

* Sermons, &c. Vol. I. pp. 66, &c.

† Sermons, Vol. II. pp. 369, &c. Jortin acknowledges, (p. 389,) that he has some remarks from Bull, who has indeed exhausted the subject.

ings and wishes of mankind point. We have known Christians who have been constrained by weight of argument to admit the total mortality of man, shrinking in the time of bereavement from their own creed; and we would submit it as a question, whether much of that dryness and hardness that has been sometimes complained of in Unitarian preaching, may not have been partly occasioned by sermons being accommodated to this doctrine, which is so little congenial with human feeling in that season when religion is most eagerly resorted to for consolation? The "lively hope" that the generations past are not in a state of dead sleep, but of wakeful consciousness and enjoyment, and that death does not even for a time *destroy* existence but only change its form, shews itself in nearly all the Sermons before us, and, as in the passage following, gives them a "demonstration of spirit and of power." Discoursing of "the re-union of pious and good men in a future world, (Serm. XXII. of Vol. IV.) Dr. Rees observes,

"The season of our mutual separation will not be of long continuance. The whole interval that elapses between youth and the most advanced age, supposing life prolonged to its latest period, is comprehended within very narrow limits, and, therefore, the longest term of separation, measured even by the extent of human life, is really of short duration. But in the ordinary course of events, it is only a small part of this momentary life which Providence allots to one of our friends more than to another, and all are removed by a very quick succession. In a few years we, and those we love, shall be re-united. We are detained behind them by a very precarious tenure, and for a very short period; and though nature repines at parting, yet the conviction, that it is only a temporary separation, a separation for a few weeks or years, should dispose us to submit to the will of Providence, and to wait with patience and hope, till we are called to follow deceased friends, and to join their society in the unseen state. This conviction should also dispose us even to welcome the approaches of death, though they should be more sudden than we have reason, in the course of nature, to expect, and to regard him rather as a friend than an enemy. We shall be the sooner removed to those whose friendship and

converse constitute the chief happiness of our present being; to those whose removal from us is the occasion of our regret and sorrow. We shall the sooner renew those connexions and that intercourse, the interruption of which is so painful; and, like men whose best friends are transported to a foreign clime, we shall welcome the waves and gales that carry us to them; nor shall we regret the speed of our passage, when we reflect, that we shall be the sooner united to those whom we love.

"We look around us, as we advance in years, and lament the departure of many of the friends of our youth or of our maturer days. We seek them in vain, and all the pleasures which we enjoyed in their society among the inhabitants of this world. Death alone can restore us to one another; and since it brings with it this happiness, we cannot reasonably repine, we cannot reluctantly submit, though in *the day and hour when we think not, the Son of Man should come*. The same reflection must reconcile us to the trial of parting with those whom we leave behind us. They are under the full sail of time in pursuit of us; and we shall not long be landed on the happy shore, before we shall have occasion to welcome their arrival."—Pp. 412—414.

With another striking passage from the same Sermon, also bearing in some measure upon our remarks, we must close our extracts:

"This subject should make us cautious and prudent in the selection of our friends. Friendship with persons of licentious principles and profligate manners, though they may possess some amiable and engaging qualities, is extremely dangerous, and has often proved highly detrimental to those who have any concern for maintaining their integrity and virtue. But there is another consideration, which should also make us dread intimate and endearing attachments to such persons,—a consideration which the ingenuous mind must very sensibly feel. The duration of such friendship is momentary and precarious; it lasts only whilst we *behold man with the inhabitants of this world*; death dissolves it, perhaps, for ever. It is a friendship which, if we have any concern for our own happiness, we can never wish to be revived beyond the grave. And can we think, without horror, of having now, for our chosen and intimate associates, those from whom we shall soon be separated, perhaps, for ever,—those who are enemies of God, and heirs of perdition? Is an intimate and confidential friendship, of such short

duration, worth cultivating? Separate from the danger that attends it, the thought of the manner in which it must soon terminate is full of anguish; whereas, on the contrary, friendship with the pious and good is not only safe, and honourable, and beneficial, but it is indissoluble and eternal: it is only begun in the present state. It suffers, indeed, a momentary interruption by death; but it will be revived hereafter, and continue for ever. There is not a thought which the human mind can entertain more animating and joyful than this,—that those who are our chosen friends and companions now will be our inseparable associates through eternity. There is a pride and also a pleasure in such connexions, worthy of beings formed for society, and designed for immortality. The acquisition of every such friend is that of an inestimable treasure; because every such friend will be our friend and companion through everlasting ages."—Pp. 418, 419.

Of the style of these Sermons the reader will now judge for himself. They are all of moderate and nearly equal length. Dr. Rees continues the good old method of announcing his plan of discourse to his hearers. In this, and many other particulars, we recommend him as a guide to young preachers, and venture to assure them that they will derive more solid profit from studying his volumes than from many works which aim at a higher degree of eloquence and boast of a larger share of popular favour. For ourselves, we cannot close them without thanking the truly reverend preacher for the pleasure, and we hope instruction, that we have gained by them, or without expressing our sincere and fervent hope that throughout a lengthened and serene evening, he may enjoy all the satisfaction arising from the reflection that he has been no undistinguished benefactor to mankind during a long and active day.

ART. III.—*The Support of the Christian Ministry. A Sermon preached at the Nether Chapel, Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821.* By James Bennett. 8vo. Third edition, pp. 48. Westley.

WE have here a *Concio ad populum*, in the shape of a *Concio ad clerum*. The people are taught by

the preacher that it is the first of duties to take care of their minister, and such of them as neglect their duty in this particular are reproved for their sin, (as it is called by Mr. Bennett,) in phrases that must have caused the ears of the hearers to tingle. He reminds these persons of the last day, (p. 20,) and threatens them (p. 30) with "all the weight of the Saviour's anger."

In arguing from 1 Cor. ix. 11, the right of ministers to receive "carnal things" in return for "spiritual things," he considers I. Its divine appointment; II. The various modes adopted to attain the end; III. The extent of the right as matter of duty to the people; and IV. The agents in the work.

The "divine appointment" is argued from the Mosaic dispensation, from the injunction of Christ, and, odd as it may seem, from natural religion. A shrewd Quaker would, we suspect, presently expose the insufficiency of the argument; and artfully require Mr. Bennett's authority for saying, (p. 11,) "it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment."

In truth, nothing can be more idle than to require an express divine sanction for that which is merely an affair of common sense. "The support of the Christian ministry," in Mr. Bennett's pecuniary way, depends not upon divine authority, but upon convention and expediency and numberless circumstances which belong to each specific case. Some ministers may be insufficiently remunerated, and some few may be rewarded to excess. In general, perhaps, the salaries of Dissenting pastors are scanty, though frequently less from the niggardliness than from the poverty of their churches; and had this sermon been a modest and prudent recommendation of the case of poorly-endowed ministers, it would have received our humble approbation: but while we sympathize with the Nonconformist ministry, we cannot see with complacency an attempt to dictate terms to congregations, and to drive a hard bargain between the pulpit and the pews, in the very worst manner of the political priesthood.

The "modes" that are described as

having been adopted with a view to the "support of ministers," are 1, tithes, which the preacher abandons, in words at least; for he says that "it is unworthy of the Christian minister to go or to send for his tenth pig, or swarm of bees, his basket of eggs, or dish of milk" (p. 19); 2, taxes, which also he renounces and reprobates, not sparing the Church of England, where "souls are bought and sold like cattle in the market" (p. 22); and 3, voluntary subscriptions, of which he declares his approbation, protesting at the same time "against the mode of supporting ministers by a seat-rent" (p. 24).

In describing the "extent to which this duty should be carried," he appeals, 1, to the claims of justice, remarking, with censurable levity of allusion, that a minister cannot "work miracles to multiply the loaves and fishes" (p. 27); 2, to Scripture, and here, after the popular fashion of commenting upon Scripture, he observes, that "the Lord has ordained that they who preach the gospel should live of the gospel, not starve of the gospel," and, somewhat inconsistently with the foregoing argument, claims for the Christian ministry "*such* a remuneration as the tribe of Levi enjoyed, under the ancient dispensation," which was for "a twelfth part of the population" "a tenth of the produce of the land" (p. 28); 3, to the interests of the church, which are promoted by the preacher's being freed from the difficulties of "keeping the wolf from his door" (p. 30), and from secular employment which he himself "fears will eat out the heart of the minister" (ib.), "and relieved from the necessity of nursing his wife when she is sick" (ib.) "and attending upon his children with the horn-book, the grammar and the slate" (ib.); 4, to the conversion of the world, in order to which "a minister should be enabled to gain admittance into every rank of society" (p. 34), "should be rich enough to give a shilling, or, if needful, a guinea to a case of distress" (ib.), and, in short, "should be enabled to shew a generous spirit by having a liberal income" (p. 35).

The "agents" in "the affair of finance, in the church of Christ," (p. 35,) are the "Deacons" and "the people." Deacons "have to attend

to three tables, that of the Lord, that of the poor, and the minister's table" (ib.). A good deacon, says the preacher, "spurns at the thought of clogging the wings of an angel, or pressing down to earth one who would bear others with him in his flight to heaven" (p. 36). He then relates an instance of goodness in this church-officer: "A deacon, in one of our churches, brought to the minister a hundred pounds, as the quarter's salary, with expressions of most affectionate regret that it was so little" (ib.). In answer to the allegation of the laity, that they give to the Missionary Society, &c., it is replied, (p. 37,) that God "must blow upon their charities taken from their pastor's just recompence" (ib.).

The "people" too have no unimportant part assigned them in the work, and they are exhorted by the preacher not to be satisfied "with paying a mere seat-rent," for "Satan himself could not devise a more effectual way to introduce injustice, and expel from our churches generosity to ministers and faithfulness to God" (p. 39). Mr. Bennett more than hints the duty of the people, by telling that he has known "more than one person in the same congregation, living in humble style, who were in the habit of giving between twenty and thirty pounds a-year" (pp. 39, 40), also, "some splendid *exceptions who* * con-

* Mr. Bennett dates his Dedication from "Rotherham College," of which he is, we believe, the Principal. It might have been expected, therefore, that he should have been more tender of the rules of grammar than he is in the above sentence and in those that follow: "A tithe, or tenth, as the word imports, *has been* anciently devoted to God; as a just proportion of that which *we first received* from him, and a suitable acknowledgment of *our obligations* to the Fountain of all good. Thus Abraham," &c. (pp. 16, 17). "But I have unhappily known a fine *mind*, athirst for information, *who* would have poured forth the treasures *he* might have acquired from reading, into the hearts of *his* hearers, stunted in *its* growth, for want of the resources which a library would have furnished, and *which* a generous people would have afforded, and doomed to chastise their covetousness by the repetition of old things" (p. 32).

tributed fifty, and even a hundred pounds per annum" (p. 40). "Is it," he asks, "only in religion that it is genteel to be shabby?" (Ib.) Referring to "persons of very comfortable incomes, whose expenditure is several hundreds a-year, who get their own praise at the marvellously cheap rate of giving one guinea every year, to support a minister to whom they profess to be attached," he says, "Were I to speak as a man, I should pour the full torrent of indignant contempt on their beggarly benevolence" (p. 41). He reminds these one-guinea-subscribers, "that they give to a minister one seventh part of what they give to a maid-servant; and perhaps," he archly adds, "they keep two or three of these." Nay, he goes on with regard to the guinea, "It is not indeed the thirtieth part of the cost of a domestic servant, if to the wages, we add the board" (p. 42). So much for the wealthier part of the people: to "come down to the lower ranks of life," "it costs many," says this assessor of ecclesiastical dues, "much more for ensuring their *house*, than for instructing their *souls*": indeed, he suggests, "we are reminded" (i. e. amongst poor hearers of the word,) "of what a shrewd person once said, 'I pay more for my *sole* than my *soul*'" (ib.).

But enough of the preacher's "ways and means." We might, we allow, have taken some better things out of his budget, but we confess that in reading his speech from the pulpit we have felt chiefly disgust at its worldly temper and (to use an epithet which he idly deprecates) its "mercenary" maxims. Importuned to notice it, however, by the presentation of two successive copies to our work, we could not pass by an opportunity of shewing the prevalence of an hierarchical spirit in one of our predominant sects; the confidence of our popular preachers in the submissiveness (to use no harsher word) of their flocks; and the character of that style of public address which now carries away the crowd, in which quaintness is taken for wit, extravagance for sublimity, and a hardy familiarity with sacred things for divine inspiration.

ART. IV.—*The Nature and Evil of Schism: a Sermon preached at Wisbech, on Thursday, the 31st of July, 1821, at the third Quadrennial Visitation of Bowyer Edward, Lord Bishop of Ely.* By Jeremiah Jackson, M. A., Vicar of Swaffham, Bulbeck. 8vo., pp. 32. Wisbech, printed and sold by White and Leach: sold also by Rivingtons, London.

ART. V.—*Strictures on a Sermon entitled "The Nature and Evil of Schism," preached before the Right Rev. Father in God, the Lord Bishop of Ely, by the Rev. J. Jackson, M. A., Vicar of Swaffham Bulbeck.* By James Hill. 8vo., pp. 36. Wisbech, printed and sold by White and Leach. 1821.

ACCUSTOMED to read the sermons of dignitaries in the golden age of the Church of England, when the charge of schism from the pulpit was backed by a warrant from the bench, we can scarcely forbear awarding to the vicar of Swaffham Bulbeck the praise of moderation. He concedes (p. 4) that the experience of the purest age of the church affords strong ground for the apprehension, that perfect concord among Christians is not to be attained. He "readily admits, (p. 19,) that if the Christian society into which a man has been received in his infancy, do not in his riper years, and when he has the means of forming a correct judgment, appear in its faith and practice consistent with the pure word of God, it becomes his duty to quit it." And he declares his satisfaction (p. 17) in the constitutional privilege of "unlimited right of private judgment in matters of conscience." These liberal concessions seem scarcely compatible with the attempt to fix the sin of schism upon Protestant Dissenters, and especially with the monstrous doctrine, which Mr. Chief Justice Christian will tell Mr. Jackson is not law, and which the perusal of the New Testament will shew him is not Gospel, that the crime of such as add schism to heresy is perhaps the greatest that a man can commit! (p. 8.) Our divine finds English diocesan in the primitive bishops or overseers: this is a mere speculation: but he is we think somewhat incautious when

he says (p. 12), that the voice of scripture, as well as of antiquity, commands the people of England at this day to submit to "the bishops as the superior guides, the priests as the inferior, together with the deacons, their assistants." As the evil of schism is great, so, according to Mr. Jackson, is the good of conformity; and yet he confesses, (p. 10,) that the established religion is assailed from within, by unwitting, perhaps, but effective enemies: why then this eagerness for outward uniformity, under which may lurk fatal dissensions? The vicar is surely entitled to his own opinions; but we cannot help thinking that serious meditation upon the principles laid down in various parts of his discourse, some of which a high-church man would pronounce heretical, and which are really *schismatical* with regard to each other, would lead him to the conclusion, which he reprobates, (p. 6,) that the Established Church is "merely one of the many sects into which the Christian world is divided."

Mr. Hill, who is, we understand, a respectable merchant of Wisbech, attacks the Vicar's Visitation Sermon with the generous zeal of one who entertains a jealousy of the least encroachment upon religious liberty. He is well-grounded in the true principles of Nonconformity, and asserts them with considerable ability and great boldness. He contends that schism, separation or dissent cannot be in itself an offence:

"Dissent may be divided into two kinds, a dissent from that which is right, and a dissent from that which is wrong, and surely it can only be in the former case that it constitutes an offence; for since Christianity, in its early stage, was a dissent from Judaism, if schism be in every case an offence, Jesus Christ and his apostles must have been heinous offenders."—Pp. 6, 7.

In reference to the Vicar's complaint of internal foes, Mr. Hill smartly remarks,

"Our author next bewails the difference of opinion which is found to exist even amongst clergymen of the Established Church. Yes, notwithstanding when moved by the Holy Ghost to become priests, they swore that they believed Thirty-nine Articles, including three creeds, not excepting St. Athanasius, yet is there

difference of opinion; nor is this difference confined to the priests and deacons, it extends itself to the dignitaries of the Church, and those very qualifications in a candidate for holy orders, which would ensure him acceptance with the Bishops of Gloucester and Norwich, would be the grounds of objection with the Bishops of Exeter and Peterborough. Surely this might teach the advocates for uniformity of sentiment that their object is unattainable. The last-named Bishop has introduced to the clergy in his diocese eighty-seven new articles, but were he to extend the number to eighty-seven times eighty-seven, in vain would he look for agreement in opinion."—Pp. 16, 17.

To rebut the charge of dissent or schism dissolving, as the Vicar alleges, the golden chain that binds society together, our layman asks, with becoming warmth,

"When any plans have been set on foot for ameliorating the condition of mankind, mentally or corporeally, have Dissenters refused to assist them? The lists of contributors, and active operators in every charitable institution, will answer in the negative, and prove that they have not, like too many of their brethren, who are members of the Established Church, confined their good offices to those of the same sentiments. Have Dissenters been backward in visiting the sick, in relieving the destitute, or instructing the ignorant? Let the names of Howard and Fry decide the point. What dissolves the golden chain which binds society together, so much as the iron hand of war, whether between nations or individuals? And who is it that detests war in every shape? The Dissenter. Of whom is the majority in the Peace Society composed? Of Dissenters. Who are the duelists and the pugilists? Not the Dissenters. Slavery debases and degrades man below the level of his nature, and rends every tie. And are not the Dissenters sworn enemies to slavery? Fain would they root it from the earth, and see liberty substituted amongst their brethren of every colour."—Pp. 19, 20.

There is a slight anachronism in placing the height of clerical dominion in the *fifteenth* century, (p. 28,) when it was in fact crumbling to pieces in every country of Europe.

The author shews little reverence of the authority of the Fathers, but his printer robs no less than three of them (pp. 31, 32) of their true names.

ART. VI.—*The Saviour's Love in Dying for Mankind: a Sermon preached before the Ninth Annual Association of the Scottish Unitarians, held in Union Chapel, Glasgow.* By T. C. Holland, Unitarian Minister, and Teacher of Mathematics, Edinburgh. 12mo. pp. 16. Glasgow, printed and sold by Wylie and Co.: sold also by Hunter and Eaton, London. 1821.

THE object of this discourse from John xv. 12—14, is to shew, that the doctrine of satisfaction is not implied in the phrase, *Christ died for us*, or in the comparison of his death to a sacrifice, and that it is inconsistent with the goodness of God. Mr. Holland's proofs are satisfactory, and his remarks sensible. He justly observes (p. 6), that implacability and vengeance cannot be considered as *perfections*, and therefore cannot belong to the all-perfect God. In an Appendix, he exposes the extravagance of Calvinistic writers upon this subject, and criticises with just severity some of the much-admired rant of Dr. Chalmers.

ART. VII.—*The Character of the Bereans proposed for Imitation. A Sermon preached in Ebenezer Chapel, Alnwick, on Monday Evening, June 11, 1821.* By William Turner. 8vo., pp. 22. Alnwick, printed; and sold by Hunter and Eaton, London.

THE respectable preacher considers the conduct of the Bereans, described Acts xvii. 11, in the two following respects: First, they were not bigoted, but gave the doctrines which the apostle proposed a fair and candid hearing, "They received the word with all readiness of mind." Secondly, They were not credulous; but diligently and impartially investigated the truth of what Paul preached by the standard of Holy Scripture, "They searched the Scriptures daily whether these things were so." These statements are supported by calm reasoning, and the example which they exhibit is enforced with earnestness and an edifying Christian spirit.

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OBITUARY.

1821, August 30, Mr. PETER CAFFYN, of *Horsham*, aged 72 years. "He was for many years a deacon of the General Baptist Church in that town, and fulfilled that office with diligence, piety and faithfulness. Providence had favoured his early industry with a happy success, and smiled graciously upon his labours. But although his ground brought forth plentifully, he did not say to himself, like the rich man in the parable, 'What shall I do, because I have no room where to bestow my fruits?' He did not say to his soul, 'Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.' No, Christians, his language was, 'For what purpose has God favoured us with these blessings, but that we should do good, one to another?' Numbers of poor persons bear testimony, with gratitude, to the manifest pleasure with which he relieved their necessities. Numbers of poor children are indebted to his benevolence for their education. He was a firm and extraordinary supporter of the British and Foreign Bible Society; and delighted in nothing more, than in assisting to spread abroad that *sacred volume* among the human race, from which he himself had derived such comfort and consolation. His familiar acquaintance with the Holy Scriptures was remarkable, and was an evidence of the diligence with which he had studied them. He declared, a little before his death, that *this* indeed was a *source of great joy* to him; and that he never experienced the benefits of his *intimate acquaintance* with the *Holy Scriptures*, so much as now! But that *now* he could say to his heavenly Father, with a firm reliance on the wisdom and goodness of his providence, 'Not my will, but thine be done.' On a death-bed, with eternity in view, 'The hoary head is indeed a crown of glory, if it be found in the way of righteousness.' Venerable indeed in old age is that Christian, whose past life has been devoted to pious and useful purposes—

'Where fruits of holiness appear
Like clusters on the vine.'

And the numbers that are now met together of different persuasions, to take their last farewell of the deceased, bear ample testimony that the graces of the Christian religion, in whatever denomination they are found, are lovely in the sight of all its votaries."

Such is the edifying account given in
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his funeral sermon, preached by the Rev. Thomas Sadler, from *The hoary head is a crown of glory when found in the way of righteousness*, and which gave general satisfaction. Two clergymen attended on the occasion, a proof at once of their good sense and liberality. E.

Sept. 5, at *Hereford*, in his 66th year, the Rev. GEORGE COPE, D.D. Canon Residentiary of that Cathedral, Vicar and Portionist of Bromyard, and Vicar of Madley, in that diocese. By his will he has bequeathed

£1000, to be divided between the Society for promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Society for re-building Churches, and the School for the Orphan Children of Clergy.

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— 26, suddenly, at *Buckland*, near Dover, ANNA, the wife of Mr. John PAY, of that place, having been seized with spasms which affected the heart quickly after child-birth. Mrs. Pay, whose maiden name was Pethurst, was of a respectable family of Unitarian Baptists, residing at Cranbrook: having imbibed the principles of rational religion from her parents, she continued to cherish them until her death: pious as a Christian, affectionate as a wife, kind and tender as a parent, peaceable and sympathizing as a neighbour, sincere as a friend, industrious in her habits. Her anxiety to render herself useful in the various relations of life, and particular attention to the comfort and instruction of her infant family, seem to

have carried her beyond the powers of a constitution naturally delicate, and in all probability accelerated her death. She died in the 41st year of her age, leaving a disconsolate husband and nine very young children to lament their loss. Thus did her sun go down while it was yet day; and in the silence of the grave she rests in peace until the arrival of that bright morning, whose sun shall rise to set no more, when her joys shall be unmixed and eternal.

Dover, Oct. 5, 1821.

B. M.

Sept. 30, at the house of her brother, Mr. Samuel Taylor, of New Buckenham, Norfolk, Mrs. MARGARET TAYLOR, aged 72. She was the grand-daughter of Dr. Taylor, of Norwich, whose faith she followed, not servilely, but in the spirit of Christian liberty. Her known and often-expressed dislike of Obituary panegyric impels the writer of this article to speak with brevity of the subject of it; but yet the feelings of a large and united family, of one branch of it more especially, the members of which experienced her maternal care in childhood, and her friendship and confidence in their maturer years, will not allow them to let her pass from among the living without memorial. Long will they miss the aid of her powerful understanding and her pious counsels, and ever would they cherish the memory of her kind and generous feelings, of her perfect sincerity of heart, and her living and dying example of patient submission to the Divine will.

Oct. 1, at *Manchester*, Mrs. LOYD, the wife of Lewis Loyd, Esq. banker, of London. We extract the following character of this lamented lady, from a funeral sermon, preached for her at Jewin Street, by Dr. A. Rees, and printed by request of her husband, but not published:

“Fearful of incurring the charge of adulation, much more than of contradiction, I shall decline enlarging on the disposition and character of our departed friend, much as I had reason to esteem and respect her. It will be sufficient to say, that she was an affectionate wife; a tender and indulgent parent, honoured and beloved by an only son; a kind relative; a condescending, constant and faithful friend; steady, but not uninformed, obstinate and bigoted in her attachment to the religious principles and profession that had been transmitted to her from venerable ancestors, one of whom was a Protestant Dissenting Minister of distinguished reputation; regular, but unostentatious in the public exercises of religion, she evinced the excellence of her principles by her exemplary conduct, and imparted a lustre to her profession by her

humility and charity. She assumed no importance. She claimed no attention and deference. The respect with which she was treated was, on the part of those who rendered it, spontaneous and voluntary. By her intimate acquaintance and friends; by her family and amongst her kindred, her amiable qualities were observed and acknowledged; and by those who knew her best she was held in the highest estimation. But I forbear; and shall only add, that, in my sober and impartial judgment, she was a true Christian without guile and ostentation; possessing and manifesting those Christian virtues, the recollection of which excites regret and sorrow on account of her premature departure, whilst her capacities of usefulness and enjoyment remained in full exercise, and at the same time justifies those hopes with regard to her present state, which administer to her mourning friends the choicest consolation.”

Oct. 4, in *Stamford Street, Blackfriars*, in his 64th year, JOHN RENNIE, Esq. the celebrated engineer. Mr. Rennie was born in Scotland, and from his earliest years devoted himself to the art of a civil engineer. He was the intimate friend and companion of his countryman, the late Mr. Watt, whose habits and pursuits were similar to his own. They worked together, and to their joint efforts are we chiefly indebted for the gigantic power of the steam-engine in our manufactories. The great works of Mr. Rennie, as an engineer, are of that description which will carry down his name to remote posterity. It has been justly observed, that the boasted labours of the French engineers sink in comparison with his. The cassoons at Cherbourg cannot vie with the breakwater at Plymouth; nor the bridge of Neuilly with that of Waterloo. As a mill-wright, society is indebted to him for economizing the power of water, so as to give an increase of energy by its specific gravity to the natural fall of streams, and to make his mills equal to fourfold the produce of those which before his time depended solely on the impetus of the current. The integrity of Mr. Rennie in the fulfilment of his labours was equal to his genius in the contrivance of his plans. He would suffer no subterfuges for real strength to be resorted to by the contractors employed to execute what he had undertaken. Every thing he did was for futurity, as well as for the present age. The consequence of this laudable ambition was, no doubt, increased expense, and occasional dissatisfaction; but having no commission on his expenditure, his predilection for strength and solidity had no private or interested objects. His

satisfaction was in the justice of his proceeding, and his enjoyment in the success of his labours. Mr. Rennie was also highly praiseworthy for the cheerfulness with which he forwarded the views of those who made useful discoveries or improvements in machinery or implements. He gave to inventors all the benefits of his experience, removed difficulties which had not occurred to their author, or suggested alterations which adapted the inventions to their use. No jealousy nor self-interest ever prevented the exercise of this free and unbounded communication. The love of science was superior in his mind to all mercenary feeling.

Mr. Rennie married early in life Miss Mackintosh, whom he had the misfortune to lose some years ago, but who left him an interesting and accomplished family. The remains of this ingenious individual were deposited in St. Paul's Cathedral, in the presence of a great number of distinguished and scientific persons who attended the funeral as a testimony of respect.

Oct. 4, at *Brighton*, JOHN WALTERS, Esq. of *Fenchurch Buildings*, London, architect and engineer, after 12 months of suffering. He has left behind him several monuments of his ingenuity; the Auction Mart, the Gothic Chapel on the London Hospital estate, and the Parish Church of St. Paul, Shadwell, which is neat and chaste, and of which the steeple is peculiarly beautiful.

— 7, at *Stoke Newington*, much respected by a large circle of acquaintance, Mrs. KINDER.

— 26, at *Plymouth*, ELIZABETH, second daughter of the Rev. Israel, WORSLEY. To such as knew her, it would be useless to add more, since her eulogy lives in the memory of affection. To such as knew her not it were equally vain to say how loved and lamented she died.

On the 27th ult., at his house in *St. Giles's, Norwich*, EDWARD RIGBY, Esq., M. D.—A long life of exertion, which had scarcely been chequered either by disease or accident, was closed by an indisposition of eight days, during which the public feeling was most painfully excited, and the utmost anxiety hourly betrayed about every change of symptoms that affected the continuance of so distinguished and valuable a man. He was in the 74th year of his age, and since 1762 had spent his in time Norwich, first in

learning, and afterwards in practising, his profession. He was born at *Chowbent*, in Lancashire, on the 27th of December, 1747. His father was Mr. John Rigby, of an ancient family in Lancashire, and maternal nephew of Mr. John Mort, whose life was published by Mr. H. Toulmin, Judge in the Mississippi Territory. His mother was Sarah, the only daughter of the learned John Taylor, D.D., of Norwich. He was fortunate in being placed early under the care of Dr. Priestley, from whose example he derived that love of philosophical research, which formed one of the leading characteristics of his powerful mind. At the age of 14, he came to Norwich, the residence of Mr. Richard Taylor, his maternal uncle, and was apprenticed to Mr. David Martineau, an eminent surgeon in that city. At the expiration of his term of indenture, he completed in London the customary course of a medical education, and returned to Norwich to exercise his profession.

Mr. Rigby was gifted by nature with a fine person, and an amenity of disposition and manners, which aiding his acute intellect, unwearied assiduity, and extensive knowledge and skill, soon lifted him into the first rank of practice; and while his services were sought by the opulent and middle orders of society, his kindness of heart, and his earnest desire of assisting his fellow-creatures and promoting his own acquirements, led him into the hovels of the poor, whensoever he was solicited. It was in his nature to bring his whole mind into action upon all occasions; and thus, while he visited in his professional capacity, his cheerfulness, his power of conversation, and his universal desire of imparting the knowledge he possessed, rendered him as delightful as a companion as respected for his skill. Amongst the poor he was almost as often their benefactor as their physician. Thus experience early matured a judgment not less strong by nature than conversant with the theory and in the literature of his art.

The same benevolent dispositions, and the same ardour in his pursuits, led him to turn a portion of his little leisure towards political economy, and he studied deeply and attentively the interests and the management of the poor.

In 1788, he broke from his numerous engagements, and visited France, a part of Italy and Switzerland, in company with the Rev. George Cadogan Morgan, nephew of the celebrated Dr. Price, and another friend. It happened that they reached Paris just at the explosion of the Revolution. He was detained in tha

city a week, during which the attack of the Bastille and the massacre of the *Thuilleries* took place. He became acquainted with Turgot, Roland, and other persons distinguished at that period; and he has written a very animated and interesting journal of the events, which remains among his unpublished papers.

After being presented with the Freedom of Norwich, he was elected one of its Aldermen. He served the office of Sheriff in 1803; that of Mayor in 1805; and was during 16 years indefatigable in performing the duties of a magistrate, by attending all public meetings, directing the management of the poor, exposing abuses, and watching over every thing that could influence the prosperity and comfort of his fellow-citizens. In politics he took on all important occasions a decided part, and throughout life maintained steadily the noble and liberal principles which he had imbibed in his earlier years.—Such was the capacity of his genius, that he was deeply versed in the literature of the day, and was possessed of almost every branch of science, more particularly physiology, botany and natural history. He was a Fellow of the *Linneæan* and *Horticultural Societies*; a Member of the Corporation of Surgeons, and the Medical Society of London; an Honorary Member of the *Philadelphia Society* for promoting Agriculture; and was attached to many other institutions both foreign and domestic. His philanthropy led him to set on foot in the year 1786, a Benevolent Medical Society for the Relief of the Widows and Orphans of Medical Men in the County of Norfolk, of which he was Treasurer until his death.—Requiring no other relaxation than that produced by a change of employment, he spent his hours of retirement in attending to improvements in agriculture, in which he was distinguished as much as in other pursuits to which he gave his attention. His facility in writing was extraordinary; and the various works which his pen has produced will leave permanent proofs of his genius, experience and industry.—In relation to private life, Dr. Rigby was equally great and singular. A numerous list of relatives and descendants for four generations remain to lament his loss: and the inhabitants of Norwich will long consider it an honour to their city to have retained a Rigby for half a century to adorn it by his talents, and benefit and improve it by his unremitting labours.

He was the author of several valuable and useful works; one in particular on the Practice of Midwifery, has passed through five editions, and has been translated into French and German. Among

the rest may be enumerated, his *Essay of Animal Heat*; on the *Red Peruvian Bark*; on the *Inoculation of the Poor*; his *Account of Holkham and its Agriculture*; of *Framingham and its Agriculture*; and his translation of *Chateaubriand on the Agriculture of Italy*. Captain Parry, the able and enterprising explorer of the Arctic Seas, is one of the nephews of Dr. Rigby, and was presented with the freedom of Norwich, when on a visit last spring to his relatives in that city.

Nov. 3, at *Walthamstow*, MRS. REBECCA RELPH, aged 78. He who now announces her decease would have felt a melancholy pleasure in adding a sketch of her character; but having heard her repeatedly express a wish that no such tribute should be paid to her memory, he is obliged to deny himself this gratification. He trusts, however, that he shall not greatly offend against her wish by saying, that religion was in her a practical and active principle, that, supported by the prospects of Christianity, she bore a lingering and painful illness with pious resignation, and reaped the fruit of a well-spent life in the composure with which she looked forward to the approach of death.

E. C.

— 17, of apoplexy, at his house in James Street, Buckingham-Gate, Rear-Admiral BURNLEY, F. R. S., in his 72nd year, eldest son of the learned and elegant historian of music, and brother to two very distinguished persons of the present age, Madame d'Arblay, the justly celebrated novelist, and the late Dr. Charles Burney [see *Mon. Repos.* XIII. 66, 67], a member of that triumvirate of profound scholars, which has adorned our own immediate times. Admiral Burney entered into the Royal navy at a very early period of his life, and accompanied Captain Cook in his two last voyages. His "*History of Voyages of Discovery*," and his account of the "*Eastern Navigations of the Russians*," and other works, bear testimony to his science as a geographer. The following passage in a letter written by Dr. Johnson to Mrs. Thrale, upon Capt. Burney's promotion and appointment to the Bristol 50 gun ship, in 1781, shews how great an interest the naval officer had excited in the breast of the learned moralist:—"I am willing, however, to hear that there is happiness in the world, and delight to think on the pleasure diffused among the Burneys. I question if any ship upon the ocean goes

out attended with more good wishes than that which carries the fate of Burney."

The last number recorded the death of the mother, [see Obituary of Mrs. Aikin, pp. 623, 624,] of whose funeral service the present number gives some account, [pp. 649—651,] and we are called upon while the melancholy department of our work, allotted to the dead, is passing

under our eye, to register the decease of one of the daughters:—

Died Nov. 26, aged 12 years, a few weeks after her excellent mother, MARY, second daughter of Mr. C. R., AIKIN, of Broad Street Buildings.

Lately, at *Sherborne*, aged 76, the Rev. CHARLES TOOGOOD. (We shall be happy to receive some particulars of this sincere friend to truth and freedom.)

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of *Unitarian Ministers in South Wales* was held at Rhyd-y-Park, Carmarthenshire, on the 18th of October last. There was service at three o'clock in the afternoon of the 17th, when Mr. Evan Lewis, a student in his last year at the Carmarthen College, introduced, and Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, preached from Psalm c. 3. On the 18th, J. James, of Gelli-Onnen, Glamorganshire, introduced, and Mr. Evans, of Aberdâr, not being present, D. Rees, M. A., of Merthyr, preached from Isa. xlv. 6. After the service, in an open conference, the Nature and End of Future Punishment was proposed, and most of the ministers present delivered their sentiments, and were unanimous in thinking all punishment inflicted by a good Being to be corrective. The friends of Unitarianism who were present, were highly pleased with the work of the two days. The next Meeting is to be held at Llan-dy-fân, Carmarthenshire, on the 27th of December next. Mr. D. Jones, of St. Clears, to preach; and the Use of Reason in Matters of Religion, to be the subject for discussion at the Conference.

J. JAMES.

November 17, 1821.

Testimony of Respect to the Rev. Robert Kell.

A Monthly Association of Ministers, was held at the Old Meeting-House in Birmingham, on Tuesday, Nov. 6, when the Rev. James Hews Bransby preached, from 1 Cor. iii. 9, 10, 11, on the *comprehensive nature and supreme importance of the principle that Jesus is the Christ, considered as the basis of what the apos-*

ties taught, and as the model of Christian instruction through every age.

In the course of the afternoon, it was unanimously resolved by the ministers, that the following minute be entered in the book recording their meetings, and that a copy of such minute be delivered to the Rev. Robert Kell.

EXTRACT.

"*Birmingham, Nov. 6, 1821.*

"The ministers accustomed to meet together in the monthly and other periodical* associations, beg leave to assure the Rev. ROBERT KELL of their affectionate esteem, and of their grateful sense of the pleasure which they receive from their intercourses with him; to offer their fervent wishes for his health and welfare; and to make it their earnest request that he will continue to favour them with his company and services on these occasions."

The Rev. GEORGE HARRIS has given notice of his intention, early in the month of July next, to resign his situation, as the Minister of the Unitarian Congregation, Renshaw Street, Liverpool.

A number of individuals in BOLTON, Lancashire, desirous of forming another Unitarian Christian Congregation, in which the great principle of Christian equality should be fully recognized, have lately purchased the chapel in Moor Lane, capable of seating from 800 to 1000 persons, and now occupied by a society of Calvinistic Baptists; which will be opened for the worship of the One God, even the Father, in the spring of 1822.

H.

* The Lecture at Dudley on the Tuesday in the Whitsun-week, and that at Oldbury on the Tuesday after the second Sunday in September.

Bad Spirit of Lancashire Quakers.

A periodical publication conducted at *Liverpool*, entitled "The Christian Reflector," has charged the *Friends* of that town and neighbourhood with some proceedings very *unfriendly* to the Unitarians, and which, if they be correctly reported, are little short of persecution. They are said to have given public warning to their members, in the course of this year, that none of them must attend the Unitarian worship at Renshaw Street, *Liverpool*, or read Unitarian books, on pain of disownment. This is sufficiently scandalous, but another measure surpasses this in active bigotry. Under the patronage of the Lancashire and Cheshire recently-formed Unitarian Association, the Rev. George Harris and some friends engaged a room adjoining and belonging to an inn at the town of *St. Helens*, for public worship. The room was taken for three months, and was registered in the Bishop's Court, and public notice given of its opening on a particular day. Before the day arrived, however, the landlady informed her new tenants that she was compelled to violate her contract with them. Her inn, and the lands and premises about it, belonged to the *Quakers*, (whether as a body, or as individuals, we are not informed,) and they had given her peremptory notice not to suffer the Unitarians to enter her door. It is further stated, that the matter was discussed at a Monthly Meeting of the *Friends* of the district, and that though some individuals pleaded on behalf of charity, or rather of justice, the majority came to the above memorable decision.—We know the publication from which we have gathered these particulars to be in the hands of honourable men, or we could scarcely give credit to the statement. We republish it, that if incorrect it may be contradicted,—that if correct, or substantially so, the *Quakers* amongst our readers may see how their body is fallen, and to what a degree the disciples of *William Penn* have imbibed the worst spirit of the world.

LEGAL.

We are sorry to see that a respectable man, *Mr. Isaac Cox*, of *Honiton*, attorney at law, has been brought before the King's Bench for a libel. He wrote a paragraph in a western paper reflecting upon a young man for supposed inhumanity in killing a horse. It turned out on the trial, that the circumstances of the case (which was still a shocking one) had been exaggerated to *Mr. Cox* by his informants. He was therefore found guilty at *Exeter*. On the 23rd inst., he was brought up for judgment in the Court of

King's Bench. *Mr. Cox* put in an exculpatory affidavit, and stated in Court, that the costs had already exceeded £600. The respectability of his character was admitted even by the adverse counsel, and *Mr. Justice Bayley* said that the evidence proved that his motive had been pure humanity; he had, however, been hasty and unguarded, and, taking all the circumstances into consideration, the sentence of the Court was, that he pay a fine of 50*l*, and be discharged.

Nov. 15, *MARY ANN CARLILE*, sister of *Richard Carlile*, who was convicted a few months ago (July 24th) of a libel upon religion, by selling one of *Paine's* works, was brought up for judgment, (after an ineffectual attempt of *Mr. Cooper*, on the 13th, to obtain a new trial, on the ground of her being interrupted in her defence,) and the sentence was imprisonment for a year in *Dorchester* gaol, a fine of 500*l*, to the King, and sureties for her good behaviour for five years, herself in 1,000*l*, and two other persons in 100*l* each, and further imprisonment until the fine be paid and the sureties provided.

Nov. 23, *GEO. BERE* was brought up for judgment in the Court of King's Bench for having sold, as the servant of *Richard Carlile*, a libel upon the King. *Mr. Cooper* pleaded in mitigation, and *Mr. Justice Bayley* pronounced the judgment of the Court, that the defendant be confined 6 months in *Winchester* gaol, and find security for his good behaviour during 7 years, himself in 500*l*, and two sureties in 50*l* each.

BLACOW, the *Liverpool* clergyman, who was convicted at the last Lancashire Assizes of preaching a scandalous and malicious libel upon the late lamented *Queen Caroline*, has received sentence, in the King's Bench, to 6 months' imprisonment and a fine of 100*l*. The wretched defendant had stood in the same situation of a convicted libeller once before. No one, then, can pronounce his sentence vindictive, or accuse the Court of being actuated in determining it by strong political resentments.

On the 14th inst., *Mr. Scarlett* moved for a Criminal Information against the proprietor of the *Durham Chronicle*, for an alleged libel, in that paper of the 18th of August, upon the clergy. The paragraph in question relates to the conduct of the *Durham* clergy in not suffering the bells of the churches of that city to be tolled on the decease of the late *Queen*. It arraigns that body of hypocrisy, worldly-mindedness and political subservicency,

and warns them of the decline of their influence, and even of their odiousness in the eyes of the people, and foretels that the system under which they prosper cannot last. There is, however, no irreligion in the article, but the contrary; and the writer testifies unmeasured contempt for conventicles and fanatics. It is a curious case, and its decision will shew how far the character of the clergy, as a body, may, according to law, be brought under inquiry and into discussion.

LITERARY.

In the Press, and speedily to be published, (price to subscribers, who are requested to give in their address, Half-a-Guinea,) An Analytical Investigation of the Language of Scripture concerning a Devil; in which every Passage where the words Satan, Devil or Devils, the Evil One, Prince of this World and of the Power of the Air, &c. &c., occur, are examined and explained agreeably to Scripture Phraseology; with an Inquiry into the Nature of Christ's Temptation in the Wilderness: and an Examination of the terms Sheol, Hades, and Gehenna (translated "Hell" in the Common Version of the Old and New Testaments): in a series of Lectures, delivered in High-Street Chapel, Portsmouth, during the Winter of 1820-21, by the Rev. RUSSELL SCOTT.

The Rev. Dr. EVANS, of Islington, has in the press a small volume, entitled, *Recreation for the Young and the Old*—an Excursion to Brighton, a Visit to Tunbridge Wells, and a Trip to Southend; with an Alphabetical List of all the Waterting places in the Kingdom.

The sum so liberally given for Lord Waldegrave's Memoirs has awakened out of the dust of the family scrutoirs, "Memoirs of his own Time by Horace WALPOLE;"—Mr. Murray has purchased them at a magnificent price; they are in the press, and will shortly be given to the world. We confess we expect Memoirs from Horace Walpole with much impatience.—*Quarterly Review*.

LADY JANE GREY AND HER TIMES, with illustrations of the manners, and numerous anecdotes of the distinguished persons and events of that period, and embracing the earliest records of the Reformation, drawn from sources for the most part hitherto unexplored, will appear in a few days.

Professor MONK has been occupied for three or four years in preparing a Life of

Dr. BENTLEY, a work which, it is expected, will be sent to press early in the ensuing spring. He has industriously sought for documents which may throw light upon the events of those days, or tend to elucidate the character, the conduct and the writings of Bentley. He has omitted no means in his power of obtaining a sight of Bentley's letters, which are in private hands, having made applications to all quarters where he thought that such deposits were likely to be found.

MISCELLANEOUS.

IRELAND is still plunged in distractions. The papers abound in accounts of atrocities committed in some of the counties, and particularly Tipperary. The causes lie deep and almost hidden, but are, no doubt, to be found in the wretchedness of the people. Military law may stop the outrages for a moment; it will not, however, heal the disease of the body politic, of which they are merely the symptoms. Wise and temperate legislative measures are evidently required; and these are not so easy or tempting to vulgar statesmen as Royal visits and martial proclamations and executions, which tend only to delude or exasperate. The Irish gentlemen in England have called a meeting of their countrymen here to consider of an address to the King, praying for an immediate reference of the state of affairs to Parliament. Whatever be their resolution, it is too clear what will be the result.

Ecclesiastical Preferments.

The Rev. HENRY LAW, to the vicarage of Childwall, in Lancashire, by the Bishop of Chester.

His Majesty has been pleased to establish by Letters-Patent the Archdeaconry of Quebec, in Lower Canada, and the Archdeaconry of York, in Upper Canada. We are informed that the Lord Bishop of the Diocese will collate the Rev. Dr. MOUNTAIN to the former Archdeaconry, and the Rev. G. O. STUART to the latter.

The ancient family of the celebrated reformer, JOHN WYCLIFFE, became extinct a few days ago, by the death of Thomas Wycliffe, Esq., whose ancestors have been settled at Richmond, in Yorkshire, ever since the reign of Edward I.

DISCOVERY SHIPS.—Letters have been received from the Discovery Ships, dated the 16th of July: they were then at Resolution Island, in Hudson's Bay. They had met with some heavy icebergs, and considerable obstructions from the ice,

which was then melting fast, but were past these inconveniences and pursuing their voyage of discovery up the inlet at the north of the Bay. The officers and men were all in the highest health and spirits; well and most amply found in every kind of provisions and comforts, and delighted with the security and excellence of their ships; which, though so deeply laden, had proved themselves most lively and obedient seaboats.

J. COATES, Esq. a native of *Newcastle-upon-Tyne*, has lately presented the Literary and Philosophical Society there, with an Egyptian mummy, in the highest state of preservation. He procured the rarity, as he returned through Egypt recently, on his way to England from India.

The late Rev. FRANCIS GISBORNE bequeathed the residue of his property, to the public hospitals of *Sheffield, Derby and Nottingham*; the amount is estimated at 5,000*l.* each. It is now discovered that Mr. Gisborne was the anonymous donor of three sums of 10,000*l.* 3-per cent Consols, to each of the above institutions, about 15 years ago.

FOREIGN.

ITALY.

On Sept. the 10th, the POPE issued a Bull against the sect of the *Carbonari*, as an association whose object is the subversion of the Catholic Religion, of Christian morals, and of all sacred and legitimate authority. His Holiness interdicts any person, under pain of excommunication, from becoming a member of the society, affording any of them an asylum, or countenancing them in any way whatever.

The celebrated sculptor CANOVA, is now at *Passagno*, his native place, superintending the building of a beautiful church (erecting at his own expense) in honour of the Holy Trinity. It is said that it will in form resemble the Pantheon of Rome, and that, like the Parthenon of Athens, it will be ornamented with a portico, the pillars of which will be of the same dimensions as those of the Pantheon. The interior will be decorated with sacred sculptures of this great artist's, and will also contain a picture of his composition, representing a dead Christ. *Passagno* at this moment is a place of rendezvous for all foreigners. Canova is the father and benefactor of his native country, which (thanks to him) appears to have received new life.

GREECE.

THE Greeks still make head against their oppressors, but with various and doubtful success. A strong feeling in their favour is rising on the continent of Europe, notwithstanding the jealousy of the old governments with regard to all insurrectionary movements. Subscriptions are in some places opened for the Greek insurgents; and companies of military men (one it is said from Ireland) are gone or going to their assistance.

England does not appear to have interfered on behalf of the Greeks, but it is something that her government feels a little anxiety for the monuments of antiquity at Athens. Lord Strangford, ambassador at the Porte, learning that the Ottoman troops were on their march to that city to retake it from the insurgent patriots, presented an official note, signifying "that it would be highly agreeable to His Majesty the King of Great Britain, if orders were given for the protection and preservation of all the ancient edifices and temples, and other ornaments of antiquity, which are in the city and the environs of Athens, and which have always been so highly interesting to the learned of Europe." The Grand Vizier has accordingly given directions to this effect to the Governor General of the Morea, grounded on the statement that "his Britannic Majesty is full of friendship towards the Sublime Porte," and that "the cordial attachment and confidence between the two Governments daily increase."

The war assumes a religious character. It is said that the Jews, whose condition in Turkey is more degraded than that of the rest of their nation in other countries, have taken part with the Mussulmans, and that consequently they are the objects of the vengeance of the Greeks. These insurgents march under the banner of the Cross and the benedictions of their priests.

SOUTH AMERICA.

The struggle for liberty in this vast continent is apparently about to terminate, and in a way that the friends of humanity have always contemplated with hope. LIMA, the great capital of the rich state of CHILI, has fallen before the Independent army under the command of SAN MARTIN.—CARTHAGENA has also been captured by the Independents of COLUMBIA. Spain now retains her hold of South America by a thread, which (says a respectable Journal) in a few weeks must be snapped asunder, and the whole separated from her for ever.

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[Vol. XVI.]

Original Letters from Mr. (afterwards Dr.) S. Chandler, to Mr. John Fox.

From Mr. Chandler.

London, July 7, 1716.

DEAR FRIEND JOHN,

I LITTLE dreamt that the first letter I was to receive from you, was to begin with a reproof from the Apocrypha. You know that can have but little weight with a man that believes and studies his Bible. However, I am content, since it was the best you had, especially when I found you had so good an opinion of it, as to think I could not possibly find fault with it. And it is true, indeed, I cannot find fault with the doctrine; though I think my friend wrong in the application of it.

I think it was not without just ground, that I a little resented your writing to Secker first, whose friendship with you was later than mine, not to say I was the instrument of making you friends. It would have been but a kind part, if you had given me but a few lines, and told me that you did sometimes remember one, that will always remember you, and take pleasure in thinking of you. To hear of your welfare could not be a greater satisfaction to Mr. Secker, than it would have been to me. I am sorry you should think me inferior to him, in good wishes on your account, for whose welfare I am as truly concerned as for my own.

However, as I never thought myself worthy to be a first-rate friend, so 'twas not without a great deal of pleasure, that I find you will allow me a share at least in your friendship, which I shall endeavour to cultivate by all the good arts I am master of, and shall place it amongst the happy circumstances of my life, if I can contract any intimacy with so valuable a correspondent.

As for that freedom and sincerity of conversation you recommend, you may rest assured, that as nothing is more agreeable to my principles and temper, so nothing will be more carefully guarded against than the contrary; and did you know but my real

sentiments of Mr. Fox, you would not say that I was wanting in affection. I shall not make any fine speeches on this head, though I could say much with a great deal of truth, lest you should already think me inconsistent with my promise; but shall only say, that as your company was one of the best entertainments I met with in London, so the loss of it hath been a very great inducement with me to leave it. You can somewhat make up that loss, if you'll let me often see your heart in writing, though I cannot talk with you as a man talketh with his friend, face to face.

It will not, I presume, be disagreeable to you to hear that I am just on the brink of matrimony. The marriage contract is not yet signed, but I suppose it may be consummated next week. When I have tried I'll tell you how I like. 'Tis not safe to pass a judgment before trial.

I heartily sympathise with you on the account of the hard treatment of that dear one you love so tenderly; however, I hope your sorrows are not so great as to hinder you from rejoicing in your friend's welfare. Mr. Baker is chosen at Salters' Hall Lecture. Jerry Burroughs had but about 18 or 19 votes. This morning, about ten, dear King George came publicly through the city for the Tower, in order to go for Holland. I saw with the usual satisfaction that good and great man. He looked well, and smiled upon his people.

As for the fine things I told you in St. James's Park, I have entirely forgotten them. Let me know what they were, and you will find him as good as his promise who is,

Dear Friend,

Yours sincerely,
SAML. CHANDLER.

—
From the Same.

[We cannot allow ourselves to print the following letter, without observing, that the doubts which the writer throws out were the random impulses

of the moment, and that patient inquiry and diligent research not only confirmed him in the belief of Christianity, but enabled him to take his rank amongst the most eminent and successful advocates of the gospel which his age produced, though no age abounded more in able and satisfactory defences of divine revelation. ED.]

London, Sept. 13th, 1716.

DEAR FRIEND,

I had much sooner answered your last, but that I expected, with impatience, that you would have written to Secker, to whom you have been longer in debt than I to you. He cannot imagine the occasion of your silence, though he is apt to think you are very wroth with him, because he directed to the *Rev. Mr. Fox*. Why, my honest friend, you are not the first man that hath had a title that did not belong to him, though the reason of his giving you that title, was your applying it to me: upon which account you ought to allow *me* first to be angry with *you*, before you allow *yourself* to be angry with *him*. He is very much concerned that you resent it, and I must say, that I think it is without any occasion. Your first letter to me discovered a much stronger inclination to keep up a correspondence with your London friends, than this action would seem to intimate; however, if I know my friend well, I am convinced so good and generous a temper as yours will not keep a resentment too long, even though the foundation at first were just, much less when there was little or none at all for it.

And now I could say ten thousand things, would I give a vent to my fancy,—blame nature, myself, and all the world around me, with myself, nothing or something above what I am.* Sometimes easy with respect to another world; sometimes in doubt whether there be any such state or no, and sometimes whether there be any certain method of attaining to happiness in it. Sometimes the footsteps of Providence, methinks, are plain and clear, and then the whole management of the world seems again to be one grand disorder and confusion. Some-

times I am forced to own the goodness of the Supreme Being, and then soon call it into question on account of that awful Being's dispensations towards man, who, I am sometimes apt to imagine, came unfinished out of the hands of his Maker; at other times, to be a being much too mean and vile to be of a divine extract and original. As for religion, I profess I scarce know where to fix, or what to believe. As for that of the Christian, 'tis true, there are many charming, beautiful things in it, but then there wants that clearness of proof that a considerate person would wish it; and, besides, 'tis founded upon a religion that I can scarce allow to be divine. The Scriptures we call inspired. I must have better proof for the inspiration of them, at *least* in the strict sense of our divines, before I shall believe them so. Surely things inconsistent, dubious, obscure, perplexed, arguments weak and inconclusive, conclusions forced and unnatural, could never come from the God of truth and order. By what arguments can you prove that the books we receive are canonical; those individual books and no others, some of which were not received till about the century of Christ, and then dubbed canonical by those who knew no better than we? How can those be proved, my friend, to be of divine inspiration? If these are the foundation of our faith, I cannot help saying, I could have wished them a little more certain, and, methinks, Providence hath dealt a little hardly by us, first to leave us without sufficient proof that they are genuine, and if we could know them to be so, not to afford us light enough to understand them.

I am afraid, honest John, you will think I rant, but I profess I am in earnest. I am in a perfect wandering and maze. I scarce know what to believe or disbelieve. Only one thing I am very certain of, that I have the truest love to you, and am, with the utmost sincerity,

Your admirer, friend and servant,
SAML. CHANDLER.

I hope you'll take my letter into consideration, and write first to Secker.

Direct as usual.

* So in the copy. ED.

SIR,

THE perusal of certain papers in your Repository, on the subject of Miracles, has led me to transmit to you one or two remarks, which, though not directly applicable to the observation of your correspondents, may not be altogether useless.

In inquiring into the truth of the miracles recorded in the New Testament, we ought to consider them as they are there represented, not as events without an author and without an object, but as events which are expressly referred to a Divine agency, and which were intended to answer a certain purpose. The resurrection of a man from the dead, regarded as an insulated event from which no conclusion could be drawn, and by which no object was effected, would require strong evidence indeed to render it credible. But the resurrection of a man as a pledge of the future existence of mankind, and as an event which was to lay the foundation of a theology which should change (and which has changed) the religion of the world, is very differently circumstanced. It is also to be considered, that if God should please to interfere in a supernatural manner in the government of the world, such interference would be miraculous, and must be supported by miracles as its proof. The question, then, respecting the probability or improbability of the Christian miracles resolves itself into the question, whether it be probable or improbable that God should step aside from the usual plan of his administration in such a manner and for such an object as is stated in the Christian Scriptures; and he who feels assured that such an interposition can be confirmed by *no* testimony, may of course save himself the trouble of inquiring into the evidence of the facts by which it is supported. But he who has not arrived at this assurance, has nothing to do but to examine as impartially as he can the evidence which is laid before him, and to consider whether it is *in itself* worthy of credit. He will act unphilosophically if, at every step, he recurs to the antecedent improbability of miracles, (of which we are very incompetent judges,) in order to throw a suspicion upon evidence which appears to be convincing and satisfac-

tory. He should consider the testimony not so much *relatively* as *absolutely*; and for this plain reason, because he has no balance in which he can weigh the evidence of testimony against an antecedent improbability, so as to ascertain precisely when the latter is surmounted by the former.* In the case of a fact which we deem to be improbable, we are scrupulous, and ought to be scrupulous, as to the validity of the testimony on which it rests; but we never pretend to apply a scale by which we can estimate improbability on the one hand, and the force of testimony on the other, in order to decide whether the fact is to be received. And in innumerable cases a high degree of supposed improbability is so completely overcome by the power of testimony, that it forms no deduction whatever from the confidence with which a fact is believed. Nothing is more common than to hear that such or such thing might have been thought *impossible*, but that, nevertheless, it is *true*. And the miracles of the New Testament ought to be inquired into in the same manner in which we inquire into the truth of any fact which we demand should be supported by clear and solid evidence. If the notion of such a divine interposition as is recorded in the Christian Scriptures, carries its own refutation along with it, we need inquire no farther. But if not, we ought to examine its evidence with strictness and impar-

* I will here take the liberty to refer to an observation which I formerly made on this subject. "In many cases man cannot wait to calculate between the strength of the evidence and the improbability of the fact; and, in some cases, could he wait for ever, he would not know how to manage the calculation. And, conscious of his infirmity, he chooses, in such cases, rather to examine the validity of the testimony, of which he can judge with tolerable exactness, than to fatigue his faculties with endeavouring to balance the evidence which is laid before him against improbabilities, the force of which he cannot estimate. And in the case of Christianity, if he conceives himself to be an incompetent judge of the antecedent credibility of a divine revelation, his business is to inquire into the evidence with as much impartiality as he can, and to abide by the result of such inquiry."

tiality, and rest in the result of such examination. When I say that we *ought* to do this, I do not now mean morally, but philosophically. It is in this way that we judge of other facts, and if we refuse to judge of miracles on the same principle, we shall be in danger of rejecting what, to say the least, *may* be true, and what, if true, must be most interesting and important.

E. COGAN.

SIR,

Brighton.

THAT the question of Philosophical Necessity is a merely verbal dispute, was, I believe, long the opinion of the late Dr. Cogan, and it was certainly his last opinion on that subject. In his volume of *Ethical Questions* he has stated and defended it with his accustomed clearness and ability: *intantum enim animum velut arcum habebat, nec languescens succumbebat senectuti.*

If, indeed, the question is, whether what we will is determined by what we think, it can receive but one answer from all mankind; and as little can it be questioned, that what we think depends upon a variety of causes of which we are not the authors. Hence nothing is gained to the side of the freedom of the will by throwing back the difficulty, as your ingenious Correspondent S. [pp. 596—598] appears to do, from the volitions to the views, and looking to the understanding for that independence which was sought for in vain in the will.

He who is inclined to think that the dispute is solely about a word, and that if the term Necessity were rejected the controversy would be at an end, may be pleased to remark, how well that offensive word can be spared by those who affirm, notwithstanding, that the volitions and the judgments of the mind are related as cause and effect. Dr. Brown, following in the track of Hume, has given the subjoined definition of a cause, in his *Enquiry into the Relation of Cause and Effect*: “A cause, in the fullest definition which it philosophically admits, may be said to be that which immediately precedes any change, and which, existing at any time in similar circumstances, has been always, and will be

always, followed by a similar change.” In this definition a necessary connexion of cause and effect is not denied; neither is it affirmed; and in the author’s opinion, the definition is the fullest which the relation philosophically admits. It is complete without it; and, consequently, the expression Philosophical Necessity should be dismissed from the language of philosophy; for if Necessity is not to be admitted in the definition of the relation of cause and effect, in what other case can it have a philosophical use or meaning? If his opinion was right, and it might be difficult to prove it wrong, certainty and universality of concomitance express fully and completely the relation of cause and effect; and when we assert necessary connexion, nothing more can be meant than certain and universal concurrence. If we imagine that we perceive something more, a closer bond between the two events described by the term Necessity, we imagine what is not fact. Our knowledge is bounded by our observation, and constant concomitance is all that is observed. Let this be granted, and he who fears the consequences or dislikes the name of Philosophical Necessity ascribed to human actions, or to any other natural facts, may be consoled by the legitimate conclusion,—that, to confess that every volition of the mind of man has a cause, and that this cause can be nothing else than the state of the mind which immediately preceded it, is not to acknowledge its volitions necessary. “The mere relation of uniform antecedence appears to me,” saith our Enquirer, “to constitute all that can be philosophically meant in the words power or causation, to whatever objects, material or spiritual, the words may be applied.” Every man to whom the same appears, may forthwith dismiss from his philosophical vocabulary the name of Necessity. For him that thinks otherwise there is no alternative, but to maintain that volitions have no cause, or that they are what they are necessarily.

JOHN MORELL.

SIR,

Nov. 6, 1821.

VARIOUS copies of the following extract of a letter in MS. having been at least seven years in circulation,

at length a very incorrect copy was published in the "Monthly Magazine" for September last, and inserted from thence in the "Christian Reformer" for October, VII. 354.

I send you the following as a correct copy; and though the respectable writer of it may regret that any extract of his letter has been published, he cannot, I am persuaded, disapprove this public correction of it.

The time selected for publishing this extract of a private letter, so long after it was written, I know not how to account for. Whether it was intended to support, on such evidence, a full reliance on the humble, pacific and unambitious character of this "great Prince" and distinguished member of the celebrated "Holy Alliance;" or to insinuate a strong discordance between his actions and the professions he was pleased to make to the deputation of Friends on this occasion, who were three of their approved ministers, I am wholly ignorant. Two of them have since been at Petersburg, William Allen and Stephen Grellett, but I have not heard that the Emperor was as accessible to them there as in London.

F.

Account of the Private Conference of Alexander, Emperor of Russia, with John Wilkinson, of High Wycombe, Stephen Grellett, of New York, and William Allen, of Plough Court, Lombard Street, in the summer of 1814, when the Emperor and the King of Prussia were in London.

Extract of a Letter from J. Wilkinson to Thomas Clarkson, dated 21st of the 7th Month, 1814.

After an account of the unsuccessful endeavours of the deputation of Friends to obtain an interview with the King of Prussia, he says,

"Very different, indeed, from this what passed with the Emperor of Russia, who, before the address was presented to him, went to the meeting at Westminster on a first-day morning, (19th of last Month,) taking with him his sister, the Duchess of Oldenburgh, his Ambassador, Count Lieven, and two young Princes; one, I believe, was his nephew, Prince Oldenburgh, (not the Duchess's son,) the other's title I have forgot. Both the Emperor and his sister conducted them-

selves like persons on whose minds vital Christianity and undissembled piety had the predominance; and after the meeting concluded, they did not hastily leave it, but, with that condescension and kindness which they have shewn in so remarkable a manner on every occasion, they stood to shake hands with, and take notice of several Friends who were near them; and before getting into his carriage, the Emperor told Wm. Allen who he would have to wait upon him with the address, fixing the following third day to receive it, saying, that he wished for a private conference, therefore he would not have more attend than he had named. William Allen, however, made interest afterwards with the Ambassador for Stephen Grellett to be admitted.

"The Emperor received us without having any attendants with him, and we, William Allen, S. Grellett and myself, continued with him near an hour.

"As soon as we began to enter the room, the Emperor came forward to us, and shook hands with each of us in the most condescending and affectionate manner; and when William Allen presented the address to him, he took it, but did not open it, having previously said, he should not wish the time he should allot for the audience, to be taken up by reading an address; as he had seen the copy which was delivered to the Ambassador on leave being asked to present it. The books were then presented, and the Emperor opened each of them, inquiring, at the same time, with apparent interest, what they treated of. The books were, 'Barclay's Apology;' 'The Book of Extracts;' 'Penn's no Cross, no Crown;' 'Summary of Penn's Maxims.' After he had accepted the books, he turned towards us, and expressed himself with great kindness, and in very full terms, concerning the satisfaction he felt at having been at the meeting, and wished to know whether it was held in the same way as our meetings usually are.

"He was informed that it was, but that there is not always speaking in our meetings.

"'Do you then,' said he, 'read the Scriptures in them?'

"'We are not in that practice, because we believe true worship to consist in the prostration of the soul before God, and we do not consider it necessary for any thing to be read or spoken to produce that effect.'

"'This is my opinion also,' replied the Emperor; 'and, with regard to prayer, have you any form of prayer?'

"'We have not; because we believe that in prayer the soul must communicate its supplication in such a manner as best

suits its condition at the time prayer is offered up.'

" 'In that,' replied the Emperor, 'I fully agree with you. I believe I can truly say there is not a day passes in which I do not pray, but it is not in any set form of words; for I soon found my mind would not be satisfied without using such language as at the moment is applicable to its condition; but, you know, Jesus Christ gave a set form of words to his disciples.'

" 'He did; yet we conceive it was only to instruct them in what it was most essential they should petition for, without meaning to confine them to those very words on all occasions.'

" 'I think you are right,' said the Emperor. He then put many judicious questions to us, in order to be made acquainted with the leading features of the doctrine, discipline and practice of the Society, and appeared well satisfied with the answers he received. With regard to the operation of the Divine Spirit on the mind, he expressed himself in such a manner, as one cannot conceive any thing short of his being an humble and faithful follower of its holy and secret guidance. After making many inquiries about the Society, he said, in the most affectionate manner, 'How is it that none of your people have been into Russia? If any of them come into my country on a religious account, don't let them wait for an introduction, but let them come immediately to me; I shall be glad to see them;' repeating, 'I shall be glad to see them.'

" Towards the conclusion of the audience, S. Grellett, in a respectful and affectionate manner, expressed the strong desire he felt for the Emperor's preservation, under the heavy burthens and complicated duties which, in his exalted station, must necessarily be allotted him. Whilst S. Grellett was speaking, the Emperor took him by the hand, and, with a countenance full of nobility, mingled with Christian tenderness, replied, 'What you have said is a cordial to my mind, and will long continue to be strengthening to me;' and when we parted with him, he shook hands with each of us, after saying, 'I part with you as a friend and a brother.'

" I cannot but feel myself very unworthy to have been present on such an interesting and important occasion, more especially having been one of only three; but, perhaps, if there had been many, the Emperor would not have felt the same unreserved freedom. For many days I seemed as though I had been exposed to a blaze of light, so powerfully was I impressed with the dignified, yet

unaffected, humble and pious countenance, manners and expressions of that truly great Prince, who seems indeed to be walking in the light, and to be filled with the love of truth and goodness. In him the power and awe of the Almighty are eminently displayed; for how can one see a frail mortal, who, in the midst of worldly glory, and almost adored by surrounding multitudes, instead of being puffed up with it, is, with the spirit of a humble Christian, triumphing over pride and vanity? How can one see an humble creature who has been nursed up in the land of despotism, and that in the midst of dark superstition, and yet filled with liberality and light? How can one see this without at the same time being sensible of the beauty and truth of our Saviour's assurance—'With God all things are possible'? It has indeed been a lesson which I earnestly desire may not be thrown away upon me, and which I hope will have a beneficial effect upon many.

" I must not omit just mentioning, that upon being spoken to on the subject of the slave trade, the Emperor unequivocally declared his sense of the enormity of it, saying of the Africans, 'They are our brethren, and are like ourselves.' He also expressed himself in a very satisfactory manner as to the part he had taken to get it abolished entirely."

The following account was communicated to ———, by Stephen Grellett, personally:

" Stephen Grellett remarking to the Emperor the satisfaction of his having such a sister, (as the Duchess of Oldenburgh,) the Emperor replied, 'It is, indeed. She is the gift of Heaven; it is a great pleasure to speak to her, for she is sensible of the influence of the Divine Spirit on her own heart; we can open our minds to each other; it is of no use to speak to those who have not felt it.' On hearing S. G. relate some particulars of his own life, the Emperor observed, 'I consider you as safely landed, whilst I have to combat with troubles and difficulties, and am surrounded with many temptations. Why don't some of your people visit my country? If any do, don't make applications to others, but come immediately to me; I promise you protection, and every assistance in my power.' He made many inquiries respecting the principles of Friends, and said, 'I am one with you in sentiment respecting the spirituality of your worship; I wish to pray, not in form, but as I am assisted by the divine principle in my own heart;' inquired how they passed their time—whether they were consistent and happy in domestic life. On being

told how they divided the day, he remarked, 'It is the most natural, and such as I should like—not as many who spend so much time in drinking wine, which is below the dignity of man:' asked if Friends had any colleges for the education of their young men; thought it would be better if they had; and inquired if any went to Oxford or Cambridge if they would adopt the costume.

"On taking leave of S. G., he said, 'Take my hand as a friend and a brother. I have had great satisfaction in this interview, and hope, when parted, we shall often think of each other.'

"In giving this very interesting account S. G. said, no words could convey the fulness of his satisfaction in having paid this visit. I believe he may be truly called a CHRISTIAN Prince."

Alnwick,

SIR, September 5, 1821.

THE second chapter of the prophecy of Joel is made to commence, in our version, with the following words and punctuation:—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

Upon this passage I beg to observe, 1. That instead of the colon after the words *tremble* and *hand*, the semi-colon should be used, as the subsequent clauses are too intimately connected with those which precede to admit the colon. 2. The sentence should end at the word *darkness* in the second verse, because complete sense is formed at that word. What follows begins another sentence; has an evident relation to the great and strong people alluded to; and affords a most beautiful simile respecting the rapid and universal spread of the invaders. 3. The phrase "a great people and a strong" has something clumsy in it; and it would be more agreeable with the idiom of the English language to turn it into—a great and strong people. 4. The word עַם rendered people, denotes an associated body, and as the connexion clearly proves that the prophet is de-

scribing the progress of an army of locusts, some term should be used more significant than that adopted by our translators; for when plain Englishmen see the word *people* in the text, they naturally conclude that the prophet is in reality predicting the march of a powerful army of rational beings. With these remarks I desire respectfully to submit the following version and punctuation to the consideration of your readers:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of Jehovah comes, for it approaches; a day of darkness and of gloom, a day of clouds and of thick darkness. As the dawn spreads upon the mountains, so shall a great and strong army: nothing has been like them from ancient times, neither shall any thing resemble them again through future ages."

WILLIAM PROBERT.

Cum tua praevideas oculis mala lippus
innectis,
Cur in amicorum vitis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?
HOR.

SIR, Nov. 13, 1821.

YOU have thought it a wholesome practice to record occasionally the opinions of Orthodoxy. The following may not prove unacceptable to some of your readers.

"In these matters I am so fearful that I dare not speak farther; yea, almost none otherwise, than THE TEXT doth (as it were) lead me by the hand." *Martyn's Letters.*

"If we set up these notions of our own as the standard of faith, and require a peremptory assent to ALL THE INFERENCES which appear to flow from them, WE QUIT THE TRUE, THE REVEALED GOD, AND BETAKE OURSELVES TO THE IDOLS OF OUR OWN BRAIN." *Copleston on Predestination.*

Had only the spirit of these two short periods been generalized and acted up to by the disciples of Christ, would there have been an *Athanasian* in Christendom? Were they so now, would one remain in Christendom?

A BIBLE-ONLY-CHRISTIAN.

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

(Continued from p. 584.)

Summary of Contents of Vol. III.
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WITH THREE INDICES.

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Little more is known of Daniel for certain than that if he was not actually descended from a royal family, he was at least of noble extraction, and further, that he lived in the third year of the reign of Cyrus.—This information is, however, sufficient to account generally for a variety of singular and otherwise obscure passages contained in his book.—Difficulties occurring in the first part of Daniel (ii.—vi.).—The opening of the book (i. ii. 3) is written in Hebrew—from chap. ii. 4, to chap. vii. 28, the Aramæan dialect prevails—and towards the conclusion the Hebrew is again adopted.—The conjecture of the chapters iii.—vi. being interpolated does not appear sufficiently satisfactory.—Perhaps a minute investigation of the different parts of the book of Daniel may warrant the idea that it consists of a collection of various pieces, partly referring to Daniel and partly to some of his friends—so much seems certain, that the book of Daniel is the production of two authors who wrote their proportions of it at different periods of time.—That there once existed two original editions of the first part of Daniel may easily be proved by a comparison instituted between our present Chaldee text, and

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Contents of the book of Job.—It exhibits a mere poetical effusion and no true history.—It is far from being unlikely that a person like Job may really have existed—and that, too, during the patriarchal period—but

even admitting that his original name was Jobab, he certainly ought not to be confounded with the Jobab of whom mention is made in the book of Genesis.—In all probability, the real history of a person of the name of Job is assumed as the basis of a fiction.—Of the scene of action chosen for the same.—Of the poetical worth of the book of Job.—Of its author and the antiquity of his work.—Of the genuineness and age of the prologue and epilogue of the book of Job.—Particular remarks on the speeches of Elihu.—History of the book of Job.

The Song of Solomon.

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Introduction to the Reading of the Apocryphal Scriptures of the Old Testament, by J. G. Eichhorn, 1 vol. 8vo. pp. 504.

WITH THREE INDICES, pp. 543.

Summary of Contents.

Introduction.—Great expectations entertained in modern times from a critical examination of the Apocryphal books of the Old Testament—these have, however, been grievously disappointed.—With the exception of the Ethics of Jesus Sirach, the Wisdom of Solomon, the first book of the Maccabees, and on certain accounts that of Pseudo-Esdras, the rest possess little

or no intrinsic merit---and, perhaps, the chief advantage to be derived from a critical study of them is the light which they throw on the spirit and character of the times in which they were written.

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Of the Ethics of Jesus the Son of Sirach.

Jesus Sirach, the only Apocryphal writer in the Old Testament who has accompanied his work with some ac-

count of himself, and given a clue to ascertain the age in which he lived.—Disquisition on the real period in which this apocryphal work was written.—It contains a rhapsody of moral declamations on mundane affairs, enlivened with a variety of apposite and frequently witty remarks on the true enjoyment of life---and is most probably a collection of essays of different Jewish sages, written at very different periods of time.—Originally it was written in Hebrew, or perhaps the Syro-Chaldæan dialect.—That this Apocryphal book is a translation only is fully evident from numerous passages in which the Greek text is wholly unintelligible, or even exhibits direct blunders, which any one acquainted with Hebrew may easily rectify.—For the rest, a strange mixture of superstition and religious refinement characterizes the Ethics of Jesus Sirach.—Sketch of the history of this book.

Of the Wisdom of Solomon.

General ideas attached by the Jews to the word σοφία, Heb. חכמה—synonymous with the more modest term of philosophy used by their Greek neighbours, and, in fact, embracing a union of Jewish theology with Græco-Oriental philosophy.—The Wisdom of Solomon consists of two parts—the first comprising ch. i.—xi. 1.—the second, ch. xi. 2.—xix. 22.

Of the first part of the Wisdom of Solomon.—The name of Solomon merely assumed.—It contains a general panegyric on wisdom, and is written in a style of greater purity and sublimity than is easily met with in the writings of the ancient philosophers or Jewish sages.

Of the second part of the Wisdom of Solomon.—In point of style and sentiment it is greatly inferior to the first---being, in all probability, the composition of a different author---and only attached to the other by way of securing its preservation.—Of the character of the author.

Of the Wisdom of Solomon generally.—On the conjecture of Philo being the author of both parts—this rendered highly improbable by a comparison drawn between passages extracted from his works and the Wisdom of Solomon, in which the same subjects are differently treated.—Ano-

ther conjecture in favour of Serubabel considered.—In all probability it was originally written in Greek.—History of the book of Wisdom.

Of the Books of the Maccabees.

Introductory history of the Jews subsequent to their return from exile.---Summary review of the contents of the books of the Maccabees in chronological order.---The third book narrates events of a date prior to those contained in the second—and the second, occurrences which took place previous to those related in the first—a fourth book is occasionally noticed, but its contents are wholly unknown.

Of the first Book of the Maccabees.---It was originally written in Hebrew, and the Apocryphal text is a version.---Its author was probably a Jew of Palestine.—In its chronological order is duly adhered to, but a partiality for his own country leads the author into numerous errors and absurdities.---History of the first book of the Maccabees.

Of the second Book of the Maccabees.---It consists of two parts—the first exhibiting two epistles supposed to be addressed by the Jews of Palestine to their brethren in Egypt, relative to the dedication of their new temple—and the second comprising an abridgment of a larger work, written by a certain Jason of Cyrene, (of whom no traces are now extant,) on the heroic feats of the Maccabees, which is, moreover, furnished with a kind of prologue and epilogue.---The former part of this book is wholly unconnected with the latter—and is, in all probability, a mere fiction, abounding in numerous instances of glaring ignorance and folly.---The second part purports to be abridged from a voluminous history written by an Egyptian Jew in Greek, and is mostly drawn up in the style of the rhetorical school, but the author is far from being free from superstitious notions—add to this, it teems with errors in point of chronology and ancient geography, and contains a tissue of improbabilities and falsehoods.---Little is known respecting the author of this abridgment.—History of the second book of the Maccabees.

Of the third Book of the Maccabees.---It contains an account of the

persecutions commenced against the Jews in Egypt by Ptolemy Philopater, and exhibits a sad compound of true historical facts and legendary fictions.---Attempt made to distinguish the same.—It was probably written in Egypt.—Nothing is known with any degree of certainty respecting the author or the precise period in which he flourished.—History of the third book of the Maccabees.

Of Judith.

Summary of the contents of the book of Judith.—It is a narrative utterly devoid of any pretension to probability or historical truth—perhaps the most plausible conjecture respecting its origin and history may be, that a Jew wholly ignorant of history and geography, thought proper, on the strength of some popular tradition, to draw up a narrative respecting the siege of a town being raised by the statagem of a harlot.—Of the difference between the Greek text and the Vulgate.—History of the book of Judith.

Of the Apocryphal Esdras.

A critical comparison instituted between this book and the book of Ezra, in the Old Testament, tends to shew that the former is wholly grounded upon the latter, and in many cases is but a free translation of it.—Various proofs hereof adduced—a portion of Chronicles and of Nehemiah also contained in this book—and in all probability the book itself is mutilated.---As a translation of a portion of the Old Testament, it is of great use to the critical reader.—This proved by numerous examples.—History of the Apocryphal book of Esdras.

Of Baruch.

His life.—The book of Baruch contains two letters, one of which is attributed to Baruch himself, and the other to Jeremiah—but from historical and internal evidence both must be pronounced to be spurious.—Of the history of this book.

Of Tobit.

Contents of the book of Tobit.—It is a mere fiction, probably composed with a view of exemplifying the doctrine that the prayers of pious sufferers are attended to by the Almighty. In it, a belief in the existence of angels

(wholly unwarranted either by reason or revelation) is inculcated.—Seven archangels are represented as being in attendance on the throne of God, and good and evil dæmons are supposed to be wandering about the earth.—Attempt made to account for the origin of these doctrines.—Nothing known respecting the author.—History of the book of Tobit.

Of the Song of the Three Children in the Fiery Furnace.

(Vide Dan. iii. 24—30, according to the Greek.)

A meagre compilation from ancient penitentiary hymns in no wise adapted to the situation of persons suffering in the midst of flames—and probably composed by way of filling up an imaginary chasm in the Hebrew-Chaldee original at vers. 21, 22, although none actually exists.—It is uncertain in what language it was originally written. Comparison instituted between the texts of Theodosius and the Septuagint.—History of the Song, &c.

Of the History of Bel and the Dragon at Babylon.

(Vide Dan. xiv., according to the Greek.)

It is no longer doubted but the whole is a mere fiction—intended to shew the absurdity and inanity of idolatry, and to prove the superior wisdom and power of Jehovah.—Internal contradictions and deviations from historical facts noticed.—Comparison between the texts of Theodosius and the Septuagint.—It appears never to have existed in Hebrew or Chaldee.—Of its history.

Of the History of Susanna.

(Vide Dan. xiii., according to the Greek.)

A hacknied story in a very ordinary style and teeming with improbabilities, absurdities and errors!—probably brought forth for the express purpose of justifying the choice of a very young man to be elder or judge.—Comparison instituted between the text of Theodosius and that of the Septuagint. It was in all likelihood originally written in Greek.—History of this book.

Of Additions to the Book of Esther, as preserved in the Septuagint.

They never formed a part of the original Hebrew text—nor could they, from the circumstance of their containing particulars in direct opposition to it.—Most probably they were written by an Egyptian Jew in Greek.—Various texts differing widely from each other, extant both in Greek and the ancient Versions.—History of the additions to the book of Esther, &c.

SIR,
THE inclosed are copies of two letters which have been received from a person who emigrated from the Isle of Wight, and has settled in the Indiana territory. He is cultivating a farm of 320 acres, for which he paid £90. As he is a man of great respectability, and has had large concerns in his hands, (the farm of Tapnells 940 acres, and latterly the farm of Wroxal 500 acres, both well known in the island,) much confidence may be placed in his judgment. His friends have just received the news of the safe arrival of his family at Philadelphia, where they were met by Mr. Arnold, in health; and of their having all proceeded westward with the fairest prospects. He says, should any of his friends determine to follow him, he shall be most happy to give them a hearty *American welcome*.

J. P.

"Ben Davis' Creek,* Indiana,
"January 8, 1821.

"MY DEAR SIR,

"I have realized the first wish of my heart, I am become a resident in this land of Republican freedom. I have purchased a farm, built a cabin, fenced a garden, and shall have two small inclosures sown with Indian corn in the spring; this in the woods is doing something. To our many gossiping chats of America, of the advantages and disadvantages of emigration, I look back with pleasure, and experience has confirmed me in my favourable impressions of it.

"There are many persons who come

* " 'Ben Davis' Creek,' so named from an old Indian chief and warrior: it was his favourite hunting ground. He is still living, and since the sale and cession of the lands of his tribe to the American government, they are removed to a distance of 70 miles back.

hither extremely ill adapted to the country; men who, having lived high in England until their fortunes have been greatly impaired or quite ruined, unused to labour and accustomed to command many servants, are dissatisfied and disappointed because they cannot live in America *without* property, as well as they used to live in England *with* it; this is the wrong class. Men who come here should be industrious, or possess capital, which works wonders in this back country where there is little money in circulation, almost all business being done by barter.

"I am fixed in an extremely rich body of wood land, which is settling very fast; it is well watered and remarkably healthy. No landlords; no stewards, no tithe-parsons, poor-rate or excise laws. Every man malts or distils his corn or grain as he may see most advantageous: we have fine venison for going into the woods, and plenty of turkeys, &c.; make sugar from the maple, furniture from the cherry and walnut timber growing on our own land; manufacture soap and candles, and, in short, manage things very comfortably.

Well, I expect you will say, you have shewn us the fair side of the picture, now turn the reverse. There are no good markets for produce; no society, 'the feast of reason and the flow of soul;' many articles of manufacturing skill and mechanical invention difficult of attainment, and many of what Englishmen consider the conveniences of life are not *come-at-able*; the luxuries are at present out of the question. One thing we enjoy to perfection, the cold weather, (32° below freezing,) but a most admirable fire is kept up day and night for the double purpose of obtaining warmth and getting rid of the wood; and had we but such friends as you and Mrs. R. to spend a few days with us occasionally, and talk over country affairs, this would greatly contribute to our felicity. The Americans are not a social people, they do not sit and talk as we Isle of Wight people do; they are, however, very friendly and well disposed.

"I am in the line of emigration; numbers are daily passing my cabin for the seat of government of the Indiana, White River, (a most favourite spot, which will be offered for sale next October, together with an immense tract of fine land adjoining,) for the Wabash, Terre Haut district, Sangamony, Blue River, &c. I have purposely avoided settling near a river, as such spots are found to be invariably sickly in the autumnal season, and subject to fevers. The banks of the

Wabash, Illinois and Mississippi have been more than usually sickly the last autumn.

"(Signed) JOHN ARNOLD.

"To Mr R—n,

"Newport, Isle of Wight."

"Ben Davis' Creek, Indiana,

"August 9, 1821.

"MY DEAR SIR,

"I at length redeem my promise of writing to you, agreeable to your obliging request that I would do so, before my departure to this country, confident that to hear of my being settled to my satisfaction will give you pleasure.

"I have now been long enough in this country to form a just estimate, and it is well worthy the good name which the friends of freedom and republicanism have given it; I say this from my own observation, devoid of any speculative views. I have no wish to encourage emigration, nor will I hold out delusive hopes; but it is, beyond dispute, a fine and most flourishing country. I have been, and am still, busy, making preparation for the comfortable abode of my wife and family, whose safe passage across the Atlantic I am most anxious to hear.

"I am raising another story upon my present cabin, and have contracted for the building another of the dimensions 20 feet by 25, for 40 dollars: when they are both completed they will cost me 200 dollars, and will contain four rooms below and four above, with a roomy passage between them, containing staircase, &c., being joined together by a frame building. My backs for chimneys will cost 2 dollars 60 cents per thousand, I finding the brick-burner and layer, an assistant during their work, and boarding them; this includes making, burning and putting up in the chimneys. My poplar inch plank for flooring, partitions, &c. cost 80 cents the 100 feet, at the mills: fine cherry plank for furniture from 1 dollar and 50 cents per 100. Shingles for covering the roof, (no bad substitute for slate,) 2 dollars 50 cents per 1000: 9000 of these cover both roofs. My house carpenter I pay 50 cents per day, and I have a cabinet-maker for finishing the work, to whom I pay the same, in consideration of my having secured him a piece of land in my neighbourhood; his usual wages are 1 dollar a-day.

"Every thing which I have committed to this fertile soil grows most luxuriantly. I have planted five acres of corn, (Indian corn,) the stalks are 15 feet high, and my neighbours say I shall have 300 bushels. I have seventeen acres in preparation for grass, eight of which I shall sow this autumn, the remainder in the

spring, and I mean to try to equal your park meadow. I have four acres for wheat, and one acre I have sown with ruta бага, the plants of which look fine. My garden exceeds any one I ever had, and I have had a profusion of fine vegetables this summer, my English broad beans and onions alone excepted; these did not prosper.

"When I see such large tracts of deep rich land around me, which needs so little of the aid of the cultivator to raise the necessaries of life, I regret that the indigent poor of my native isle are not here to benefit themselves and the country by their labour; those who are employed in dragging barrows in Parkhurst forest, and drawing gravel carts in the high-ways, were they in these deep woods and extensive plains, they would be a public good and a private benefit. I wish my old servants, the R—s, with C—e and C—n, were here; with moderate labour they might enjoy every good of life: it would surprise them to see good crops of potatoes raised by merely drawing a little earth over the sets with a hoe, without ploughing or harrowing. Stretch is still with me, and proves an excellent servant: he works for me until the first of March next for his passage; then another year for the produce of six acres of land, I allowing him time to attend it, after which he will lease of me ten acres of wood land; it is a rich bottom, which when cleared will produce heavy crops of corn. I am well pleased that I brought a servant, and retract my opinion which I once gave against taking one from England.

"I have been in this country more than a year, and have not heard of tithes or taxes; nor am I obliged to pay external marks of respect, as in England, to every paltry fellow in office, many of whom in my heart I despised as either knave or fool. I believe I was always considered a Radical; I am now infinitely confirmed. Freedom is not here as with you, a subject for the people to dispute about—it is a tangible substance, felt and enjoyed by the whole community.

"To give you some idea of the expense of fencing; I have a field (named Groves) of eight acres, it required 2300 rails to inclose it; for preparing and putting up I paid 75 cents per 100,* of course, therefore, the larger the inclosures the less will be the expense of fencing.

"To Mr. J—n,
late of Wroxal, Isle of Wight."

*Newcastle-under-Lyme,
December 7, 1821.*

SIR,
THE article which appeared in your Repository for October last, (p. 599,) from the pen of my much-respected friend Mr. Wright, on the present state of Unitarianism in the Staffordshire Potteries, may have led some of your readers to expect that an application will speedily be made to the public for pecuniary aid, towards raising a temple to the One God in the populous and increasing town of Hanley. I am, however, authorized to state, that this will not be the case. The erection of a chapel is obviously a matter of too much moment to be entered upon without the most mature thought, and its being previously well ascertained that the success and ultimate establishment of the cause demand such a measure. At the present moment, appearances are, no doubt, much in our favour: our meetings are well attended, and a spirit of inquiry seems to be roused through the whole neighbourhood. The orthodox have taken the alarm, and are constantly attacking us, on all sides, with great vehemence. We applaud much of their zeal, and only wish for fair play. This, I am happy to say, the *Methodists of the New Connexion* seem fully disposed to grant us, having offered to open a public conference for the purpose of discussing, in a candid, amicable manner, the leading points at issue. They admit we are orthodox as far as we go, and appear to be anxious to lead us on to the full enjoyment of the light and liberty of the sons of God. What the result will be, time only can disclose. It was only on the 15th of July last that a room was opened in Hanley for Unitarian worship, and at that time I knew of no more than two or three individuals on whom we could rely as steady friends to our attempt, and the number which has since actually joined us is, as may well be imagined, by no means large. Under all the circumstances of the case, therefore, we deem it prudent *not* to pledge ourselves to build a chapel till it shall be in our power fully to satisfy the public that, by the permission of Him without whose blessing all human efforts are vain, we shall be able to maintain our ground and raise a congregation. For my own part, I must

* 2300 rails at 3s. 4½d. per hundred, £3. 17s. 7½d. for 8 acres. Or, per acre, 9s. 8½d.

beg leave to state, that, notwithstanding the highly promising aspect which things now bear, I can by no means contemplate the success of our exertions as being certain. In a populous manufacturing district, novelty is sure to attract attention; and, to nine-tenths of the potters, Unitarianism is, I imagine, an entire novelty. Should we hereafter deem it necessary to build at Hanley, I doubt not in the least that we shall meet with all that patronage from the public which our circumstances may then require. Before a stone is laid, we shall be careful to ascertain, as nearly as possible, what sum it will demand to complete the edifice without leaving a debt upon it: we shall then raise what we can upon the spot; and, lastly, appeal to the bounty of others. Our friend who has so generously offered to give a sufficient quantity of land for the purpose, is willing to vest the same in the hands of trustees, without farther delay, provided a clause be inserted in the deed securing it to himself or his heirs in case it should not be applied to the specific purpose for which he intends it in a given time.

THOMAS COOPER.

P. S. I embrace this opportunity of informing your Correspondent Q., (p. 665,) that I shall be happy to comply with his request in the early numbers of your next Volume, should you feel inclined to allow me to connect with my statements, facts respecting the *civil* as well as the *religious* condition of the Negroes.* At the same time, I pledge myself to advance nothing, the truth of which I cannot substantiate on satisfactory evidence. I shall communicate facts rather than opinions.

Essex-House,
December 9, 1821.

SIR,
I AM not at all surprised that ingenious men, who have amused themselves with curious speculations to reconcile the cosmogony in the book of Genesis with the Newtonian Theory of the Universe, should be dissatisfied with my humble attempt to support

the plain meaning of a plain writer: I may, however, be allowed to express some surprise both at the *nature* and the *tone* of the objections alleged.

Though I am tolerably familiar with the Hebrew Scriptures, and have read the first chapter of Genesis perhaps fifty times in the original language, never did I dream of drawing an argument from a single insulated word. But then I am no *cabbalist*, to find mysteries in Hebrew roots. When the writer tells us that God said, Let there be a firmament, and there was a firmament, whether the word used was Hebrew, Greek, Latin, or English, the connexion clearly proves that the meaning was the celestial hemisphere. And when he further adds, that God made a firmament in the *midst* of the waters, and thus divided the waters under the firmament from the waters which were above the firmament, it is plain enough to a reader who has no hypothesis to support, that in the author's idea the firmament possessed solidity sufficient to sustain the weight of *half* the waters: which interpretation is confirmed by the account which the same writer gives of the immense fall of rain which produced the deluge. Gen. vii. 11. The windows, or, as it is in the margin, the flood-gates, of heaven were opened, and the rain fell upon the earth forty days and forty nights. Add to this, that the solidity of the celestial arch is the universal philosophy of ignorance, and was, no doubt, the philosophy of the age in which the historian lived: as it is unquestionably that of three-fourths of the inhabitants of this enlightened country in these enlightened times.

The Hebrew cosmogonist relates, that God said, Let there be light, and there was light. And God called the light, day, and the darkness he called, night. Thus it appears that, according to this writer, *day-light* was created before the sun.—The author's meaning is plain. Of the credibility of the fact let every one judge.

As different persons see the same object in different lights, I will take the liberty of closing this communication with a brief extract from a letter from a friend, whose name, if I were at liberty to mention, would weigh down a host of common-place objectors:

“I beg of you to accept my best

* We request an early transmission of Mr. Cooper's statements. ED.

thanks for the admirable sermon which you have done me the honour of presenting to me. You cannot be wholly unprepared to hear, that your views of the subject are almost in every respect the same with my own. I think, that for the instruction of our countrymen, the little French work which you mention ought to be translated: such a translation will meet with many readers, and prepare them for the researches which you and I think important. The style of your sermon is entitled to great praise for perspicuity and vigour: the arrangement of your matter is exact: and the glowing representations of the Deity, which you occasionally introduce, were to my mind most captivating."

I may be accused of vanity for introducing this quotation. I plead guilty. I am indeed proud of such a commendation from such a judge. And I wish those friends, at whose request the discourse was published, to know, that however some may undervalue their judgment, they are not alone in the approbation with which they honoured the discourse.

T. BELSHAM.

P. S. To shew that my interpretation of the firmament is not quite singular, which indeed every man of learning knows, I will transcribe a part of Mr. Wellbeloved's excellent note. "Instead of *firmament* some would here read *expanse*, and understand that term to signify the atmosphere, or, all the space that is above the earth. But the term firmament is the most literal translation of the original word, and is agreeable to the philosophy of the ancient Hebrews. They appear to have thought that, at a great distance above the earth, which they supposed to be a plane, and not a sphere, there was a kind of solid plate forming the concave in which the heavenly bodies were fixed: and that above this were large collections of water from which the earth was supplied with rain." The learned writer refers to the history of the deluge, also to Psalm cxlviii. 4, and to Job xxxviii. 18, in confirmation of his interpretation.

SIR,
YOUR Correspondent Q. (p. 642) supposes that "Dissenters owe
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a large debt of gratitude" to the Evangelical party in the Church. I cannot, myself, imagine why; except on the principle avowed by *Junius* with respect to the king; that *Wilkes* deserved support, because he was a thorn in the king's side." "With them," he says, "remains that Protestant spirit, of which we must take a long farewell if ever *Dr. Marsh* carries his exterminating designs into execution." This design of extermination consists in preventing those from "creeping and intruding into the fold," who, under the garb of exclusive sanctity, infringe the discipline and pervert the doctrine of his church. Whatever Q. may say about their "believing only what the Articles plainly include," which is mere assumption, their straining the tenet of man's being *far gone* from original righteousness into radical and total depravity, is one instance, among many, of that Jesuitical subtlety with which they gloss upon the Articles of the Church. What is meant by their Protestant spirit? Does your correspondent boast their rigid and timid adherence to the letter of the Articles, (granting, for the sake of argument, that they interpret them aright,) as proofs of a spirit of Protestantism? And does he mean to bring forward a scrupulous and unreasoning pinning of the faith on whatever may happen to be "plainly included" in this or that article, as conferring the title of "Protestant," κατ' ἐξοχήν, upon the Evangelical party, above those who, taking their stand on the saving clause, which allows of an ultimate appeal to Scripture, contend, in the words of *Chillingworth*, "the Bible, the Bible, the Bible only, is the religion of PROTESTANTS"? What sort of Protestants are they who protest, not against human impositions on the conscience and understanding, but against any emancipation from them;—who protest against that accession of scriptural light which, in strict conformity with the *spirit* of the Articles themselves, has been resorted to as a superior guide by the regular Church of England? "Genuine disciples of *Cranmer*," indeed, they might be: this was the priest who, in his "zeal for God," burned *Joan Bocher*, the Arian, alive at the stake: but the defining the lawful extent of reformation in the corrupted religion of Christ, by the

boundary of *Cranmer's* state of knowledge, is a sort of Protestantism that seems very much akin to Popery.

It is not a little singular that your correspondent should taunt the Churchmen with over-stepping the limit of their Articles, by way of proof that they are no true Protestants; and that he should think this title the exclusive property of men who deem outlawry and damnation only equitable measure to those who falter in their assent to every tittle, doctrinal and even verbal, of the Creed of St. Athanasius the great. It is well known that the liberal spirit of the regular church has outgrown the creeds of its rubric, and from this I should certainly draw an opposite conclusion to that so ingeniously drawn by your correspondent. If leniency towards honest doubt and candour towards conscientious error be characteristics of a Protestant spirit, it is not among the Evangelical party of the Church that any man in his waking senses would seek them.

Let us examine a little the justness of your correspondent's similitude of the crocodile and the lion. Should it not be transposed in its application? The high Churchmen, as your correspondent styles them, (not with much propriety, as those who are called low Churchmen are equally distinct from the Puritanic or Evangelical party,) seem to me to be precisely that body in the state which has a fair claim to the designation of "honest and open antagonists." They, the regular clergy, do not *affect* to amalgamate with Dissenters: they openly avow their opinion, that the consistency of their principles, as holding themselves to be the true church, is compromised by any such junction: they manfully proclaim that they will only circulate the Bible in conjunction with the Prayer Book; which they think a sound commentary on its doctrines, and which they have a right to think so: in short, they keep themselves *to* themselves: and here what is called their want of Christian charity ends. They do not prevent any other body of religious professors from circulating the Bible in their own way. They stand aloof equally from the Methodist and the Baptist; from the Quaker and the Unitarian: they do not act with some and persecute others: they hold themselves apart from all alike, and *they*

injure none. Where is the "cruelty" of this, and where is the "treachery"? I call this "open and undisguised hostility." But when I see the Evangelical Churchman pretending to give a pledge that he exceeds his less spiritual brethren in universal charity, stepping out of his church, and assisting in debates for the promulgation of the Bible alone on the floor of a meeting-house, and when I find that he has a reserve and a grudge against some one particular sect, that he is at heart a busy bigot and a mischievous and meddling political persecutor, I recognize "the false prophet who comes to us in sheep's clothing, but who is within a ravening wolf:" or, to adopt the allegory of your correspondent, I detect "the crocodile" shedding marble tears and "stealing with crouched shoulders on its prey." It is with the Orthodox Dissenter only that he consents to fraternize, or whose opinions he can allow himself to tolerate; from the conscientious heterodox religionist he recoils with the self-righteousness of the Pharisee and the muttered wrath of the Papist. The Orthodox Dissenters may consistently acknowledge *their* obligation to Evangelical Churchmen, and they have, indeed, shewn no want of disposition to join them in moving the laws against heretics: but the Unitarian will feel somewhat at a loss for the grounds of gratitude towards this new holy brotherhood, who are only restrained from "making havock" of his people by the tolerant wisdom of the legislature, and the humane temper of that church which, by its reviled ascendancy, prevents the strong from devouring the weak. The Unitarian will remember, that between himself and the preachers of the "filthiness of righteousness" there is a "great gulf fixed;" but that the regular Churchman is *his natural ally*: that in several points of faith and practice they draw near to each other: that the regular Churchman gave his frank and magnanimous consent to the repeal of the bill which punished him in person and estate for impugning the scholastic doctrine of the Trinity, and that the Evangelical Churchman, that "genuine disciple of *Cranmer*," has never since ceased to clamour for its re-enactment.

The assertion, that "the Evange-

lical or Calvinistic party are the *only individuals in the kingdom* who are sincere members, for conscience' sake, of the Established Church," pre-supposes in your correspondent a power of "searching the reins and the heart," which I thought had been delegated to CHRIST alone. This assertion may be met by another. It is from motives of conscience, from attachment to what they believe sound doctrine and decent order, that the regular Churchmen oppose the Evangelical invaders of their pulpits, at the risk of endangering their own popularity among those who, "having itching ears, heap to themselves teachers." In *Dr. Marsh's* "Comparative View of the Churches of England and Rome," there are sentiments "on the subject of Christian Liberty" which ought to rescue him from this sort of fretful suspicion, this *uncharitable* imputation of a "want of charity." Whether the Evangelical party be "the only members for conscience' sake" of the Church Establishment, I shall not discuss: but God forbid that the time should ever arrive when they would be *the only members*.

JOHN BUNCLE.

Uncharitable Spirit of Dr. J. P. Smith towards Mr. Belsham, in his "Scripture Testimony."

(Concluded from p. 642.)

SIR,

FROM Bishop Hall I proceed to Bishop Hopkins, whose works have been re-published by Mr. Pratt, and dedicated to Mr. Wilberforce. In his Dedication, Mr. Pratt says,

"Such a publication appears to me to be peculiarly seasonable. There is now a daring attempt, especially among men of letters, to misrepresent real Christianity, and to expose it to ridicule by identifying it with the imbecilities and extravagancies of all who profess it. That author is of especial value whose works supply, within a moderate compass, the most complete refutation of whatever can be urged against true religion, by exhibiting her in her most beautiful proportions. Such an author is Hopkins. Reason is here seated in her majesty, while she promulgates the decrees of divine truth: and eloquence is employed in her legitimate province, while she enforces these decrees."

In Bishop Hopkins we may expect, then, surely, to find every requisite qualification of an orthodox Christian advocate, one who shall in no instance "misrepresent real Christianity," or advance sentiments and expressions bearing any resemblance to those for which Mr. Belsham is so severely lashed. Let us hear him:

"Glorious, in the very same degree with his eternal Father: co-equal and co-essential with him, &c. And yet, this bright and glorious God was pleased to eclipse his light, lay aside his rays, and immure himself in a house of clay. He who was *in the form of God*, took upon him *the form of a servant*. He who *thought it not robbery to be equal with God*, thought it no shame to be inferior to the angels, by becoming man; yea, and inferior to men, by becoming a curse for them.

"And, certainly, if our love be commended and heightened by the great advantages we quit for the sake of others, how infinitely inexpressible must the love of Christ towards us be! Who being the ever-blessed God, by whose power all things were created and do subsist, dwelling in unapproachable light and glory, attended with legions of angels—that he should be pleased to forsake his palace, discard his retinue, shrink up himself into a poor, helpless infant, shroud and veil all his godhead, but only what sometimes displayed itself in the miracles which he wrought, and scarce more in these than in his patient suffering—what could persuade him to so great an abasement, but only the greatness of his love?" Discourses on the Law, II. 78, 79.

His Sermon on the Nativity commences thus:

"In this chapter (text, Luke ii. 13, 14) we have a most wonderful history of the nativity of the Son of God: and it is described both by the mean entertainment that earth and the glorious attendance that heaven afforded him.

"His own appearance was but despicable, but the appearance of his retinue was most magnificent and astonishing; he who was the *ancient of days*, became a helpless infant: he who was the light of the sun, comes into the world in the darkness of the night: he who came that he might lay us in the bosom of the Father, is himself laid in the manger of a stable. The inn is full, and Joseph the carpenter, and Mary, though big with God, must take up with a stable; and she must lay her blessed burden among beasts and horses, far more hospitable than their owners."—Works, IV. 274.

"Let us take notice,

"By whom this heavenly anthem is sung.

"What are the contents of it.

"1. For the FIRST, it is said, that an innumerable company of the heavenly host praised God. And we may well wonder what should occasion such mighty expressions of joy in those blessed spirits. Is it a time of joy when the great God is introducing himself in our flesh; when he is abasing himself to dust and ashes; when the infinite God is retiring, and shrinking up himself into a small worm? Is it a time of joy with them when the brightness of the Deity, from whose reflections only they borrow all their shining and lustre, is now eclipsed in a frail body? Strange, that they should make this day of heaven's humiliation, their festival and day of thanksgiving.

"Yet, possibly, we may give a three-fold account of it.

"1. The holy angels rejoiced at the birth of Christ, because it gave them occasion to testify their deepest humility and subjection.

"To be subject to Christ, whilst he sat upon the throne of his kingdom, arrayed with unapproachable light, controlling all the powers of heaven with a beck, was no more than his dreadful majesty and his infinite glory exacted from them; but to be subject to him in a cratch, as well as on a throne, when he had, as it were, hid his beams, and made himself recluse in the human nature; this was not obedience only, but in a sense it was condescension. Some of the schoolmen, those busy priors into all the secrets of heaven, think that the pride which tumbled the apostate angels out of heaven, was their disdaining to serve Christ in his state of exinanition and debasement; which they then, by revelation, knew would certainly come to pass in the fulness of time: and that the rest of their fellow-angels preserved their station, by professing their cheerful willingness to be common servants to the Mediator, when he himself should appear in the form of a servant. Now is the time of their trial: their King, whose infinite essence gilds all the universe, doth now lie housed in a stable, cradled in a manger; there he lies under all the dishonours of men, obscure in his birth, and shortly to be exposed to hardships, to the assaults of the devil, to buffetings and cruel scourgings, and at last to die as a malefactor," &c.—P. 266.

"Let me observe, that the abasing nativity of Jesus Christ, is the highest advancement of God's glory.

"This is a strange riddle to human reason; which is apt to judge it a most

preposterous course, for God to raise his glory out of the humiliation and abasement, yea, out of the very ruins of his Son. What if God had thrown open the gates of heaven, and given all the world a prospect into that heavenly and glorious palace; . . . would not this have been more expressive of God's glory, than thus to cloister it up and immure the Deity in clay; to expose Him who was God, to the miseries of wretched man, to an ignoble and cursed death?"—Pp. 278, 279.

Fearing the perusal of my extracts may become as wearisome to the reader as the labour of transcribing them is to myself, I shall adduce only one passage from Charnock. Describing the goodness of God in redemption, he says,

"This was much more expensive goodness than what was laid out in creation; *The redemption of one soul is precious*, Ps. xlix. 8; much more costly than the whole fabrick of the world, or as many worlds as the understandings of angels in their utmost extent can conceive to be created: for the effecting of this, God parts with his dearest treasure, and his Son eclipses his choicest glory; for this God must be made man, Eternity must suffer death, the Lord of angels must weep in a cradle, and the Creator of the world must hang like a slave; he must be in a manger in Bethlehem, and die upon a cross on Calvary; Unspotted Righteousness must be made sin, and Unblemished Blessedness be made a curse. He was at no other expense than the breath of his mouth to form man; the fruits of the earth could have maintained innocent man without any other cost; but his broken nature cannot be healed without the invaluable medicine of the blood of God."—Works, I. 376.

I shall make a quotation or two from Flavel, who was as accurately skilled in the technicalities of orthodoxy, as he was tender, affectionate and persuasive in his preaching. He was a writer greatly valued by Doddridge and Orton, and whose works have been oftener republished than those of almost any other of the Non-conformists:

"The incarnation of Christ was a most wonderful humiliation of him, inasmuch as thereby he is brought into the rank and order of creatures, who is over all, *God blessed for ever*, Rom. ix. 5. This is the astonishing mystery, 1 Tim. iii. 16, that God should be manifest in the flesh; that the eternal God should

truly and properly be called the MAN Christ Jesus, 1 Tim. ii. 5. It was a wonder to Solomon that God would dwell in that stately and magnificent temple at Jerusalem. 2 Chron. vi. 18: 'But will God in very deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!' But it is a far greater wonder that God should dwell in a body of flesh, and pitch his tabernacle with us, John i. 14. It would have seemed a rude blasphemy, had not the Scriptures plainly revealed it, to have thought or spoken of the eternal God, as born in time; the world's Creator as a creature; the Ancient of Days, as an Infant of Days.

"The Heathen Chaldeans told the king of Babel, that the 'dwelling of the gods is not with flesh,' Dan. ii. 11. But now God not only dwells with flesh, but dwells in flesh; yea, was made flesh, and dwelt among us.

"For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven, and be converted into a silly fly or worm, had been no such great abasement; for they were but creatures before, and so they would abide still, though in an inferior order or species of creatures. The distance betwixt the highest and lowest species of creatures is but a finite distance. The angel and the worm dwell not far asunder. But for the infinite glorious Creator of all things, to become a creature, is a mystery exceeding all human understanding. The distance betwixt God and the highest order of creatures, is an infinite distance. He is said to humble himself to behold the things done in heaven. What a humiliation is it to behold the things in the lower world! But to be born into it, and become a man! Great, indeed, is the mystery of Godliness. 'Behold,' (saith the prophet, Isa. xl. 15, 17,) 'the nations are as a drop of a bucket, and are counted as the small dust of the balance; he taketh up the isles as a very little thing. —All nations before him are as nothing, and they are counted to him less than nothing and vanity!' If, indeed, this great and incomprehensible Majesty will himself stoop to the condition of a creature, we may easily believe, that being once a creature, he would expose himself to hunger, thirst, shame, spitting, death, or any thing but sin."....

"And yet more, by this his incarnation he was greatly humbled, inasmuch as this so veiled, clouded and disguised him, that during the time he lived here, he looked not like himself, as God, but

as a poor, sorry, contemptible sinner, in the eyes of the world; they scorned him. 'This fellow said,' Matt. xxvi. 61. Hereby 'he made himself of no reputation,' Phil. ii. 2. It blotted his honour and reputation. By reason hereof he lost all esteem and honour from those who saw him. Matt. xiii. 55: 'Is not this the Carpenter's son?' To see a poor man travelling up and down the country in hunger, thirst, weariness, attended with a company of poor men, one of his company bearing the bag, and that which was put therein, (John xiii. 39,) who that had seen him, would ever have thought this had been the Creator of the world, the Prince of the kings of the earth? 'He was despised and we esteemed him not.' Now which of you is it that would not rather choose to endure much misery as a man, than to be degraded into a contemptible worm, that every body treads upon, and no man regards it? Christ looked so unlike a God in this habit, that he was scarce allowed the name of a man; a *worm* rather than a *man*."—Works, I. 94, 95.

How far Mr. Belsham may be shielded from the charge of "obdurate impiety," and others of a darker shade, which Dr. Smith has, I hope incautiously, sanctioned, by the language of the learned Casaubon, as quoted in Mr. Foster's Narrative, (p. 198,) the reader may judge. He declares,

"That the best and most learned of the Fathers have been so bewildered in palpable contradictions, whether the Lord and Governor of the world who fills the universe, was concealed in the body of an infant, that it contains an objection against Christianity, the most considerable that ever was made, and which has kept more people from embracing the Christian faith, than any that he knew; that this doctrine, when it came to be explained, produced many divisions which were called heresies, and looked upon as crimes; and these divisions produced persecutions."

Claude, in a Sermon on Luke ii. 8—11, thus exclaims:

"Ineffable mystery! in which we behold two natures, the divine and human, united in one person. Amazing economy! in which the Creator becomes a creature, the Father of eternity submits to the revolutions of time, the Master of the world, he who *thought it not robbery to be equal with God*, takes upon him the form of a servant, and is made in the likeness of men. I know not which to

admire most, the Lord of glory habited in flesh, heaven in a manner descended to associate with earth, the first of all beings allied to nothingness; or nothingness elevated to a participation of the Infinite Majesty, earth, flesh and blood, ascending to the eternal throne, to reign there above angels, a handful of dust becoming an object of the veneration of all creatures."—Claude's Essay, l. 307, 308.

Saurin uses similar expressions :

"Above all," says he, "enter into his sanctuary, fix your meditation on the incarnate word, comprehend, if your mind be capable of comprehending, what it is for a God to *become of no reputation, and to take upon him the form of a servant*. Consider the majesty of God, approach his throne, behold his fiery flaming eyes, see the power and majesty which fill his sanctuary, view the armies of heaven ministering to his will, and thus, if possible, form some idea of the Supreme Being. Think that this God united himself to mortal flesh, in order to suffer for us whatever the fury of men and the rage of devils could invent. I know not, my brethren, what impressions these objects make on you; for my part, I own, if any thing could render Christianity doubtful or problematical to me, it would be what it tells us on this mystery. I own, I need at least all my faith, and all the authority of Him who speaks in our Scriptures, to persuade me that God would abase himself in this manner."—Claude's Essay, II. 435.

As Dr. Watts's Hymns are in the hands of every one, I shall quote only two stanzas, which bear some affinity to the language adopted by Mr. Belsham in representing the orthodox opinion. I heartily sympathize with Dr. Smith in his concern, (S. Test. I. 4, note,) that Dr. Watts should have used such expressions, and I should transcribe them with greater "pain" than I do, were I not conscious of the purity of the motives, and the desire of promoting the cause of Christian charity, by which I am influenced, in bringing them into notice on the present occasion :

"This infant is the mighty God,
Come to be suckled and ador'd."

Hymn xiii. B. i.

"Let Jews and Greeks blaspheme aloud,
And treat the holy child with scorn;
Our souls adore the eternal God
Who condescended to be born."

Hymn cxxvi. B. ii.

See also Dr. Watts's "Glory of Christ, as God-man." Dis. III. Sect. i. and Sect. v. pp. 222, 223, 240.

Dr. Waterland affirms, that "the Divine Logos, with the human nature, assumed the *ignorance and other infirmities* proper to it."—Sermons, p. 271.

I shall now make a citation from a celebrated Arian, Dr. Robert Clayton, Bishop of Clogher, wherein he describes the Logos, whom he considered as the Creator of the world, not merely as "incarcerated" in humanity, but as having the chains of his prison-house entering into his very soul, so as to constitute it "an hell upon earth." For these statements, seriously and deliberately advanced, I have never heard of his being charged with impiety, or excluded the pale of Christianity :

"And, accordingly, this exalted Spirit was, by the wonderful power of God, as before related, conveyed into the womb of the Virgin Mary, and was made man; that is, was made as much so as his mother could make him, without being impregnated by man. And now being deprived of the immediate presence of God the Father, and being shut up in darkness and the shadow of death, he was, after nine months, brought forth into life, in the form of a feeble infant, with all the weakness and frailties and infirmities of human nature about him. And as he grew up into life, and his reason improved, this only served to make the terrible change and alteration of his condition so much the more perceptible, and the recollection of it so much the more grievous and insufferable. The dreadfulfulness of which state is hardly conceivable to us, because that we never were sensible of any thing better than our present existence. But for any being which had ever enjoyed the happiness of heaven, and had been in possession of *glory with the Father*, to be deprived thereof, and to be sent to dwell here in this world, encompassed within the narrow limits of this earthly tabernacle, and the heavy organs made of flesh and blood, it must, literally speaking, be to such a being, an hell upon earth."—Vindication of the Histories of the Old and New Testaments, Lett. vii. pp. 132, 133, or 482, 483; Lardner's Works, XI. 82.

I intended to have introduced some extracts from Mr. Simeon's writings, but I am content to waive them for the present. If the quotations I have made, not from obscure and inconsi-

derable writers, or popular declaimers ; but from the most celebrated characters of their day, are to the purpose, they are abundantly sufficient to enable the reader to judge between Dr. Smith and Mr. Belsham as it respects the question, whether Dr. Smith, and more particularly Dr. Williams, have not only formed their "judgment with candour and integrity" of Mr. Belsham's "merits as a divine," but also "expressed it with decorum and respect."

I am fully aware, Sir, that there is an important paragraph in the first book of the Scripture Testimony, bearing strongly on the point to which my citations and remarks have been directed, and which, instead of wishing to keep back, I am desirous of producing, that it may have its due weight on the mind of the reader, and that Dr. Smith may not be deprived of the least benefit which it imparts to his cause, in this amicable discussion of the validity of the claims to those attributes of justice, urbanity and brotherly kindness, in his treatment of Mr. Belsham, which I doubt not was his full intention to evince in conducting the important controversy in which they have been occupied.

"If it be a fault not to have been sufficiently severe in the scrutiny of our evidence and the rejection of that which is untenable, it is even a greater injury to any sentiment to convey it in terms inappropriate, ill-chosen, liable to misconception, or actually inviting and sanctioning misconception. Of this very serious offence many orthodox writers have been guilty, when they have used language which applies to the divine nature of the Redeemer, the circumstances and properties which could attach only to his humanity. By this practice they have degraded the truth, violated the authority of Scripture, and afforded a most unhappy occasion to the objections and derisions of their opponents. The imaginations of a poet, or the ardour of a popular preacher, can form no apology, can claim no indulgence, for transgressing the limits of 'truth and soberness;' even were it not the fact that they, at the same time, were committing the grossest offence against true taste."—Scrip. Test. i. 34.

I forbear making those reflections which suggest themselves on comparing this passage with those of Dr. Smith's and Dr. Williams', on which

I have animadverted, as it is time to bring this hasty effusion to a close. I trust, whatever are its defects, I have suffered nothing to drop from my pen unbecoming the character of a friend of Dr. Smith or of Mr. Belsham. I certainly have not "set down aught in malice." I desire to promote the things which make for peace. From whatever quarter they come, "good wishes deserve welcome."

BENEVOLUS.

P. S. It may not be amiss for the reader to make the following corrections in my last hastily written communication: page 638, line 29, for "closely," read *completely*; line 31, for "close," read *closely*; same page, second col. after "injuriously," and before "he will," insert the words, *I am persuaded*.

Portsmouth,
Dec. 8, 1821.

SIR,

I VERY much regret that the desire you express, in page 693, of receiving some particulars of the late Rev. Charles Toogood, of Sherborne, cannot be gratified consistently with the known and often expressed wish of this most estimable man, that no public account should be given of him. I had drawn up a short notice of him, having known and highly esteemed him from my youth, for your excellent Repository, such as I thought he would not himself object to see in that work, of which he was a great admirer. His highly respected widow, who possesses the same love of truth and freedom which so honourably characterized our late venerable friend, aware of my intention, reminded me of his wish, "that no monument might be erected to perpetuate his memory, nor any public record be given of him." This wish she justly observes, "was perfectly congenial to the uniform unostentatious tenor of his whole life, and," she adds, "exactly accords with my own feelings:" no alternative remained but to acquiesce. I had, however, some time since, obtained his permission to request that you, Sir, would have the goodness to add to your list of the petitioning clergy, given in your XIIIth Vol. p. 15, the name of the Rev. Charles Toogood, B. A., Sherborne, which was there omitted, as was also

that of his venerable and truly respectable brother, the Rev. John Toogood, M. A., Rector of Kington Magna, Dorset. Another name he saw was omitted in that list, a friend of his, the late Rev. John Bristed, M. A., Rector of St. Peter's and St. Mary's, Westcomb, Lewes, Sussex.

You justly call Mr. Toogood, the sincere friend of truth and freedom. His regard for *evangelical* truth was manifested about three years ago by a donation of 50*l.* to the London Unitarian Fund Society; and about ten days before his death, he gave the writer 10*l.* more for the same excellent institution.

The friends of Mr. Toogood deeply regretted that his infirmities and sufferings necessarily deprived them, for a long time, of the pleasure and advantage of his conversation; as they considered his conversational talents, when in health and free from pain, to be of no mean order.

The theological friends of Mr. T. were always gratified by the enlightened views he entertained of the Christian dispensation, by his intimate acquaintance with the Scriptures and sound Scripture criticism.

The intimate associates of Mr. T. will never forget the occasional flow of genuine wit, good humour and vivacity which they so much enjoyed, and which they found combined with a refined taste for general literature.

The last time Mr. Toogood conversed with any friend was with the writer. He had not left him half-an-hour when he complained of being much worse than usual; he went to bed immediately, where he remained from Monday evening until Friday morning, when he quietly fell asleep in Jesus.

RUSSELL SCOTT.

Dalston,

Dec. 10, 1821.

SIR,
IT was neither my wish nor intention again to have troubled you on the subject of Dr. John Jones's communications, in which he has taken liberties the most inexcusable with my character; but as several of your readers have expressed to me their surprise at my silence; as I have reason to conclude that many more have felt equal surprise; and as, for the first time in my life, I appear reduced

to the situation of a writer who is afraid or ashamed to defend himself, I must, Mr. Editor, appeal to your justice and impartiality to allow me a page for the purpose of self-defence; and I am determined, with your permission, to endeavour to prevent a repetition of "that dirty piece of authorcraft," (to borrow the language of Archdeacon Blackburne,) and practised by your learned correspondent, of indulging in offensive personalities against those writers he is unable to answer. The mere statement of recent circumstances will be sufficient for my purpose.

I beg leave to inform your readers, that early in the month of July last, I sent a communication for the Monthly Repository, in which, after briefly remarking on the libel which appeared (p. 279) under the signature of Dr. J. Jones, holding me up to the public as a "scurrilous writer, whose assertion had not any pretensions to credit, &c.," I proceeded, not only to confirm the justice of the charge I had brought against him, of interpolating the Apostle Peter, to serve his own hypothesis, but to prove, from one of his subsequent communications, the necessity of the caution I had suggested,—"that he would not treat profane, as he had sacred authors." I likewise thought it my duty, as a friend to revealed truth, to expose some of those strange fancies, arrogant dogmas and pedantic criticisms, that have appeared in the Mon. Repos. and which abound in a work published about nine years since, entitled, *A Sequel to Ecclesiastical Researches*, containing certain wonderful secrets "announced," as the Doctor expresses it, "to all the world," but of which, alas! not only almost all the world, but even, "the learned" were ignorant until their more learned *tutor* so kindly condescended to remove that ignorance, in his communication to the Mon. Repos. (p. 277). In the following number, you, Mr. Editor, informed your correspondents, that "a communication had been received from Mr. B. Flower;" but at the expiration of another month, you favoured me with a note, in which you expressed a wish that I "would withdraw it," assigning as a reason,—"The controversy is not one in which our readers generally take any interest."

To this remark, as it applies to the Doctor's recent effusions, I perfectly agree; and I may add, that to my knowledge, they are, to many of your readers, as disgusting as they are uninteresting. You added, "That an oversight of yours allowed the insertion of the Doctor's P. S. which is so justly offensive to me; and that if the controversy rested, you would say any thing in the Correspondence by way of explaining my feelings on the subject." Here I beg leave to remark, that having expressed these feelings in the communication alluded to, and observing your silence on the subject in subsequent notices, I concluded, that amidst your important avocations, the matter had escaped your memory. This plain statement will, I trust, be deemed a sufficient apology for my silence, respecting the first of the libels, which I dismiss, as entitling its author to my pity.

As to the *manner* in which the Doctor has, in your last Number, attempted to support his former calumny, and the new calumny with which he has bespattered my character, I shall leave both to the notice of my old, uniform, and consistent friend, Mr. Rutt, who I hope will inflict some additional wholesome chastisement on the author. All that is necessary on my part is, to request the reader to re-peruse my former communication, (p. 208,) and I am persuaded that he will fully acquit me of the charge of "having by my rudeness and violence forgot to respect myself, and thereby lost the respect of others."

A word or two with the Doctor at parting.

You, Reverend Sir, "have it seemingly," after all your learned parade, "yet to learn" a very plain lesson suggested by a vulgar proverb:—"The man whose house is made of glass should be peculiarly cautious how he throws stones." Had I, either in print or in the social circle, expressed myself in those terms of "rudeness and violence," with which I am sure the Editor of the Mon. Repos. would not permit any one to sully his pages, there might have been some ground for your last charge. But where Sir, was *your* conscience when you advanced such a charge against me? *Verbum sat sapienti!* I sincerely hope that your acknowledged talents

and learning may in future be employed in "contributions more conducive to the interests of truth, and the credit of the Mon. Repos.," than some of those which have recently appeared; that you may habitually call to mind the dying words of Grotius, (how many learned men might with much greater propriety have adopted them!) *Proh! Vitam perdidisti, operose nihil agendo!* With these friendly hints I bid the Doctor—Farewell!

BENJ. FLOWER.

Clapton,
Dec, 10, 1821.

SIR,

I ADD the following further remarks which have occurred to me, on reading Mr. Fox's papers.

P. 193, col. 1. "Mr. Burroughs never read his Sermons, but preached them." Mr. Fox was not singular in making this distinction. It has been well explained in an anonymous pamphlet now before me, republished in 1778, entitled "Reading no Preaching; or the Fashionable Mode of delivering Sermons considered, as opposite to Scripture, the Practice of the Primitive Church, Reason and the Common Sense of Mankind, in a Letter to a Clergyman of the Church of England."

P. 257, col. 2. "Mr. Nathaniel Harding" was, I apprehend, the *Moderator* of the *Assembly* at Exeter, in May, 1719. In "the Western Inquisition," (p. 178,) Mr. Peirce describes him as, on one occasion, "acting a truly honourable part," and adds, "I must do Mr. Harding the justice to own, that I never saw the chair better filled."

P. 258, col. 2. "Old Mr. Warren of Taunton." He died in 1706, aged 63. See Calamy's *Continuation*, p. 747. Palmer's *Noncon. Mem.*, 1803, III. 186; Toulmin's *Hist. View*, p. 230. Dr. Toulmin mentions to Mr. Warren's just praise, "that he encouraged his pupils in freedom of inquiry, and in the study of those authors who were better suited to gratify the love of knowledge and truth, even though they differed from the writers on whom he had formed his own sentiments;" and that "while Burgersdicius or Derodon, and in ethics Eustacius, were used as text-books in the lecture-room; Locke, Le Clerc and Cumberland were guides to just thinking,

close reasoning and enlightened views, in their closets."

P. 259. "Old Mr. Flamank, the Minister of Tavistock;" where he died in 1692. Mr. Henry Flammank "had been chaplain to Sir Hardress Waller, Governor of Pendennis," for the Parliament. He was ejected in 1662, from Lanivet, in Cornwall. See Calamy's *Contin.* p. 211; *Non-con. Mem.* I. p. 353.

P. 260, col. 1. "Mr. Walrond," in "the Western Inquisition" (p. 168). "Mr. John Walrond of Ottery," is named by Mr. Peirce as one of the "seven ministers" who "met at Exeter, January, 1719," and whom he entitles "The troublers of our Israel." They were "called in" by "the citizens" in consequence of the advice of "some eminent ministers of London." The name of Mr. Walrond appears far more frequently than any other in the *West. Inquis.*, and not always to the credit of his liberality or justice.

Ibid. "Old Sir Francis Drake," great grandson of the navigator's brother. He was M. P. for Tavistock from 1661 to 1700.

P. 270. In mentioning Secker's obligations to Watts, I ought not to have omitted the respectful notice of his early patron, thirty years after, when Secker was Bishop of Oxford. The following short letter, on receiving the "Improvement of the Mind," is in this view worthy of being quoted (from Gibbons's *Mem.* p. 353).

*Cuddesden, near Oxford,
June 19, 1741.*

SIR,

I am extremely obliged to you for the agreeable present of your book, which is peculiarly well adapted for the direction and improvement of students in the University, where your *logic* is by no means the only piece of yours that is read with high esteem. You have been a diligent promoter of useful and especially religious knowledge, of Christian faith, and Christian morals. On these accounts I have always respected you from the time that I had, so many years ago, the advantage of your conversation, and always rejoiced in the just honour that has been universally paid you; and as this opportunity of expressing my regard gives me much pleasure, so, if the favour of letting me see you next winter will not be inconvenient to you, it will be a great satisfaction to, Sir,

Your affectionate humble Servant,
THO. OXFORD.

P. 271, col. 2. It is rendered probable that Secker passed four years in Mr. Jones's academy, from a circumstance related by Dr. Porteus. Having mentioned Mr. afterwards Bishop Butler's Letters, written from the academy at *Tewkesbury*, "to Dr. Samuel Clarke," he adds, "This correspondence was intrusted in confidence to Mr. Secker, who, in order to keep it private, undertook to convey Mr. Butler's Letters to the post-office, at *Gloucester*, and to bring back Dr. Clarke's answers." Of this correspondence, now annexed to Dr. Clarke on the *Attributes and Evidences*, Mr. Butler's first letter is dated Nov. 4, 1713, and Dr. Clarke's concluding letter, April 8, 1714.

P. 273, col. 2. "One Lorimer." The first of the 23 Trustees nominated by Dr. Williams, for the execution of his will, is "Mr. William Lorimer." (Calamy's *Cont.* 986.)

P. 276, col. 1. To the account of "Withers" may be added the titles of his publications, now in the British Museum:

Defence of the true and impartial Account of what occurred at the late Conference in Exon. Lond. 1707.

The History of Resistance, as practised by the Church of England, 1710 and 1715.

The Whigs vindicated, 1715.

Remarks on Dr. Walker's late Preface to his *Attempt*, ["towards recovering an account of the numbers and sufferings of the Clergy of the Church of England,—who were sequestered, harassed, &c., in the late times of the grand rebellion,"] 1716 and 1717.

A Vindication of the Dissenters, from the Charge of Rebellion, and being the Authors of our Civil Wars, 1719.

A Charge given to Mr. Towgood at his Ordination, 1723.

P. 329, col. 1. "The Papers of the late Mr. Moyle." These appeared in 1726, edited by Thomas Serjeant, in 2 Volumes, as "the works of Walter Moyle, Esq., none of which were ever before published." This publication dissatisfied the author's friends, who added, in 1727, a 3rd Volume, consisting of pieces which had been published separately by Mr. Moyle himself. Among these is "an Argument against a Standing Army," written in conjunction with Mr. Trenchard. Mr. Moyle was the cousin and correspon-

dent of Dean Prideaux; he appears also to have been intimately acquainted with Dr. Davenant, (for whom "he translated Xenophon's tract upon improving the Revenue of the State of Athens,") and with Fletcher of Saltoun. To many of your readers he is known by some of his writings, as no credulous inquirer into ancient Ecclesiastical History. I refer to "the Miracle of the Thundering Legion examined," in Vol. II. of his Works, and the conclusion of his argument in "A Discourse to prove Marcus Antoninus a Persecutor." The latter was first printed in *Theol. Repos.* I. 77—99, 147—173.

From an "Introduction" to the 3rd Volume, by his friend, Mr. Antony Hammond, it appears that Mr. Moyle was the son of Sir Walter Moyle, of Bake, near Loo, in Cornwall; that he studied at Oxford, and thence "removed to the Temple, where he applied himself chiefly to the general and more noble parts of our law, such as led him into the knowledge of the constitution of our government; there was a drudgery in what he called *Law-Lucrative*, to which he could never submit." He appears, indeed, to have been incapacitated for drudgery by succeeding early to his paternal inheritance of Bake, where he died in 1721, aged 49. See pp. 444, col. 1, 445, col. 1.

"Mr. Moyle came into Parliament," for a short time; "but he had made so great advances in the most polite branches of learning, and was so bent upon those studies, that he never had any relish for that station." The only remaining trace of this scholar in his senatorial capacity, is the following passage quoted by his biographer from his speech on a *Poor-Bill*, in 1704:

"Though religion and interest govern the world, and when these happen to interfere, the most part of mankind sacrifice their religion to their interest; yet in relation to providing for the poor, we in England act contrary to both, in not relieving all that are really impotent, and in not employing all that are capable of employment. And, in my opinion, the Government is responsible for all those who are reduced to the hard and criminal necessity of begging or stealing."

P. 329, col. 2. "Old Mr. Trosse." George Trosse, M. A., a native of Ex-

ter, where he died in 1713, aged 81. He was silenced in 1662. See Calamy's *Account*, p. 257; *Cont.* pp. 383—394.

P. 330, col. 2. Mr. Peirce discovered that he had very partially adopted "the true principle of Nonconformity," as we understand the terms, and that he was likely enough to have believed "the 39 Articles," or "all excepting one," when in 1718 he dedicated, as remarked p. 223, the 2d edition of his *Vindication*, to the Church of Scotland, which, though an *imposing orthodox* establishment, as really as the Church of England, he commends, in unqualified terms, "for Christian discipline and pure religion."

P. 331, col. 2. "Mr. James Peirce's tomb." Dr. Benjamin Avery, in the Preface to Mr. Peirce's "Fifteen Sermons," 1728, has preserved the Latin epitaph which "the Rev. Mr. Gey," rector of "St. Leonards, near Exon," where Mr. Peirce was buried in 1726, would not permit to be inscribed on his tomb. "It was afterwards requested, that he would give leave to have inscribed on the tomb—'Here lies the reverend, learned and pious Mr. James Peirce.' But the reverend rector would by no means be persuaded to consent to that; saying, that Mr. Peirce could not be reverend, because he was not lawfully ordained; and that he was not pious, because he taught errors."

P. 441, col. 2. "Chief Justice King." Sir Peter King, appointed Chief Justice of the Common Pleas, on the accession of Geo. I., and Chancellor in 1725. See p. 222, col. 1.

P. 445, col. 1. "Dr. Dillenius." John James Dillenius, a native of Darmstadt, who died in 1747, aged 66. He was the first botanical professor at Oxford on the foundation of Dr. Sherard, whom he had accompanied to England in 1721.

P. 505, col. 1. "The learned Boerhaave;" who in 1701 became "lecturer upon the institutes of physic," and in 1709, Professor "of Medicine and Botany," and "of the Practice of Physic;" resigning these offices in 1731. Dr. Burton, his biographer, mentions the "great number of students from different and distant parts, for many years successively, who at-

tended his public and private lectures." (*Life of H. Boerhaave*, 1746, pp. 23, 32, 44, 48.)

P. 506, col. 1. "Secretary to the Royal Society." Dr. James Jurin, who died in 1750, was also President of the College of Physicians.

P. 507, col. 2. "Mr. Townley." This adventurer in the cause of *James VIII.*, is described by Mr. Patten, whom I quoted, p. 274, as "a Papist in Lancashire" who "married Lord Widdrington's sister. This gentleman's servants were found guilty of high-treason, for being in the rebellion with their master, and some of them afterwards executed in Lancashire; but he was acquitted by the Jury at the Marshalsea. After which, endeavouring to go beyond seas, he was retaken into custody, but soon discharged."

P. 571, col. 2. "Sir Isaac Newton" was now Master of the Mint, to which he had been appointed in 1699.

"The Prince," afterwards George II.

P. 572, col. 1. "Mr. Chandler's church at Peckham," with which he appears to have been connected till 1726, when he was chosen minister of "the congregation in the Old Jewry." *Biog. Brit.* III. 430, 431.

Ibid. col. 2. "Bishop Hoadly's pamphlet." This was, probably, his "Reasons for the Repeal of the Corporation and Test Acts," answered by Sherlock, to whom Hoadley replied in "The Common Rights of Subjects defended, and the Nature of the Sacramental Test considered." 1719.

P. 573, col. 1. "Mr. Toland." It appears that "in 1717 he published 'The State Anatomy of Great Britain,' which being answered by Dr. Fiddes, chaplain to the Earl of Oxford, and by Daniel De Foe, he set forth a second part by way of vindication." *Gen. Biog. Dict.* 1784, XII. 246.

Ibid. col. 2. "A gentleman in the West." This was Dr. Thomas Morgan, the celebrated author of the *Moral Philosopher*. "Mr. Chandler" was a minister at Bath, the father of Mr. Fox's friend Dr. C. The "ordination" was at Marlborough. (See XIII. 601, 602.) A biographer of Dr. Chandler says, that "the point discussed in the preface is, that "ordination to the Christian ministry doth not and cannot give authority to the per-

sons ordained." He further commends "the propriety and utility of the sentiments the preface contains, and the credit they do to Mr. Chandler's good sense and liberality of mind, especially considering the time when they were delivered." *Prot. Diss. Magazine*, I. 218.

Ibid. "Mr. Pierce's notion of ordination." See *supra*, 222, 223.

Ibid. "Mr. Peirce's Sermon;" entitled, "The Curse Causeless," from *Prov.* xxvi. 2. It was republished among the Fifteen Sermons, 1728. The preacher especially designed a vindication of the Presbyterians of 1649, from the charge of "putting the king to death;" and appeals to the "Vindication of the Ministers of the Gospel in and about London, 1648-9." The names of the 59 "Presbyterian Ministers of London" who, "with many country ministers," signed the *Representation*, presented to the Lord General Cromwell, Jan. 18, 1648-9, are given by Calamy, in his *Baxter*, 1713, pp. 60, 61, *Note*. Yet, as Lord Orford justly remarks, in the case of the Earl of Anglesey, "if a king deserves to be opposed by force of arms, he deserves death;—the executing him afterwards is a meer formality." (*R. and N. Authors*, 1759, II. 69.) That Earl, like the Lords Hollis and Kimbolton, after having fought against the father, became so servile a courtier of his unprincipled and profligate son, as to be found, in 1660, "sitting in judgment on the regicides;" a conduct which Lord Orford justly exposes as "not only a servile complaisance, but glaring injustice."

One of the 59 *Remonstrants*, Christopher Love, who was beheaded in 1651, for a clearly-proved treasonable attempt to bring in *Charles Stuart*, had been chaplain to the Parliament's Commissioners at the Treaty of Uxbridge, in 1645. "Preaching before them," according to *Ludlow*, I. 150, "he averred that the king was a man of blood, and that it was a vain thing to hope for the blessing of God upon any peace to be made with him, till satisfaction should be made for the blood that had been shed."

The author of "The Presbyterians unmasked," 1676, (106, 107,) severely, though not unfairly, exposes the versatility of these clerical *Remon-*

strants in behalf of "the Protestant religion," which they say was "never yet stained with the least drop of the blood of a king," as if the blood of a peasant, if not more pure, were not equally precious. "These very men," says this anonymous unmasker, "could join with the Presbyterian Lords and Commons, in making war against the King, and sending an army" (in which Baxter and others rode, as chaplains) "to shed his blood in the high places of the field." He adds, referring to a circumstance which I never met with elsewhere—"If God had not had a greater care of his anointed, than of their rebellious pretences, that bullet from the Earl of Essex his cannon, which grazed at the king's heels, as he was kneeling at his prayers on the side of a bank; had taken away his life; and the Presbyterian religion, such as it is, had been stained with the blood of a king."

P. 573, col. 2. "A very mystical author has wrote lately to Dr. Bentley." In *Biog. Brit.* II. 230, it is noticed, that in 1716 the Doctor had two printed letters inscribed to him—"concerning his intended edition of the Greek Testament." Dr. Kippis adds, (p. 244,) that Dr. Bentley "took the resolution of not letting the work appear in the world during his own life," and that "it is now [1780] in the possession of his executor."

Ibid. "The disputed passage in John." Considering who was the writer of this letter, it is worthy of remark that *Porson*, in his "Letters to Travis," (1790,) p. 320, refers to "two archbishops, *Wake* and *Secker*, and five bishops, who have all applied the verse to prove the Trinity, without mentioning any argument against it, or producing any in its behalf."

Ibid. "Printed editions." In *Phil. Lips.* 1713 (Pt. i. xevi.), Dr. Bentley, speaking of "Robert Stevens's edition" as "counted the standard," adds, "if the conceit" of its accuracy "in all points,—is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an evangelist's or an apostle's."

Ibid. "Twenty MSS. of 1000 years each." Dr. Bentley "intended to make no use of any MS. in this edition that was not a thousand years old or above, of which sort he had got at that time

twenty together in his study, which made up, one with another, 20,000 years." *Biog. Brit.* II. 230.

Ibid. "A paper under the name of Censor," published in *Mist's Weekly Journal*. To this paper *Theobald* was a frequent contributor. See *Cibber's Lives*, V. 277.

P. 574. "Jerry Hunt." Dr. Jeremiah Hunt died in 1744, aged 66. Dr. Lardner preached his funeral sermon at Pinners' Hall, and concluded with a short biographical account. From this it appears, that Dr. Hunt was, like Mr. Fox's friend *Burroughs*, (193,) a preacher, in the proper sense of the expression. On being invited by "a small English congregation at Amsterdam," while a student "at Leyden," he adopted and pursued through life the method of "preaching without notes, that being the universal custom abroad—he did not write out his sermons at length;" (to repeat them *memoriter*;) "but having, with care and diligent examination, made himself master of his text and subject, and well digested his thoughts, he clothed them in the language which offered in the delivery. Which to me," adds *Lardner*, (praising, with his usual candour, an accomplishment which he had not himself cultivated,) "appears an excellent method, when there are sufficient abilities for it. I mean a stock of knowledge, readiness of thought and a good memory." *Works*, X. 111, 112. According to the judicious *Lardner*, how many of our *Readers* ought to become *Preachers*, if they would escape the imputation of possessing an unoccupied talent!

Ibid. "Mr. Pope and Mr. Gay have published a new farce which was damned." It was a comedy of three acts, entitled *Three Hours after Marriage*; "written," says Johnson, (1783, III. 114,) "by the joint assistance of Pope and Arbuthnot. One purpose of it was to bring into contempt Dr. Woodward, the fossilist, a man not really or justly contemptible. It had the fate which such outrages deserve:—and the performance was driven off the stage with general condemnation." In Jacob's *Poetical Register*, 1723, I. 115, this play is charged with offences against "female modesty," for which it might have been deservedly "damned." In the same volume (p. 289) is mentioned

a "farce, called *The Confederates*, written to expose the obscenity and false pretence to wit" in the above comedy.

P. 574. "Cibber ridiculed it upon the stage" in the *rehearsal*, to a scene in which he added a passage exposing the false wit of the *Mummy* and the *Crocodile*, which had been designed in *Three Hours after Marriage*, to ridicule Dr. Woodward. Thus appears to have commenced Pope's rancour against Cibber. See Dilworth's *Life of Pope*, 1759, pp. 106, 107; *Johnson*, and *Biog. Brit.* III. 587.

P. 633, col. 1. "Mr. Chandler conducts his flock with great success." The biographer, to whom I have already referred, speaking of Chandler's ministry at Peckham, adds, "in which situation his abilities shone with so much lustre, as to attract the notice of eminent citizens, and to occasion him to be employed in some extraordinary services in the metropolis."—*Prot. Diss. Mag.* I. 219.

Ibid. "The Nonjuror." This, I apprehend, was Cibber's "comedy, acted at the Theatre Royal, 1717, dedicated to the King," who rewarded the author with "a grant of £200." *Jacob* says, (I. 39,) that "this play was acted for near three weeks together with great applause." It appears, by Cibber's *Apology*, (II. 54—56,) that the *Nonjuror* was written with a political design, to counteract *Jacobitism*, which he says had "lately exerted itself by a most unprovoked rebellion." (*Biog. Brit.* III. 585.)

Ibid. "Mr. Ridgly." Probably the author of a "Body of Divinity," much used as a *text-book* in Calvinistic academies.

Ibid. "Stockden." Perhaps Hubert Stogdon, who wrote in 1714, in concert with Mr. Withers, in the controversy at Exeter, concerning lay-baptism. Of Mr. Stogdon, there is some account, if I recollect right, by Dr. Toulmin, in one of your earlier volumes.

Ibid. "Mr. Pope has lately published all the poems he will own himself author of." This was a folio volume, 1717, containing *Pastorals*, *Windsor Forest*, *Essay on Criticism*, *Rape of the Lock*, *Temple of Fame*, *Translations*, and *Miscellanies*, including the *Eloisa*. On the title-page is the deservedly common quotation

from Cicero *pro Arch.* "Hæc studia adolescentiam alunt," &c.

Ibid. This "very handsome, smart preface" is prefixed, with a few variations, to Pope's Works by Warburton. It does not contain any thing about Pope's "having left off writing" or of "his Homer."

Ibid. "The King and Prince." There is a record of this family dissension, (not uncommon between royalty in possession and royalty in expectation,) in a volume published in 1789, from a MS. which had been neglected for 60 years. It is entitled, "*Vie privée Du Cardinal Dubois*," written by his Secretary. The Cardinal was sent into England in 1718, by the Regent of France, to attach George I. to the quadruple alliance. To promote his project, (p. 125,) the crafty minister, who well understood the dimensions of crowned heads, procured from his own country, dainties to gratify the royal palate, (*Il faisait venir, pour ce Prince, des fromages de Cramayel, et—à toutes les postes, les plus belles truffes que Brives pouvait fournir,*) and magnificent dresses, (*pièces d'étoffe d'or entières—des robes du meilleur goût, et de la dernière mode,*) as presents to the King's mistresses, and to the Lords and Ladies of the Court. He was, however, sometimes more worthily employed; though his character appears, on the whole, to have been worthless. Il travaille avant son départ à réconcilier le Roi George I., avec le Prince de Galles, son fils: L'Abbé, pendant son séjour en Angleterre, avait employé toutes les voies et tous les moyens possibles pour procurer cette réconciliation" (133). There is no account of his success.

P. 634, col. 1. "The Duke of Devonshire." This peer had lately rendered himself acceptable to the Court by heading a gross outrage on the rights of the people. In 1716 he brought into the House of Lords "the bill to repeal the Triennial Bill," which being sent to the Commons, was there passed by 264 against 121.

"Among a thousand unanswerable particulars, which were urged against it," says the author of *The Use and Abuse of Parliaments*, (1744, I. 205, 206,) "Mr. Snell," M. P. for Gloucester, said, "If we have a right to continue ourselves one year, one month or day, beyond our triennial

term, it will unavoidably follow we have it in our power to make ourselves PERPETUAL.'—But this worthy member pleaded in vain, as did many others beside him. The fate of the bill was predetermined, and when passed, it was submitted to.—Of such weight and utility," adds my author, "is a standing army!"

P. 634, col. 1. "Mr. Tong." See p. 222, col. 2. Mr. Tong was a zealous advocate for the Trinitarian subscription at Salters' Hall, in 1719.

Ibid. col. 2. "Careless Husband." This has been regarded as *Cibber's* "most celebrated dramatic performance." It was "applauded even by Mr. Pope." (*Biog. Brit.* III. 584.)

I represented (p. 274, col. 1) "the *Commonwealth* and *Protectorate*," as the only governments in England which, in cases of treason, had forborne to aggravate the severity of capital punishment, by barbarous mutilations of the dead. I have since found, if Lord Clarendon may be credited, in an accusation of *Cromwell*, that to the *Commonwealth* alone belongs the honour of such forbearance; the *Protector*, a few weeks before his death, having assumed, for the first time, that favourite prerogative of royalty.

The noble historian relates (III. 626) how "Colonel Ashton, Stacey and Bettely, condemned," in 1658, for a plot in favour of Charles Stuart, "were hanged, drawn and quartered, with the utmost rigour." *Royalists* were now the sufferers, and a courtly historian is suitably *horror-struck*. As if forgetting the scenes which followed the "King's blessed Restoration," he proceeds to declare, that "all men appeared so nauseated with blood, and so tired with those abominable spectacles, that *Cromwell* thought it best to pardon the rest who were condemned, or rather to reprove them."

J. T. RUTT.

P. S. Your Correspondent (p. 659) may be regarded as very fortunate, should he have satisfied any number of your readers that "common sense and common candour" to which he appeals, will decide in favour of his, probably, hastily penned P. S. (p. 279). They will thus relieve him from a serious imputation, though, without the

slightest communication with my friend Mr. Flower, it had appeared to me, as well as to several whose opinions were expressed to me, that Dr. J. Jones, in that P. S., had fully substantiated the charge. And, even now, unless I would become justly liable to the imputation of "confusion of ideas," I must continue to distinguish between the exposure, by evidence and argument, of what I may happen to deem an opponent's misrepresentation, and the less laborious method of denying that he is "a man whose assertion has any pretensions to credit;" thus assuming that "it would be a waste of time to reply to any part of his effusion," which our common readers are expected to pronounce "puerile and scurrilous" on the mere *ipse dixit* of an irritated controversialist.

I can, however, assure your Correspondent, that I never designed to impute to him any wrong so deliberate as "attempting to compensate or disguise a calumny, under a display of learned research." I only intended to say, *hypothetically*, that in the judgment of well-regulated minds, no exertion of talents, however eminent or successful, could compensate for a great moral impropriety. Your Correspondent's accomplishments for "learned research," I have neither reason, nor inclination to dispute. On the success of his inquiries I am incompetent to hazard an opinion, having been able to form, amidst the pressure of other occupations, only a very slight acquaintance with any of his writings. But I have no hesitation in believing, that the more Dr. J. Jones shall apply to his own use the conclusion of his last P. S., (p. 660,) and determine "to respect himself," by forbidding his pen to digress into "rudeness or violence," the more will his learning appear to advantage, and his arguments receive the consideration they may deserve.

SIR,

Dec. 10, 1821.

IN the last number of the Repository (p. 664) your Correspondent Senior charges me with having misrepresented Irish Presbyterianism, in a paper "on a late attempt to revive Presbyterianism in an Unitarian congregation." This is certainly a very

extraordinary charge. I had not even mentioned, or thought of *Irish* Presbyterianism. I am aware that Presbyterianism is different in different places; but as I have never yet been able to find out what it is in my own neighbourhood, (the south of England,) I certainly should not have dreamt of attacking, or any way intermeddling with *Irish* Presbyterianism. The fact was simply this; I belong to a society who were formerly denominated Presbyterian, but who had for some years laid aside the term as improper and inapplicable to our sentiments. On a proposition being made some time ago, that the term should be revived in the society, I and a few others (ignorant as like myself) inquired *what Presbyterianism was*; but to this very simple, and as it appears to me in such circumstances, very natural question, we could obtain no reply. We pressed the inquiry again and again, many times over, with the same want of success. Unwilling to be designated by a term, of which we did not know and could not possibly find out the meaning, our only resource in this dilemma was to apply to the volumes of the dead, for that information which we in vain sought for from the living. We referred to the *Encyclopedia Perthensis*, and to Dr. Toulmin's *History of the Dissenters*; and if I have misrepresented Presbyterianism, it is partly upon these writers, and partly upon the shyness and backwardness of Presbyterians in explaining their own principles, that the fault is chargeable. In the *Encyclopedia Perthensis* we found the following passage: "The Presbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery; and they oppose the Independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians."

Dr. Toulmin, in his *History of the Dissenters*, observes, "The friend of religious liberty will not be disposed to weep over the fate of the Presbyterian hierarchy. While it existed, it was only a substitute of one spiritual

tyranny, of one system of coercion, for another. In the room of prelates arose presbyters or elders, as lords over God's heritage. Laws were made for conscience; the supposed doctrines and laws of Jesus Christ were enforced by penal sanctions; and the civil magistrate was sworn to do the worst part of the work. The form of Directory for Worship was enforced by fines and penalties; the use of the Common Prayer in churches, in private families, and even in the closet, was forbidden. The modest and reasonable application of the Independents for indulgence and toleration was denied. The cry of the day, and the shibboleth of the dominant party, was *Covenant Uniformity* and the *Divine Right of Presbytery*. An ordinance against blasphemy and heresy, exhibiting a long and black list of principles and tenets on which it fixed this stigma, doomed to the pains of death, without benefit of clergy, those against whom an indictment for holding any of the errors specified in the statute should be found, and who on trial did not abjure the same."

Thus far Dr. Toulmin. In another part of the same work he quotes a passage from the *Protestant Dissenter's Magazine*, in which, speaking of the clerical authority exercised in the ordination of ministers, both in Episcopalian and in Presbyterian congregations, the writer says, "The people they are to preach to are not supposed to know who are, or who are not fit and proper persons; but they must, as it has been expressed, take up with such fare as their reverend eaters provide for them."

It was from these writers that I obtained the account given of Presbyterianism in the paper alluded to. Senior will be so good as to recollect that I at the same time expressed an apprehension that this description might not be quite correct with respect to *modern* Presbyterians; and that I lamented not having been able to obtain from them any account which might enable me to describe their principles more correctly. Under such circumstances, if they are misrepresented, they may thank themselves for it; the fault is their own. Unitarians are continually giving to the world the clearest and most distinct statements.

of their principles ; and yet they are often grossly misrepresented ; what, then, can Presbyterians expect, who in general refuse to give any account at all?

Senior has furnished us with more account of modern Presbyterianism than I have met with elsewhere ; and I sincerely rejoice at having been in any degree the means of drawing out one of the fraternity into an attempt to explain and defend his system. He asserts that the Presbyters do not claim so much authority as they have been charged with ; I am very glad to hear that they do not ; it is an indication of *some* increase of knowledge, reflection and intelligence. Still, according to his own account, they claim powers and prerogatives, which many, very many societies of Christians would think could not be admitted, without far departing from the spirit of genuine Christianity ; and I should feel much obliged to Senior, who has, no doubt, reflected considerably on the subject, to point out how such powers as he has described, are reconcilable with Matt. xxiii. 8 : “ One is your Master, even Christ, and all ye are brethren.”

Senior represents the people in his neighbourhood to be under a thick cloud of prejudice and bigotry ; but surely this cannot be the case without, at the same time, a considerable degree of ignorance. This is certainly a lamentable state of things ; but it is exactly the state in which I should expect to find that people who could quietly admit such claims in their clergy as Senior has described in the latter part of his paper. And I think we may venture to predict, with a considerable degree of confidence, that in proportion as this ignorance, prejudice and bigotry, shall give way to the further advances of knowledge, reflection and intelligence, the Presbyterian claims will recede still more and more, till the very name of Presbyterianism shall be banished from the earth.

NO PRESBYTERIAN.

Colyton,

December 13, 1821.

SIR,
I DID not suppose that my advice respecting early marriages (p. 390) would be deemed wholly unobjectionable. The Minister whose letter you

inserted p. 648 of the Mon. Repos. for November last, agrees with me, “ that the condition of Dissenting Ministers in general is unfavourable to matrimony, but in what manner the remarks of Mr. C. are calculated to ameliorate that condition, it is impossible to perceive.” My design was to point out the best method of avoiding great anxiety and distress. My beloved brother Howe, to whom, when younger than myself in our office, my attentions were pleasing, and many others could witness for me, that my endeavours have never been wanting, in various ways, to promote charitable efforts, though it might have been my wish, that so many would not lay themselves under the necessity of seeking aid from them. “ It is more blessed to give than to receive,” is a saying of our Divine Master’s preserved, recorded, and consequently deserving serious attention.

No approbation was expressed by me of the conduct of an acquaintance who declined contributing to a distressed family, in order to check ministers from exposing themselves to such difficulties. My exertions in that case were approved ; but neither the benevolent Dr. Toulmin nor myself could urge our own examples on him, who had as good right as ourselves to choose objects, and whose excuse to many appeared plausible.

The Minister asks, “ are our congregations and wealthy individuals at present so very liberal to their ministers, that they need to be publicly furnished with authority and arguments for checking the overflowings of their benevolence ?” That in so numerous a body many may be deficient in zeal and generosity, “ withholding more than is meet,” must be allowed. Perhaps, however, some who appear backward, if their circumstances were known, would stand fully justified. It is, however, my opinion, that, taking the Dissenters as a body, their liberality to ministers, their families, and the support of their modes of worship in various ways, is highly commendable, and that such frequent calls on their liberality had better, if possible, be avoided. “ It is an expensive thing to be a Dissenter,” is not quite a modern saying ; nor can it be fairly expected, that the generality should feel the reasons for Dis-

sent, so powerfully as those who have paid a frequent and close attention to them. Dissenters are also called upon, in common with their neighbours, to yield benevolent aid in various cases unconnected with modes of worship. Serious attention to the reasons of Dissent, and a conduct uniformly becoming the gospel in ministers and their families whilst under their direction, would materially lessen reluctance in supporting the cause. Many members of the Establishment also are bright examples of perfectly voluntary generosity in supporting their church and its ministers.

Your remarks on Mr. Bennett's Sermon, p. 683, which had then passed three editions, are by me fully approved. It gave me pain to find that any minister of the gospel would use such arguments to open the purses of his people. In my opinion, any ministers who recommend that sermon to the attention of their hearers, will do themselves and their cause no credit. It is a great fault in Dissenters who object to Calvinistical doctrines and Trinitarian worship, so generally to require a minister regularly educated to conduct the service or decline attending it. What has been offered in different numbers of your Repository on Lay-preaching cannot fail of approbation from me, who, nearly 50 years ago, in a pamphlet published by Mr. Johnson, in St. Paul's Church-yard, long since out of print, called "A Blow at the Root of all Priestly Claims," advocated the same cause. That some should be regularly educated for, and wholly devoted to the ministry, appears to me highly expedient, and gladly has my small help been given to some young candidates for that employ. A minister's home, though solitary, may afford better amusement "than looking at brick and mortar." Public duties will occupy some portion of time, for which retirement is necessary. Nothing in this life, next to the testimony of a good conscience, can exceed the sweet comfort arising from the society of an amiable wife and promising children. When a man is quite unable to contribute to the comforts and even necessary support of such a family, remaining single might, possibly, on the whole, be more happy for himself, more beneficial to the

world, and a better preparative for another state, than the being encumbered with those temporal cares, which the Apostle Paul and our Divine Master encourage all Christians, and, as it appears to me, ministers of religion especially, prudently to avoid.

With the most hearty good-will to the Minister who disapproves my sentiments, wishing him and all my married brethren and their families every earthly comfort and spiritual blessing, I remain his and yours, most sincerely,

JOSEPH CORNISH.

Mansfield,

December 14, 1821.

SIR,
THE difficulty stated by your respectable Correspondent, the Rev. Wm. Probert, respecting Luke xxii. 36—38, and its apparent inconsistency with the language of Jesus as recorded Matt. xxvi. 51—53, seems to arise from a misapprehension of the meaning of the former passage, and from attaching to it the literal sense which belongs to the latter. It is evident from the narrative of Luke, that the ministry of Jesus was drawing to a close, and that he distinctly anticipated the unjustifiable and cruel means by which his life would be taken from him. It seems to have been the intention of our revered Master to apprise his disciples of the danger to which *they* also would be exposed, and the need they would have of some means of defence. But it is equally clear, that he did not intend they should actually "sell their outward garment and buy swords." When one of them said, ver. 38, "Master, behold here are two swords;" Jesus said unto them, "It is enough." Surely neither too nor twelve swords would have been enough, if their Master had designed them to be used in his cause or their own; but more than enough for those who rightly understood his language. It may, perhaps, be inferred from this laconic answer of Jesus, that he was well aware that his disciples had mistaken his meaning, and that it would be useless to attempt to correct their error. In the interesting conversation which Jesus had with them but a short time previous to this scene, and, perhaps, immediately in connexion with it, recorded by John, ch. xvi. and following, Jesus said, "I have yet many things to say unto you,

but ye cannot bear them now:" and we must suppose, that it was this unpreparedness to receive and understand the truth, that prevented Jesus from entering into any farther explanation.

Bishop Pearce, in his commentary upon this passage of Luke, supposes the word *μωχαιραν* to be an interpolation occasioned by what is said, ver. 38, about their having two swords; but there is no authority for this conjecture. Griesbach gives no hint of such interpolation; and the Bishop himself more justly observes, from Matt. xxvi. 52, "that Jesus never intended to make any resistance, or to suffer a sword to be used on this occasion." He adds, "or this saying must have been a proverbial one, meaning: Now look to yourselves, when danger is at hand; for it was said to the disciples, when they were in the garden, and just before Jesus was apprehended, and when they could have no time for providing themselves with any thing."

Mr. Belsham will scarcely admit Mr. Frend's proofs of the existence of *light* without the agency of the sun: that of our lamps and candles may proceed from the air, in the process of combustion, or from the combustible body. In either case, the light evolved may originally have been derived from the sun. Your readers will not think Mr. Frend has dealt fairly with Mr. B. in supposing that he has not con-

sulted the Hebrew text; nor, in insinuating that being himself "led astray by the word *firmament* in the vulgar translation, and having erected his solid arch upon this slender fabric, he has *palmed* it upon his readers, as if erected by Moses." Mr. F. cannot think Mr. B. is a man who would wish to *palm* any thing upon his readers, much less that he would knowingly misrepresent the scripture writers. If Moses had laid claim to inspiration in the account which he has given of the formation of the world, supported by the evidence which distinguishes other parts of his writings, it would then have been our duty to admit the truth and correctness of his description, and we must have reconciled our philosophy to that account. But unless the divine authority of the narrative can be substantiated, why is Mr. Belsham to be represented as "disposed to give up any part of the Sacred Writings, on account of the scoffs of unbelievers," or to be charged "with a palpable misrepresentation of the Mosaical account, and with not having studied the first chapter of Genesis in the original Hebrew," merely because he endeavours to trace the origin of that account, and to shew what part of it is traditional or conjectural, and what part is founded upon reason and truth?

JOHN WILLIAMS.

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POETRY.

SONNET ON THE DEATH OF HER MAJESTY THE QUEEN.

Who shall lament to know thy aching
head
Hath found its pillow? That in long
repose
Great Death—the noblest of thy kingly
foes—
Hath laid thee, and, with sacred veil
outspread,
Guards thee from basest insults?—
Thou hast led
A solitary course; among the great
A regal Hermitess, despoiled of state;
Or mock'd and fretted by one tatter'd
shred
Of melancholy grandeur—thou didst
wed
Only to be more mournfully alone!
But now, thy sad regalities o'er-
thrown,
No more an alien from the common
fate,
Thou hast one human blessing for
thine own—
A place of rest in Nature's kindest
bed.

T. N. T.

LINES

*Occasioned by the recent Death of a
Young and deeply-lamented Lady.*

Oh! mourn her not—though she was
worth
The holiest tears of kindred love;—
The pearl, so early lost on earth,
Now gems the immortal waves
above!
Yet think her gentle shade is near,
Where'er you rest, where'er you
roam,
To calm each fond regretful tear,
And guide you to her own bright
home.

Then kindle not, in Memory's urn,
The tear-slaked embers of the past;
Nor vainly let affection mourn
O'er hues and hours, too sweet to
last:

But turn you, where the sun of hope
The mist of time hath half unfurl'd;
And learn with every ill to cope
That leads you to a timeless world!

HYMN.

The meek voice of sorrow, the faint
 plaint of grief,
 In suff'ring may sooth with a pleasing
 relief;

The smile, with a tear, beam in sor-
 row awhile,
 In despondency fleeting appear to be-
 guile;—

But no solace of love to relieve is
 exprest,
 When despairing, the lone heart seeks
 humbly for rest.

The mild light of reason! O vain is
 its pow'r,
 In splendour fair beaming, to brighten
 that hour—

A sunshine imperfect the rays may
 impart,
 That revives for a time the pale hope
 of the heart,

But fleeting the beam, as in spring's
 chilly skies,
 And more desolate still is the soul
 when it flies.

Yet there is a ray that illumines in the
 tomb,
 For the wand'rer, a day-star, in mi-
 sery's gloom;

Religion, 'tis thou! thy aid is above,
 Thy light—a glory of *mercy and love!*
 Expansive, eternal, to man it is giv'n,
 That the soul may in sorrow aspire to
 heav'n. G. H. T.

VERSES

*Composed by a Lady at Bath, in a
 deep Consumption, to her Husband.*

Thou who dost all my worldly thoughts
 employ,
 Thou pleasing source of all my earthly
 joy,

Thou tenderest husband and thou
 dearest friend,
 To thee this fond and last adieu I
 send.

At length the conqueror Death asserts
 his right,
 And will for ever veil me from thy
 sight;

He woos me to him with a cheerful
 grace
 And not one terror clouds his awful
 face.

He promises a lasting rest from pain
 And shews that all life's pleasing
 dreams are vain:

Th' eternal joys of heaven he sets in
 view
 And tells me that no other joys are
 true.

But love, fond love, would fain resist
 his power,
 And for awhile defer the parting hour;
 He brings thy mournful image to my
 eyes,

And would obstruct my journey to the
 skies.

But say, thou dearest, thou unwearied
 Friend,
 Say, wouldst thou mourn to see my
 sorrows end?

Thou know'st a painful pilgrimage
 I've past,
 And would'st thou grieve that rest is
 come at last?

Rather rejoice to see me shake off life,
 And die, as I have lived, thy faithful
 wife.

VERSES

*Written in the "Procès De Marie-
 Antoinette, de Lorraine-d'Autriche,
 Veuve Capet;" on presenting that
 Trial to a Friend, when it was
 vainly expected that the Neapolitans
 would resist their Invaders.*

memento

Parcere subjectis, et debellare superbos.
 VIRGIL.

Unblest by Freedom shone thy pros-
 perous hour,
 Yet to thy woes her generous sigh
 be paid;

And oft her bards, that seldom wait
 on pow'r,
 Breathe a kind *requiem* to thy dreary
 shade.

Yet, ere the insensate chieftain of thy
 race,
 Misguided Queen! "let slip the
 dogs of war"

From haunts of man the beauteous
 form to chase;
 Or bind her, hopeless to a monarch's
 car;

Arise!—thy warning shade shall best
 atone
 Thy erring life—bid Austria learn
 from thee,

How near a despot's scaffold, to his
 throne,
 When slumbering nations wake, and
 will be free. J. T. R.

Clapton, Feb. 5, 1821.

OBITUARY.

1821. Oct. 3, at *Minal*, the Rev. CHARLES FRANCIS, M. A., rector of that parish, and of Collingbourne-Ducis, both in Wilts, and one of the prebendaries of Sarum. The following bequests evince that his benevolence extended beyond the period of his life. He has enjoined £50 to be distributed among poor persons in each of the parishes of Minal and Collingbourne Ducis. To the poor of the parishes of West Tanfield and Wath, in Yorkshire, to which he was successively rector, nearly 40 years since, £100. To repair Minal Church, (on the beautifying of which he expended in his life between £1000 and £2000,) he has left the interest of £100 for ever; and the like to repair that of Collingbourne. To augment the small rectory of St. Peter's Marlborough, the interest of £200; and the small vicarage of St. Mary's, in that town, £100. To the Bath Infirmary, the Institution for the Instruction of Deaf and Dumb, and St. Luke's Hospital for the reception of Lunatics, £100 each. To the Salisbury Infirmary, £200. Towards the Edifice Funds for the repair of Salisbury Cathedral, £200. And the sum of £4000 to establish a Protestant Free-School in Minal; and the land on which it is to be built, this exemplary individual had (through the kindness of General Calcraft) purchased at a very easy rate, and duly enrolled during his life-time. All these legacies, as well as the provision made for his servants, Mr. Francis has directed to be paid clear of legacy duty. To the Bodleian Library at Oxford, of which University Mr. Francis was a member, he has bequeathed such of the oriental manuscripts and works purchased by him of the descendants of the late Professor Pococke, as do not form a part of that collection.

Oct. 16, in *Tralee, Ireland*, aged 75, after a protracted illness, JERRY SULLIVAN, leaving property to the amount of £20,000, which he bequeathed to the inhabitants of Tralee, to be added to the sums already subscribed by them, for the purpose of

making a fund to defray the expenses of a law-suit, about to be carried on in the ensuing term, against the Denny family, to open the borough of that town; and the overplus, if any, to form the commencement of a sinking fund, to secure the future independence of the borough, by defraying the expenses of the popular candidate at any future contested election, and thereby encouraging talents and independence in the country; and in case the inhabitants should decline prosecuting such suit, then the said sum to be applied in support of the different public institutions of the town, to be distributed as the grand jury shall think fit. The history of this man's life is as extraordinary as his bequest:—In the early part of his career, he was for many years an attorney's clerk, in which situation, by persevering industry and rigid economy, he amassed a considerable sum of money, and, considering himself independent, he resolved to become a man of business. He did not hesitate long in making a choice; he commenced the trade of a stock-broker, or "advantageous money-lender," and in a few years his success outran his most sanguine expectations. At his death he had *liens* on the estates of several of the *grande*es in his neighbourhood. For the last twenty years he was the "collective wisdom" of the "western empire;" his house was at nights the resort of all the *knowing ones*; and, as he had no family, their nocturnal orgies were not interrupted by any apprehensions of a curtain lecture, or any anxiety for an offspring, whose provisions those revels might lessen. (*Blackwood's Edinburgh Mag.*)

Oct. 21, at *Aberdeen*, in his 80th year, JOHN EWEN, Esq. With the exception of various sums left to the public charities of Aberdeen, he has bequeathed the bulk of his property (perhaps £15,000 or £16,000) to the magistrates and clergy of Montrose, for the purpose of founding an hospital similar to that of Gordon's Hospital at Aberdeen.

Nov. 27, at *Glasgow*, Mr. WILLIAM FRIEND DURANT, aged 19, the only son of the Rev. Thomas Durant, of Poole, in Dorsetshire. Universally esteemed and beloved, his death is deeply felt and regretted. The extraordinary powers of his highly-cultivated intellect, and the refined dispositions of his heart, both under the operative influence of the noblest principles, never failed to recommend him to the well-earned admiration and affectionate regard of all who enjoyed the privilege of his acquaintance. He had for the fourth time repaired to the university, in order this session to conclude his studies; but, alas! a premature death has put an end to a career which, however promising, was but just begun. The eulogies publicly passed on him since the mournful event by the professors of the several classes in which he had in preceding years distinguished himself by the brilliancy of his genius and the fruits of his industry, sufficiently exhibit the light in which he was held by them. The students of the Natural-Philosophy Class expressed their respect for the memory of their deeply-lamented friend and fellow-student in an address of condolence which they unanimously voted to his bereaved and agonized parent. Mr. W. F. Durant was intended for the English bar, and by his death, in the words of one of his professors, * “not only the college has lost one of its brightest ornaments, but the nation, and even the world, may be said to have sustained a very considerable loss.”

Dec. 1, at *Ossington*, in *Nottinghamshire*, in his 80th year, the Rev. JOHN CHARLESWORTH, M. A., and late Fellow of Trinity College, Cambridge.

— 5, at *Brighton*, in his 66th year, JAMES PERRY, Esq., proprietor of the *Morning Chronicle*, much respected as a political journalist. He supported with ability and dignity the principles of the Foxite Whigs during the stormy period of the French Revolution, and contributed as much as any man of his times to uphold the cause of civil and religious liberty.

Dec. 5, at *Woodbridge*, LAURA, the youngest daughter of Mr. Thomas GILES, much lamented.

— 6, at his father's house at *Islington*, after only four days' illness, the Rev. CALEB EVANS. The Rev. James Gilchrist delivered a pathetic address at the interment, which took place at Worship Street on the succeeding Wednesday. At the same place, on Sunday, Dec. 16, Mr. David Eaton preached the funeral sermon to a very crowded and respectable audience, from Psalm xxxix. 5: “Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee;” in which, after judiciously expatiating on the vanity and brevity of life, and the glorious hopes and consolations afforded by the gospel, the preacher thus characterized the lamented deceased:

“It now remains for me to say something of the character of the excellent young minister whose premature decease we now honour and deplore. The Rev. *Caleb Evans* was born in 1801; so that at his death he had not attained the age of 21 years. He was the third son of the Rev. Dr. *Evans*, who has been the respected minister of this Christian society for upwards of 30 years; your esteem for whom, both as a minister and a friend, is so well known, that it would be impertinent in me to attempt any eulogy on his character. Our deceased friend was instructed under the affectionate care of his father until it was deemed proper to send him to Edinburgh to finish his education, where he attended the College for two years. On his return, he became a principal assistant in the respectable seminary at Islington, which his worthy father has successfully conducted for upwards of 20 years, in connexion with which occupation, after much serious inquiry and deliberation, the ministry of the gospel was the profession to which he devoted himself. With what ardour, satisfaction and success he began his public services in this place, you, who witnessed them, need not to be told.

“The melancholy fact, however, is worthy of observation, that this very day twelve months he preached his first sermon, on the Parable of the Sower, in this pulpit, when he evinced, for one so young, so much under-

* Mr. Mylne.

standing, and displayed talents so well adapted for public usefulness, as excited the highest expectations of his family and friends. Alas! little did they think on that hopeful occasion that the revolution of one short year would terminate his labours and his life; and summon them to follow him to the tomb! How awful the event! How solemn the thought! A young man of strong and cultivated mind,—of pious and religious habits and disposition,—just entering upon public life, full of health and zeal and high expectation, that a long and successful career lay before him of ministerial labours and of Christian exertion and duty;—when suddenly his gilded prospects were closed, his fond and ardent anticipations were blighted, and he is gone! like the early floweret of the spring, unfolding its blossoms to a bright but unsettled sky, when a rude and chilling blast suddenly destroys its vigour, and lays its sweetness in the dust.

“As a proof, if any were wanting, of the powers of mind and of the very respectable talents of our departed friend, we ought to mention, that he frequently officiated with great acceptance in the most respectable and intelligent congregations in the Metropolis and its neighbourhood. But the denomination of Christians with which he connected himself was the General Baptist—a denomination which, however liberal their sentiments, and whatever great names they could formerly boast of, is certainly in the present day neither distinguished for popularity nor numbers. Considerations like these, however, had no influence upon his pure and disinterested mind. He was aware of the sacred obligation which he was under to follow the dictates of integrity and of his conscience; hence he was devoted to the love of truth and of free inquiry. He cherished a laudable and sturdy independence of thinking and acting for himself—a disposition which, in religious inquiries, and in a young mind, cannot be too much praised. No sentiment or doctrine, therefore, which did not approve itself to the clear and honest conviction of his mind, received his sanction. But while he maintained a scrupulous independence of thinking and inquiry on one hand, he was equally cautious and

candid on the other. He freely confessed that on some disputed points, and on some highly interesting subjects, he could not make up his mind, and waited before he did so for greater light and evidence. In corroboration of this statement, we shall mention, that only six or seven weeks ago he was, along with his elder brother, publicly baptized in this chapel by immersion. But before he submitted to this rite, he not only read the most able modern writers on both sides of the question, but also consulted the writings of the fathers, before he decided that to us Christians there is now, as at the first, but ‘One Lord, one Faith, and one Baptism.’ In a manuscript which he has left, and in which he details the conclusions at which he had arrived in this inquiry, and his reasons for determining to submit to the rite, he observes, ‘I however shall consider that I leave a duty undischarged if I do not give the subject a more extensive examination when my opportunities become enlarged. This memorandum will be a bond upon my conscience.’ The pious mind humbly submits and adores God in the inscrutable ways of his providence, trusting that whatever he does, he does for good.

“What greatly heightens our regret at the loss of our lamented friend, is, that in the midst of firm health and good spirits, he lost his life apparently by the most trifling accident. But a letter (dated the day following his decease) which I will read to you details the particulars of it. I received it from his brother John, whose truly brotherly, affectionate exertions on this very painful occasion, as well, indeed, as those of all his family, with whom he lived in the greatest love and harmony, are deserving of the greatest praise:

“‘My dear brother complained first of illness on Saturday evening, and his disorder appeared to those about him dangerous on Monday. Pain in his bowels was the complaint. He himself refrained from expressing any thing like a feeling of danger, evidently from a fear of alarming us, but his manner convinced us that he did not anticipate a recovery. Dr. Southwood Smith, for whom he entertained the most sincere regard, was with us all Tuesday and Wednesday nights, and we can never forget his attention. The

medicine my poor brother took found no passage, and though he gradually became relieved from pain, yet his strength rapidly left him. Yesterday morning, after the last efforts had been made to save him, he seemed to collect his thoughts about an hour before his death, and called me by name to his bed-side. He then expressed his conviction that he was dying; thanked me and his other brothers by name for those attentions which our duty had required of us, and expressed himself most thankfully to Dr. Smith. He then dwelt on the love he bore his parents and friends, many of whom he mentioned by name. True to those principles which you have heard him dilate upon so enthusiastically, he spoke of the goodness which directed all here, and expressed himself as humbly thankful to God for the great share of happiness he had experienced during life. He said he only regretted he had been able to do so little for religion and for Christianity: he rejoiced that the last act of his life was doing good (alluding to the two charity sermons which he had nearly completed, and was to have delivered at Maidstone next Sunday). He then stated that, though he had enjoyed so much happiness during life, he was still content to die, and felt no pain in dying, and made an allusion to a future state of happiness, where all friends will be re-united. His death was truly consistent with his life, and of that you are well able to form an estimate. Yesterday afternoon he was opened at the particular request of Dr. Smith, and the cause of the complaint was ascertained to be a most singular one—a *scarlet bean* was discovered to have lodged itself in a cavity of the intestines, in one of those few parts of the human body of which no use has hitherto been discovered. It is supposed that he must have inadvertently swallowed the bean the day before his illness commenced. On such trifles do our lives depend! Such apparently insignificant means are made use of by that All-wise Being who governs life and death, and whose beneficent providence is, we trust, acting still consistently, however mysteriously, in the present mournful event!

“On an event so sudden and un-

looked for, it is easier to imagine than to describe the distress and sorrow of his family and friends, by all of whom he was tenderly beloved for his virtues and engaging manners. His worthy parents, however, though they have all the tender feelings of humanity, have behaved like Christians. They sorrow not as those who have no hope. They, indeed, suffer and lament, but they are resigned to the will of God. May they partake largely of the consolations of the gospel! What has tended greatly to alleviate their sorrow under so great a bereavement, is the kindness of their numerous friends, whose soothing and sympathising attentions they have most sensibly experienced, and to whom it may be gratifying to know, that their affectionate regards so seasonably evinced have been useful in the highest degree.

“We cannot but consider the death of this young minister as a loss, not only to his family and to society at large, but also, in a public point of view, to the General Baptists, amongst whom he laboured, and intended to labour, in the ministry of the gospel;—who hailed his rising merits, and who trusted that his abilities and exertions would revive and extend their drooping cause. But the great Arbiter of life and death had otherwise ordained. To his mandate we bow, and may his will be done on earth as it is in heaven!

““He fill'd his space with worthy deeds,
And not with lingering years.”

Mr. Eaton introduced a quotation from one of the unfinished sermons referred to in the foregoing letter, being the last sentences on which the lamented deceased employed his pen—a quotation which it is unnecessary here to repeat, as Dr. Southwood Smith, who is in every respect well qualified for the task, has undertaken to draw up a short memoir of the character of his young and beloved friend, with extracts from the few sermons produced during that brief year which comprehended the commencement and the termination of his ministry.

Lately, at *Whitehaven*, in his 91st year, M. PIPER, of the Society of Friends. He had amassed a considerable

rable fortune, but indulged in the enjoyment of a very middling portion of it. In his late protracted illness, he scarcely allowed himself the necessities of life. Mr. P. has endowed three schools in Whitehaven, Kendal and

Lancaster, each with £2000 five-per cents, navy annuities. He has also left £1000 to support a Soup Kitchen in Whitehaven.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Extracts from the Unitarian Fund Report, 1821.

It has long been anxiously desired, and earnest wishes have been repeatedly expressed at the Anniversary Meetings of this Society, that a correspondence could be opened with the Unitarians of Transylvania, the descendants of that illustrious band which stood so boldly forward, in the cause of scriptural truth, at the period of the Reformation, and to the laborious and judicious writings of whose leaders pure Christianity is so largely indebted. Their numbers have been estimated, by a recent traveller, at upwards of 30,000. Your Committee have reason to believe that their opinions have generally varied from the Socinian Confession, which is the charter of the toleration they enjoy, towards those of the great majority of the Unitarians of this country, from which they now differ little, if at all.* With the Reformed Jews of Ham-burgh and Berlin, and with the Menonite Churches of Holland, some communication is also desirable, and perhaps with the Unitarians of Geneva. Some very interesting remarks on the present state of religion in Geneva, by a correspondent of one of the members of your Committee, have just been received, and will be forwarded to the Editor of the Monthly Repository for insertion in that Journal. (Designed for the next Number.)

* A very interesting communication has been received directly from Clausen-burg: other letters are promised: and the substance of these will be laid before our readers. Unitarianism is in a very satisfactory and even triumphant state in Transylvania. ED.

They shew, we fear, that the corrupting influence of the possession of power has not altogether spared those who hold even Unitarian opinions; at the same time, the admission and translation of Unitarian publications from this country, makes us hope that a better spirit may arise. Among the Protestants of France, and especially in the southern provinces, Unitarianism is making a silent and gradual progress. A disposition towards theological inquiry is also shewing itself even in Italy and Spain. In order to do something towards realizing the wishes so frequently expressed, when there was less opportunity for acting upon them, and to profiting by these encouraging circumstances, your Committee have, as a preliminary measure, caused a brief account of the opinions, history and institutions of the Unitarians of England to be drawn up, which is already printed in Latin, and arrangements made for forwarding it to the professors and students of the College at Clausenburg, as well as to the members of other learned bodies on the continent. It is also desirable that it should be immediately translated into French, and afterwards, as the finances of the institution will allow, or as the aid of other societies may be obtained, into Spanish, Portuguese, Italian, German, &c., for distribution in those countries as opportunity may offer; and while we trust it may be useful in leading some to an investigation of the Scriptures, we are not without hopes that it may reach many persons already holding sentiments similar to our own, bring them into correspondence with this Society, and make them important agents for the promotion of its views.

The Theological Library at Clausenburg is said to be miserably defective, and the finances of the insti-

tution inadequate to its respectable support. A present of theological works, in Latin and German, would be an acceptable and a becoming mode of opening a friendly communication with them, which your Committee would be very glad if they were enabled, by the liberality of individuals, to adopt.

Your Committee are not in possession of any information concerning the native Unitarian Christians of Madras more recent than that which is already before the public in the letters of W. Roberts to Dr. T. Rees and Mr. Belsham of May and August in last year.* From the subscriptions placed in the hands of Dr. T. Rees prior to your last Anniversary, £20 have been remitted, by a vote of the Committee, to assist in meeting the expenses attending the schools which he has established, and those connected with public worship, and also a supply of books. The rest of the money given for this specific object is yet unapplied. Your Committee have delayed its expenditure in order to ascertain whether a sufficient sum could be raised to enable Roberts to quit his present menial situation, and devote himself wholly to the great work of disseminating unadulterated Christian truth, for which he has shewn himself well qualified, and which he has so honourably pursued under very disadvantageous circumstances. £5 annually has been promised by the Liverpool Fellowship Fund if this most desirable object can be accomplished. No very large sum would be required, and probably in a few years the success of his labours would render further pecuniary aid from this country unnecessary. Unless this measure can be adopted, the permanence of the little society which he has formed is very problematical. Should it become practicable, the happiest results may be anticipated. Owing to the restrictions on the press which are continued by the local authorities of Madras, though its freedom is established at Calcutta, Roberts has not been able to procure the printing

of a translation into Tamul of the Reformed Prayer-Book, and of a tract of his own production, which seems so calculated for usefulness as to render its publication highly desirable. Nor, though various applications have been made, in this country, have they yet been availing, though there is now some prospect of a speedy accomplishment of this object.

The interest felt by your Committee, in common, they are assured, with every member of this Society, in the proceedings of that singular and illustrious man, Rammohun Roy, disposes them to notice a circumstance which many may not be aware of, and which cannot but gratify the friends of genuine Christianity. Early in last year, Rammohun Roy published, anonymously, a work entitled "The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists, with Translations into Sungskrita and Bengalee." This was speedily followed by the "Remarks" of one of the Trinitarian Missionaries, who censured the compiler for having, in his notes, undervalued the peculiar doctrines of the gospel, (as he deems them,) and especially those of the Atonement and the Influences of the Holy Spirit. These, together with some animadversions by the Editor, appeared in a periodical publication which issues every month from the Mission Press at Serampore. Especial grief is expressed at the pleasure which the Brahmun's work might afford to the Unitarians of Europe. They designated him, in the course of these remarks, an Heathen. He replied by "An Appeal to the Christian Public in Defence of the Precepts of Jesus, by a Friend to Truth." In a subsequent number, they alleged that the hint in this publication was the first intimation they had received of his claiming the name of Christian, and that they could only concede that appellation to believers in the divinity and atonement of Jesus Christ, and the divine authority of the whole of the Holy Scriptures. May we not hope, then, that Unitarian Christianity is gaining a most desirable champion? And is it not pleasant to observe that reputed orthodoxy has so soon to encounter in India the antagonist with which it vainly strives

* Other letters have been recently received from W. Roberts by Mr. Belsham and Mr. Aspland, of a pleasing character. The letter to Mr. Belsham is inserted in the Christian Reformer for the present month. ED.

in England; and that to controvert the claims of Unitarian Christianity is the work of a Trinitarian Missionary periodical within two years from its establishment? May such work increase on the hands of its conductors, and make them the agents of a good they never contemplated, in the establishment of the pure gospel in Hindoostan!

Your Secretary has received some interesting communications on the state of religion in the islands of the Indian Archipelago, from an intelligent Unitarian who has made nine voyages thither, and who on one occasion, spent three years in the island of Borneo. [Of these, use will be made in the next Vol.] Although the establishment of Unitarian Missionaries there is, we fear, out of the question for some time, yet much good may be occasionally effected by the efforts of persons similarly disposed with the worthy author of these remarks. We owe to him our ability to boast of at least one floating Unitarian Chapel, as in addition to other useful publications he has received from our stock of tracts several forms of prayer, to assist in conducting scriptural worship on board his vessel.

The speedy departure, for a journey of some months on the continent, of a gentleman whose services on the Sub-Committee for Foreign Objects have been most valuable, has furnished a very favourable opportunity for the distribution of the tract just mentioned, for the acquirement of information, and for the promotion, in various ways, of the purposes of this Society, as now extended, of which your Committee have eagerly availed themselves. Except as to preaching, and without expense to the Society, he will, in effect, be a missionary, and they gladly enlisted his talents, acquirements, zeal and perseverance in your cause, anticipating from them, in connexion with the peculiar advantages which he will possess, the most interesting results.

From a quarter entitled to the greatest attention and respect, your committee have received strong representations of the expediency of a Missionary tour in the North of Ireland. They immediately instituted inquiries, the result of which has been most decisively favourable to the undertaking.

They intreat the attention of their successors in office to the correspondence which has already passed on this subject; the gentlemen to whom their views were first directed declined the task; but it is expected that in the course of the summer the services of one who is well qualified for a Missionary in that direction will be available. [Mr. Sinethurst has been in the North of Ireland and his reception exceeded his expectations. Further particulars hereafter.]

Your committee trust, that upon the whole, the affairs of the Society will not be thought to have languished in their hands. In the plans which have been formed, and, as far as circumstances would allow, acted upon, and in the prospects which are opening, they leave their successors in office a rich inheritance of usefulness: and they retire from the situation which your choice called them to fill, with the consciousness of having zealously exerted themselves for the promotion of your objects, and, in them, of the best interests of their fellow-creatures; and with the satisfaction that their labour has not been altogether in vain. May the blessing of Him whose name we seek to glorify by declaring the unity of his nature and the boundlessness of his love, rest on this, and similar Institutions, and render them subservient to the advance of the time when all shall know him, and just notions of the Fatherly character of God shall inspire with devout and benevolent feelings every member of the common brotherhood of man.

Oldbury Double Lecture.

THE Annual Meeting of Ministers, which bears the name of "The Double Lecture," took place at Oldbury, in Shropshire, on Tuesday, September 11, (the second Tuesday in September,*) 1821. The Rev. James Yates, of Birmingham, conducted the devotional service. Two highly interesting discourses were delivered: the former by the Rev. Israel Worsley, of

* The meeting is always held on the second Tuesday in September, and not on the Tuesday after the second Sunday, as stated by a correspondent in the last number of the Monthly Repository, p. 693.

Plymouth, from 1 John iv. 19: "We love him, because he first loved us." The latter, which has since been printed, by the Rev. Thomas Belsham, of Essex Street, London, from Gen. i. 1: "In the beginning, God created the heaven and the earth."

The ministers and several of their friends afterwards dined together, Henry Hunt, Esq., of West Bromwich, being in the chair.

J. H. B.

Ireland.

THIS country is agitated and disgraced by the most barbarous outrages. Limerick seems to be the centre of the disturbances. Many shocking examples of rapine and murder have been exhibited in the public papers, and some of the infatuated criminals have been brought to trial, and have paid the awful penalty of their crimes.

The Marquis Wellesley is gone over as Lord Lieutenant, and hopes are entertained that under him an administration at once vigorous and conciliatory may restore peace and order to this part of the British dominions.

Superstition is still the order of the day in the sister island, of which the following account of the admission of a Nun is proof sufficient:

Presentation Convent, Galway.

(From the *Connaught Journal*.)

Miss JOYCE, daughter of Walter Joyce, Esq. of Mervieu, was received to-day (Monday last) amongst the pious and exemplary Sisterhood of the Presentation Convent. Scarcely have we ever witnessed a scene more sublimely imposing. The young and promising daughter of one of our most respectable and esteemed citizens, presenting herself at the altar of her God, in the abandonment of every earthly consideration, in the sacrifice of every thing that could bespeak permanency to social life, and to social happiness—in the dedication of her exalted talents—of her young and innocent loveliness—of the world's promise and the world's hopes—must, indeed, be capable of awakening in the breasts of all a generous and a dignified association; whilst it affords a high and important colouring to the completion of her future existence, and her ultimate destiny.

At half past nine, the "O gloriosa

Virginum," was sung from the higher choir, in the masterly accompaniment of select musical performers. The procession then began to move from the vestry, through the lower choir, to the chapel, in the following order:

The Thuriferere.

The Acolytes.

The Master of the Ceremonies, Rev.

Mr. Daly.

The Sub-Deacon, Rev. Mr. Gill.

Deacon, Rev. Mr. O'Donnell.

The High Priest, Rev. Mr. Finn.

The Celebrant, Very Rev. Warden

Ffrench,

And his Train-bearer.

The Very Rev. Warden Ffrench having been conducted to his faldastorium, under a rich canopy, the High Priest and his officiating ministers retired to their places at the gospel-side of the altar.

And now all was breathless expectation—the young postulant appeared in the attendance of the reverend mother and her assistant, robed in all the gaudy extravagance of fashionable splendour, and beaming in the glow of youthful modesty, which taught us to believe, that had she remained in the world she forsook, she would have moved the attraction of every heart,

"The leading star of every eye."

The Very Reverend Celebrant was then conducted to the platform of the altar, and the postulant and her attendants having genuflected, the ceremony of reception began with the preparatory prayers and responsories. When the novice was seated, and the Celebrant re-conducted to the faldastorium, High Mass commenced with peculiar dignity, and with a strict precision in all the various ceremonies, which always render the Catholic service sublime. After the gospel, the Rev. Mr. Daly delivered an excellent sermon, addressed particularly to the novice, and prefaced by a text admirably pertinent to the subject he handled: "Hearken, O daughter, and see, and incline thine ear; thou shalt leave thy people and thy father's house, for the King hath greatly desired thy beauty, and he is the Lord thy God." Psalm xlv. 10, 11. After mass, the novice retired, whilst the clerical choir chaunted in full tone, the Psalm, "In exitu Israel de Egypto." At the conclusion of the Psalm, she appeared disrobed of her worldly habili-

ments, and vested in the simplicity of penance and retirement. In the different answers to the questions put to her by the Celebrant, she was clear and decisive, like one whose determination of embracing a life of religion and of chastity, was that of long and conclusive reflection. The ceremony on the whole created a deep and general interest. The chapel and lower choir were crowded with the first of rank and distinction in our town and vicinity. We recognised among them the respectable families of his Grace the Archbishop of Tuam, Collector Reilly, our worthy Mayor, Colonel Carey, &c.

LITERARY.

Proposal of a reprint in Britain of the Text of Griesbach's Edition of the Greek Testament, in one inexpensive Volume.

ALL who are competent to appreciate the merits of Griesbach's edition of the Original of the Christian Scriptures, and especially Unitarians, who know how much the controversy concerning the Unity of God is abridged by the decisions of that truly impartial critic, must, we would think, rejoice at the proposed publication in this country, of the Text of Griesbach merely, in an accessible form. The large edition, of great value, indeed, containing the notes of the industrious author, and the lengthened Prolegomena and Appendix, must, from the expense, be confined to the comparatively few; while the greater number of those who purchase a Greek Testament, are confined either to the *Textus Receptus*, whose value in criticism is now reduced very much to the nature of a curiosity, or to the dangerous employment of two or three editions professing to be wholly, or in part, derived from Griesbach; but which can have little other effect than that of disguising Griesbach's readings. The Rev. Dr. Carpenter (in the Appendix to his incontrovertible exposure of Magee's dishonest acts in religious controversy,) has adduced facts sufficiently important and glaring to excite honest and sincere admirers of Sacred Truth, to the employment of the most probable methods of counteracting the baneful influence of the artifices to which several Trinitarian editors have had recourse.

Under these impressions the individual who communicated to the Monthly Repository the critical notice of Duncan's edition of Griesbach, Vol. XII., is desirous of rendering this service to the sacred literature of his country; having access to a beautiful Greek type, and enjoying facilities for the accurate superintendence of the work as it is carried through the press. The model which he would wish to follow, is Griesbach's own edition, Leipsic, 1805, abridging and translating his introduction so far as it is necessary to explain the prefixes to the solution of principal various readings which adorn the margin. Unitarians may feel an allowable complacency in the reflection, that it was *their Grafton* who essentially promoted the publication of Griesbach's second edition in Germany, a handsome acknowledgment of which we meet in the preface.

An Unitarian printer and corrector were concerned in the first English reprint of this valuable work. It will be an additional honour to a body, remarkable for the services which they are rendering to primitive Christian truth, if by their well-timed contributions they relieve the voluntary editor from the risk which would otherwise be attendant upon the undertaking. Subscriptions will be gratefully received (if by letter, post paid) by the Rev. B. Mardon, No. 19, Richmond Street, Glasgow.

THE Rev. Dr. Barclay, son-in-law of the late lamented Rev. Dr. JAMES LINDSAY, proposes to publish by subscription, in one volume, 8vo. price 15s., with a portrait of the author, another volume of Sermons, on various subjects, from the Doctor's MSS. They who have read the former admirable discourses of Dr. Lindsay, will look forward with eagerness to this publication.

ON the centenary of the birth of AKENSIDE, the poet, of high and classical celebrity, who was born in the Butcher-bank, Newcastle-upon-Tyne, on the 9th of November, (old style,) 1721, being the 21st of November new style, a number of literary gentlemen assembled at the house in which the poet first drew breath, and recited some effusions, (in imitation of Akenside's manner,) written for the occa-

sion, in blank verse. They adjourned to Mr. Atkinson's, the George Tavern, and sat down to an elegant entertainment. After dinner, and following "the King," the "Immortal Memory of Mark Akenside, M. D." was given, and drank with enthusiasm. Many appropriate toasts followed, and the day was spent with decorum and reverence fitted to the occasion.—*Newcastle Courant*.

FOREIGN. SPAIN.

Suppressed Monasteries.—We have before us an account of the number of monasteries and convents suppressed in the Peninsula, in consequence of the law of the 6th of September, 1820. The statement is very curious, and we consider it worthy of the attention of our readers, who cannot fail to applaud the wisdom by which the country has been relieved of a heavy burden, and recovered property of which it had been for ages deprived.

The Jesuits possessed, in the provinces of Toledo, Castile, Arragon and Andalusia, 124 colleges and 16 houses of residence, which, if not completely occupied at the time of the suppression, would soon have been so in consequence of the activity of the new Propagandists.

The monks of St. Benedict held in the congregation of Valladolid and in La Terraconese, 63 of the suppressed monasteries. The monks of St. Bernard had 60 in the congregation of Castile and Leon, and in that of the Cistercian of Arragon and Navarre. The Carthusian monks had 16 in the provinces of Arragon and Castile. The monks of St. Jerome had 48 in six circuits of eight monasteries each. The monks of St. Basil had, in the provinces of Andalusia, Castile and El Tardon, 17. The Premonstratensians had 17 of the suppressed convents; the Military Orders, 14; the Hospitalars of St. John de Dios, 53; those of Sancti-Spiritus, 8; and those of San Antonia Abad, 36: making in all 477. How many hands are thus in future saved for agriculture, for the arts, and every kind of industry! How much wealth will be distributed through all the classes of society! What an increase of population must take place in a country where the present population is not one half of the number corresponding to its extent

and fertility! But, above all, what an important store is still left; and how great must be the advantages which our country will obtain when the 2692 religious houses, which yet remain, and in which the persons of both sexes, who occupy them, may be said to bury their posterity, shall be definitely suppressed!—*El Universal*.

Nov. 27. The Assistant Bishop of Madrid writer a long letter to the Editors of the *Universal*, which he invites them to publish in their Journal. This prelate complains of the audacity and effrontery of the booksellers, who sell every kind of book before prohibited, such as the *Ruins of Palmyra*, the *System of Nature*, the *Indian Cottage*, &c.

Barcelona, Oct. 22.—There cannot be a greater proof of the great injuries caused to society by religious fanaticism than what is now passing at Barcelona. The contagion makes dreadful ravages, and the physicians, who do not succeed with the means of cure, wish at least that measures of preservation should be adopted. The Authorities agreeing with them in these ideas (besides establishing convenient barracks in healthy spots in the country, where the citizens might find an asylum from death, which is almost inevitable in the city,) had requested the clergy to avoid all meetings of a number of persons, which are on many accounts so well calculated to propagate the contagion. Yet little has been done: the Barcelonese, like the barbarous Africans, considering all attempts to avoid a public calamity of this kind as an offence to the Deity, remain in their houses, daily increasing the number of victims; the ecclesiastical authorities, with a kind of apathy which is compatible only with the most profound ignorance, permit the service in the churches to be attended now even by greater numbers than formerly; and the faithful go to pray to God to deliver them from evils which their own ministers bring on them, and, as the President of the Municipal Junta judiciously observes, in his excellent proclamation of the 21st instant, "by a false idea of religion they expose their flocks to entire destruction."

In consequence of a negligence so injurious to the public health, an express order has been issued, prohibiting all numerous meetings in the cof-

fee-houses, theatres and churches, under any pretext whatsoever. We could have wished that, in addition, penalties had been decreed against those who may transgress this order, and that all the churches had been closed, and some place appointed where the mass might be celebrated in the open air.

GERMANY.

THE monument erected at WITTENBERG in honour of MARTIN LUTHER was commemorated with great solemnity on the 31st of October. The day being extremely fine, the concourse of people was very great, and the whole was conducted with a degree of order and solemnity suitable to the occasion, and which made a profound impression on the spectators. The statue of the great Reformer, by M. Schadow, is a masterpiece. Before the statue was uncovered, the ancient and celebrated hymn, "*Ein feste Berg ist unser Gott*" was sung in chorus, and had a surprisingly sublime effect. Dr. Nitsch then delivered a suitable discourse, at the conclusion of which, a signal being given, the covering of the monument fell, and disclosed this noble work. Many of the spectators, overpowered by their

feelings, fell on their knees in adoration of the Almighty who gave us this great man.

The preacher then put up a solemn prayer, concluding with the Lord's Prayer, after which the whole assembly sung the hymn, "The Lord appeared, and restored to us his work through his servant."

In the evening a bright fire was kindled in iron baskets placed around the monument, and was kept up the whole night. All the houses, not excepting the smallest cottage, were illuminated; the Town-house, the Lyceum, the Castle and the barracks, were distinguished by suitable inscriptions, and a lofty illumination between the towers of the town announced the sense in which the inhabitants of Luther's native place honoured his memory. The students of Halle, Berlin and Leipsic, conducted themselves in the most exemplary manner, and went at 11 at night to the market-place, where they sung several academic songs. The memory of this day will leave in the hearts of the people of Wittenberg, and of all Protestants, an impression of respect and gratitude to his Majesty the King of Prussia, to whom we are indebted for this solemn commemoration.

CORRESPONDENCE.

Communications have been received from Dr. Morell, Messrs. Mardon; Manning; Henry Taylor; and George Tyndall; and A. B.; T. C. H.; W. P.; T. P.; and A Bible-Only-Christian.

We are sorry that the article of Intelligence from *Leicester* was mislaid, and shall be much obliged to the writer if he will furnish us with the account a second time.

M. A. is informed that a memoir of *Tucker*, the author of "*Light of Nature*," is prefixed to the second edition of that work, published in 1805, in 7 vols. 8vo., by Sir H. P. St. John Mildmay, Bart.

In the ensuing number, the first of Vol. XVII., we hope to be able to give an engraving, by Mr. G. Cooke, of Mr. Chantrey's monument to the memory of the late *Dr. Thomson*, of Leeds.

Various communications lie over to the next volume.

In reference to the hints of several correspondents, we beg leave to say, that hereafter we shall be more rigid in the exclusion of all personalities from the papers of our controversial contributors.

In drawing up *Obituary* notices, our correspondents are requested to bear in mind that the utility of these memorials consists chiefly in their being registers of facts and dates, and that our readers in general feel little or no interest in mere panegyrics or confessions of faith.

Such contributors as design to leave it to the Editor's discretion to insert their communications in either the *Monthly Repository* or the *Christian Reformer*, are requested to express themselves to this effect.

Dr. J. P. Smith has signified to us that he intends to prepare for the next Number a reply to Dr. J. Jones's Critique.

* * * One *Complete Set* of the *Monthly Repository* is on hand, and may be had of the Publishers or the Printer.

A

GENERAL INDEX

OF

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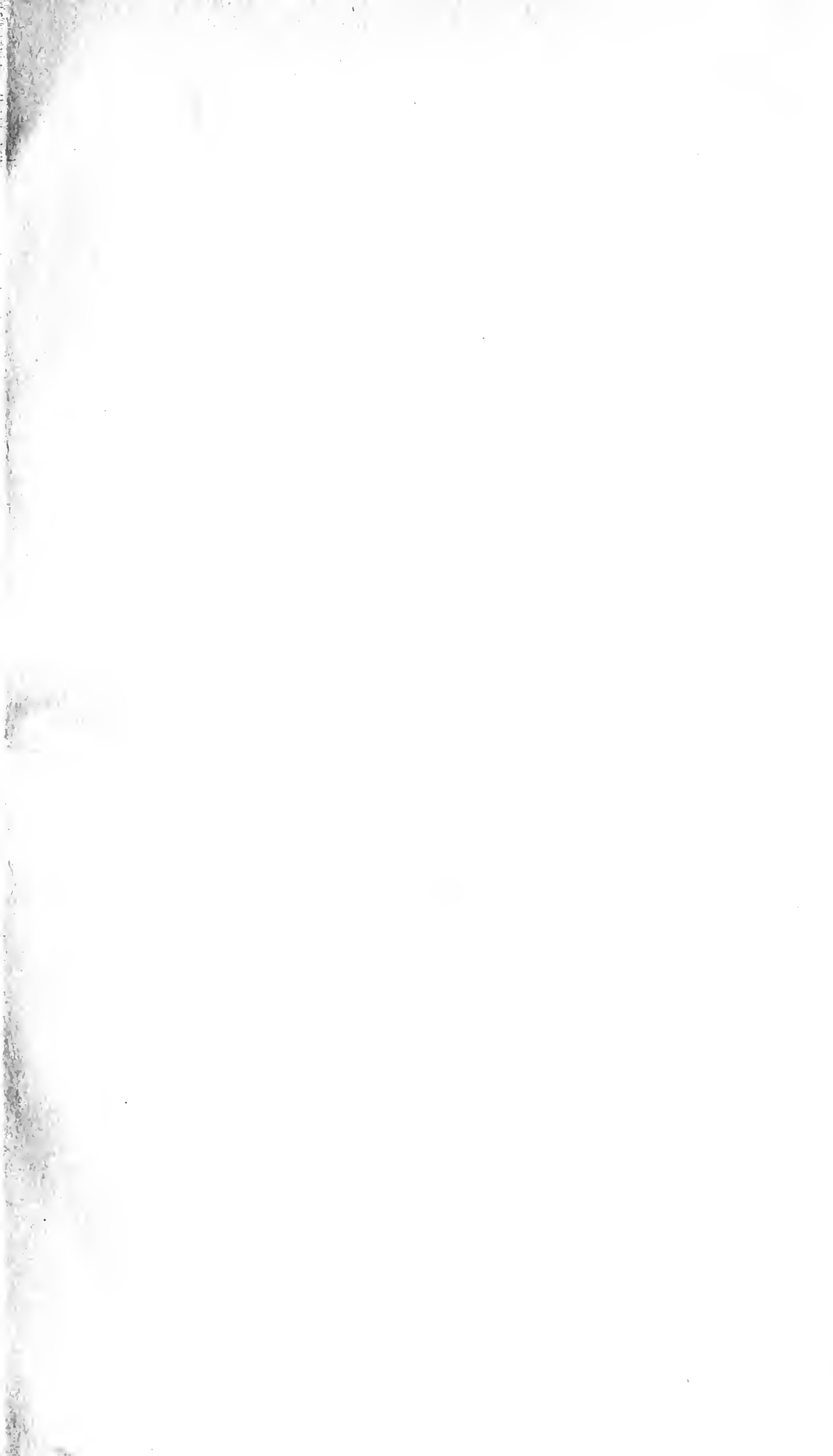
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